

Vārāṅ Bhai Gurdas Ji

2

Translation by

SHAMSHER SINGH PURI

VĀRĀṄ

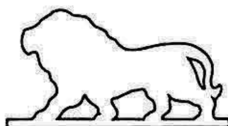
Bhai Gurdas Ji

Vol. II

VĀRĀṆ
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[Vārs 21 to 40]

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Singh Brothers
Amritsar

ਵਾਰ 21

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਪਉੜੀ, ਮੰਗਲਾਚਰਣ, ਵਾਹਿਗੁਰੂ, ਗੁਰੂ ਮਹਿਮਾ)

੧. ਪਾਤਿਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਤਿ ਸੁਹਾਣੀਐ।
੨. ਵਡਾ ਬੇ ਪਰਵਾਹੁ ਅੰਤੁ ਨ ਜਾਣੀਐ।
੩. ਲਉਬਾਲੀ ਦਰਗਾਹ ਆਖਿ ਵਖਾਣੀਐ।
੪. ਕੁਦਰਤਿ ਅਗਮੁ ਅਥਾਹੁ ਚੋਜ ਵਿਡਾਣੀਐ।
੫. ਸਚੀ ਸਿਫਤਿ ਸਲਾਹ ਅਕਥ ਕਹਾਣੀਐ।
੬. ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਦ ਕੁਰਬਾਣੀਐ ॥੧॥

1. (Pauṛī, Maṅglācharaṇ, Wāhegurū, Gurū Mahimā)

1. Pāt(i)sāh(u) pāt(i)sāh(u) sat(i) suhāṇīai.
2. Vaḍā be parvāh(u) aṅt(u) na jāṇīai.
3. Laubālī dargāh ākh(i) vakhāṇīai.
4. Kudrat(i) agam(u) athāh(u) choj viḍāṇīai.
5. Sachī siphat(i) salāh akakh kahāṇīai.
6. Sat(i)gur sache vāh(u) sad kurbāṇīai.(1)

1. Invocation of God, Praise of Gurū

1. The Lord is the Emperor of emperors. He is Truth and most Enchanting.
2. He is non-chalant and nobody can know His vastness.
3. His court is anxiety-free and that is how it is described.
4. He is the Creator and Infinite. For us living beings, His creation is also inaccessible and vast. His deeds are amazing.
5. His laudation and admiration is all true in any quantity. His description is beyond the capabilities of human beings.
6. Be sacrifice unto the True Gurū *(Satgurū)* whose ways are wondrous.(1)

In Essence

This *pauṛī* is all admiration and praise of Lord and True *Satgurū*. The True Lord is inaccessible, carefree, very enchanting and vast. His praise is also beyond description. Such a Lord is worth worshipping. Kabīr Jī says :

Kabīr, sāt samuṅdaih mas(u) karau,
kalam karau banrāe.
Basudhā kāgad(u) jau karau,
Har(i) jas(u) likhan(u) na jāe.

(*SGGS*, p. 1368)

Kabīr Jī says, if we turn the seven seas into ink, the entire vegetation into pen, use the land as paper to write on, even then we will be unable to write the praises of the Lord.

੨. (ਆਦਿ ਪੁਰਖ ਮਹਿਮਾ)

੧. ਬ੍ਰਹਮ ਬਿਸਨ ਮਹੇਸ ਲਖ ਧਿਆਇਦੇ।
੨. ਨਾਰਦ ਸਾਰਦ ਸੇਸ ਕੀਰਤਿ ਗਾਇਦੇ।
੩. ਗਣ ਗੰਧਰਬ ਗਣੇਸ ਨਾਦ ਵਜਾਇਦੇ।
੪. ਛਿਅ ਦਰਸਨ ਕਰਿ ਵੇਸ ਸਾਂਗ ਬਣਾਇਦੇ।
੫. ਗੁਰ ਚੇਲੇ ਉਪਦੇਸ ਕਰਮ ਕਮਾਇਦੇ।
੬. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਪਾਰ ਨ ਪਾਇਦੇ ॥੨॥

2. (Ād(i) Purakh mahimā)

1. Brahm bisan mahes lakh dhiāede.
2. Nārad sārad ses kīrat(i) gāede.
3. Gaṇ gaṅdharb gaṇes nād vajāede.
4. Chhe-a darsan kar(i) ves sāṅg baṇāede.
5. Gur chele updes karam kamāede.
6. Ād(i) purakh(u) ādes(u) pār na pāede.(2)

2. Laudations of the Primal Lord

1. Millions of Brahmās, Bisans and Shivās adore the Creator Lord.
2. Sage Nārad, goddess Saraswatī and Sheshnāg are all singing His praises.
3. Celestial musician and Ganesh are playing musical instruments before Him in His praise.
4. The followers of the six philosophies, *Yogīs, Jangam* etc. are enticing Him in different garbs for His grace.
5. The Gurūs impart sermons to their disciples who in turn act accordingly.
6. Salutations to the Primordial Lord. No one has been able to determine His expanse and limits.(2)

In Essence

The laudation of the Primal Lord is beyond the ability of anyone–gods, goddesses *et.al*. All the names stated in the above *pauṛī* have not succeeded in realizing Him. They all are special in only one feature as compared to many other features of the universe. God alone has all the merits. How can one who is incomplete know the one who has all characteristics in Him ?

Whatever has been said about God is hearsay. Hearsay too depends upon the ability of a person how well he can express his experience. Even the best is not good enough. Gurū Nānak Dev Jī says :

Suṇ(i) vaḍā ākhai sabh koī.
Kevaḍ(u) vaḍā ḍīṭhā hoī.
Kīmat(i) pāe na kahiā jāe.
Kahṇai wāle tere rahe samāe. (*SGGS*, p. 348-49)

Everyone says He is Mighty just because they have been told so. How mighty is He can only be estimated after seeing Him. No one has been able to evaluate Him because whosoever tried merged within Him.

੩. (ਆਦਿ ਪੁਰਖ ਮਹਿਮਾ)

੧. ਪੀਰ ਪੈਕੰਬਰ ਹੋਇ ਕਰਦੇ ਬੰਦਗੀ।
੨. ਸੇਖ ਮਸਾਇਕ ਹੋਇ ਕਰਿ ਮੁਹਿਛੰਦਗੀ।
੩. ਗਉਸ ਕੁਤਬ ਕਈ ਲੋਇ ਦਰ ਬਖਸੰਦਗੀ।
੪. ਦਰ ਦਰਵੇਸ ਖਲੋਇ ਮਸਤ ਮਸੰਦਗੀ।
੫. ਵਲੀ ਉਲਹ ਸੁਣਿ ਸੋਇ ਕਰਨਿ ਪਸੰਦਗੀ।
੬. ਦਰਗਹ ਵਿਰਲਾ ਕੋਇ ਬਖਤ ਬਲੰਦਗੀ ॥੩॥

3. (Ād(i) Purakh mahimā)

1. Pīr paikanbar hoe karde bandgī.
2. Sekh masāek hoe kar(i) muh(i)chhandgī.
3. Gaus kutab kaī loe dar bakhsandgī.
4. Dar darves khaloe mast masandgī.
5. Valī ulah suṇ(i) soe karan(i) pasandgī.
6. Dargah virlā koe bakhat balandgī.(3)

3. Laudation of the Primordial Lord

1. *Pīrs* (Muslim saints) and prophets who come on this Earth, worship the Primal Lord.
2. *Sheikhs* (Muslim holy men) and other hardworking religious leaders seek His favours.
3. *Gaus* (a spiritual state of Muslim *fakīrs*) and *Kutabs* (scholars of Islām) are asking for His blessings and forgiveness at His Court.
4. Many are standing at His door exhilarated and stupefied for His grace.
5. Many *Valīs* (true and obedient servants of Creator) are elated listening His laudations.
6. But a rare person with good fortune acquires a seat in His court. (One with ego and pride cannot attain that stage).(3)

In Essence

Ego and pride are the biggest bane and impediments in the realization of God. All spiritual beings of Muslim religion right from the Prophet to an ordinary seeker pray to Him for His blessings. Unless ego is shed, one cannot become a claimant to the seat in the Lord's Court despite all the worship, penance and performance of other rituals. *Gurbāṇī* says :

Meharvān maulā tūhī ek. Pīr Paikāmbar Seikh.
Dilā kā mālak(u) mare hāk(u). Qurān kateb te pāk(u).
(*SGGS*, p. 897)

You alone are the clement granter of salvation. The Master of our hearts speak from within our hearts. He is not found in religious scriptures but He makes Himself conspicuous by speaking in every mind.

੪. (ਕਾਦਰ ਨੂੰ ਕੀਤੇ ਨਹੀਂ ਜਾਣਦੇ)

੧. ਸੁਣਿ ਆਖਾਣਿ ਵਖਾਣੁ ਆਖਿ ਵਖਾਣਿਆ।
੨. ਹਿੰਦੂ ਮੁਸਲਮਾਣੁ ਨ ਸਚੁ ਸਿਞਾਣਿਆ।
੩. ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ਮਾਣੁ ਨਿਮਾਣਿਆ।
੪. ਵੇਦ ਕਤੇਬ ਕੁਰਾਣੁ ਨ ਆਖਰੁ ਜਾਣਿਆ।
੫. ਦੀਨ ਦੁਨੀ ਹੈਰਾਣੁ ਚੋਜੁ ਵਿਡਾਣਿਆ।
੬. ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੁ ਕੁਦਰਤਿ ਮਾਣਿਆ ॥੪॥

4. (Kādar nūn kīte nahīṁ jāṇde)

1. Suṇ(i) ākhāṇ(i) vakhāṇ(u) ākh(i) vakhāṇiā.
2. Hindū musalmāṇ(u) na sach(u) siñāṇiā.
3. Dargah pat(i) parvāṇ(u) māṇ(u) nimāṇiā.
4. Ved kateb kurāṇ(u) na ākhar(u) jāṇiā.
5. Dīn dunī hairāṇ(u) choj(u) viḍāṇiā.
6. Kādar no kurbāṇ(u) kudrat(i) māṇiā(4)

4. Created Can't Know Creator

1. People listen to the religious scriptures, expositions and convey to others with elaborate explanations.
2. But neither Hindus nor Muslims have reckoned the True Lord because none has searched Him dispensing one's ego.
3. He alone has been accepted in Lord's court who has always remained humble despite achieving exalted spiritual position.
4. *Vedās* and *Katebas* (Scriptures of Semitic religions) and other religious books have not been able to determine His expanse, because they all have their limitations and He is infinite.
5. Everyone in this world and the world hereafter is flabbergasted at His amazing and wondrous deeds.
6. Then we should be sacrifice unto the Creator Lord who is the pride and support of His creation.(4)

In Essence

Studying the above *pauṛī*, one is drawn to the following quotes of *Gurbāṇī* where the magnificence of the Creator and the limitations of the created and his endeavour to know Him are aptly described :

Vaḍe mere sāhibā, gaihar gaṅbhīrā, guṇī gahīrā.
Koe na jaṇai terā, ketā kevaḍ(u) chīrā.

(*SGGS*, p. 9)

Karte kī mit(i) na jānai kīā.
Nānak jo tis(u) bhāvai so vartīā.

(*SGGS*, p. 285)

Karte kī mit(i) Kartā jāṇai,
kai jāṇai Gur(u) sūrā.

(*SGGS*, p. 930)

The extent of might and expanse of the Creator is either known to Him or to the valiant Gurū.

੫. (ਰਸਾਂ ਦੇ ਪਜਾਰੇ ਮਹਲ ਤੋਂ ਦੂਰ ਹਨ)

੧. ਲਖ ਲਖ ਰੂਪ ਅਨੂਪ ਸਿਧਾਵਹੀ।
੨. ਰੰਗ ਬਿਰੰਗ ਸੁਰੰਗ ਤਰੰਗ ਬਣਾਵਹੀ।
੩. ਰਾਗ ਨਾਦ ਵਿਸਮਾਦ ਗੁਣ ਨਿਧਿ ਗਾਵਹੀ।
੪. ਰਸ ਕਸ ਲਖ ਸੁਆਦ ਚਖਿ ਚਖਾਵਹੀ।
੫. ਗੰਧ ਸੁਗੰਧ ਕਰੋੜਿ ਮਹ ਮਹਕਾਵਹੀ।
੬. ਗੈਰ ਮਹਲਿ ਸੁਲਤਾਨ ਮਹਲ ਨ ਪਾਵਹੀ ॥੫॥

5. (Rasāṅ de pyāre mahal toṅ dūr han)

1. Lakh lakh rūp anūp sidhāvahī.
2. Raṅg biraṅg suraṅg taraṅg baṇāvahī.
3. Rāg nād vismād guṇ nidh(i) gāvahī.
4. Ras kas lakh suād chakh(i) chakhāvahī.
5. Gaṅdh sugaṅdh karoṛ(i) mah mahkāvahī.
6. Gair mahal(i) sultān mahal na pāvahī.(5)

5. Worldly Attached are Far from Him

1. Many people adorable of forms and incomparable beauty come to and go from this world.
2. (In the creation of the Lord) Many colourful, sans colour and some highly beautiful coloured spectacles rise and then vanish.
3. There are many musical instruments and melodies that sing the paeans of the ocean of virtues – God Lord.
4. Countless are those who are engrossed in enjoying various tastes and they make others fall prey to these temptations.
5. Millions are obsessed with fragrances. They spread sweet smell wherever they sit.
6. Those who never fell and developed love for the Lord but remained embellished in enjoying the worldly pleasures, they wandered away from the Lord. They slid themselves in the cycle of transmigration.(5)

In Essence

Worldly attractions and engrossments in *māyā* are the bane of a human being that keep him away from realizing the Lord. Coming to this world, one gets involved in multifarious attractions and forgets that one had come to this world to liberate oneself from the cycle of transmigration. The hold of *māyā* becomes so strong that one feels one can't live without it. In fact the truth should be contrary to this. How can one live without meditation on Lord's name ?

Nām binā nahī jiviā jāe. (*SGGS*, p. 366)

Jo sat(i)gur saraṇ(i) saṅgat(i) nahī āe,
dhrig(u) jīve dhrig(u) jīvās(i). (*SGGS*, p. 10)

Māiā moh(i) sabho jag(u) bādhā.
Haumai pachai manmukh mūrākhā.
Gur Nānak bāh pakar(i) ham rākhā. (*SGGS*, p. 394)

The true way of spending life is only in His memory and meditation.

੬. (ਦ੍ਵੰਦ ਤੇ ਏਕਤਾ)

੧. ਸਿਵ ਸਕਤੀ ਦਾ ਮੇਲੁ ਦੁਬਿਧਾ ਹੋਵਈ।
੨. ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਖੇਲੁ ਭਰਿ ਭਰਿ ਧੋਵਈ।
੩. ਚਾਰਿ ਪਦਾਰਥ ਭੇਲੁ ਹਾਰੁ ਪਰੋਵਈ।
੪. ਪੰਜਿ ਤਤ ਪਰਵੇਲ ਅੰਤਿ ਵਿਗੋਵਈ।
੫. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਹਸਿ ਹਸਿ ਰੋਵਈ।
੬. ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਨੀਦ ਨ ਸੋਵਈ ॥੬॥

6. (Dvaṅd te ektā)

1. Siv saktī dā mel(u) dubidhā hovaī.
2. Traiguṇ māiā khel(u) bhar(i) bhar(i) dhovaī.
3. Chār(i) padārath bhel(u) hār(u) parovaī.
4. Panj(i) tat parvel ant(i) vigovaī.
5. Chhe-a rut(i) bārah māh has(i) has(i) rovaī.
6. Ridh(i) sidh(i) nav nidh(i) nīd na sovaī.(6)

7. Life is Worthless without Loving Worship

1. Numerous wisdom, skills and clevernesses are of no avail.
2. Many scholars, contemplators and saints/*yogīs* cannot reach His end.
3. Millions of Suns and Moons are spreading light of His glory without experiencing His love.
4. Millions engage themselves in rites and rituals under the influence of *māyā*.
5. Millions are struck in their ego and pride and there are millions who don't raise their head in humility always expressing that they are nothing.
6. Millions worship or contemplate on Him according to their faith and conviction.
7. But, those who worship Him lovingly merge in the Absolute Truth.(7)

In Essence

Millions of heavenly body are perpetually travelling in space since millions of years but are unable to find Him. These in fact are *Jaṛ* (without consciousness). In other words, one may do numerous actions/deeds unconsciously and unawarely. That does not assure meeting with the Lord. Loving worship is the only method that can help one to realize God.

So jap(u) so tap(u) sā brat pūjā,
jit(u) Har(i) sio prīt(i) lagāe.
Bin(u) Har(i) prīt hor prīt(i) sabh jhūṭhī,
ik khin maih bisar(i) sabh jāe. (*SGGS*, p. 720)

Antar(i) mail(u) na utrai,
dhrig(u) jīvaṇ(u) dhrig(u) ves(u).
Hor(u) kitai bhagat(i) na hovaī,
bin(u) Sat(i)gur ke updes(u). (*SGGS*, p. 22)

Condemnable is that life and disguise which cannot remove the pollution of the mind. Without the counsel of a True Gurū, no other worship is worthy.

੮. (ਭਾਉ ਭਗਤਿ ਤੋਂ ਬਿਨਾਂ ਪਰਚੇ)

੧. ਲਖ ਪੀਰ ਪਤਿਸਾਹ ਪਰਚੇ ਲਾਵਹੀ।
੨. ਜੋਗ ਭੋਗ ਲਖ ਰਾਹ ਸੰਗਿ ਚਲਾਵਹੀ।
੩. ਦੀਨ ਦੁਨੀ ਅਸਗਾਹ ਹਾਥ ਨ ਪਾਵਹੀ।
੪. ਕਟਕ ਮੁਰੀਦ ਪਨਾਹ ਸੇਵ ਕਮਾਵਹੀ।
੫. ਅੰਤਿ ਨ ਸਿਫਤਿ ਸਲਾਹ ਆਖਿ ਸੁਣਾਵਹੀ।
੬. ਲਉਬਾਲੀ ਦਰਗਾਹ ਖੜੇ ਧਿਆਵਹੀ॥੮॥

8. (Bhāu bhagat(i) toṅ bināṅ parche)

1. Lakh pīr pat(i)sāh parche lāvahī.
2. Jog bhog lakh rāh saṅg(i) chalāvahī.
3. Dīn dunī asgāh hāth na pāvahī.
4. Kaṭak murīd panāh sev kamāvahī.
5. Aṅt(i) na sifat(i) salāh ākh(i) suṇāvahī.
6. Laubālī dargāh khaṛe dhiāvahī.(8)

8. Miracles without Loving Worship

1. Millions of *Pīrs* (Muslim seers) and their emperors (superior *Pīrs*) impress people with the display of miracles.
2. Many desire new techniques of *Jog* and enjoying worldly pleasures and try to reach Him through these means.
3. Even these people are unable to reach the pinnacle of faith and the world they are so attached to. To them both are inaccessible oceans/expanses.
4. Many disciples take the refuge of the *Pirs* and spend their lifetime serving them.
5. Some espress their dejection by saying that there is no end to His eulogies.
6. Many carefree persons stand at the door of His court and worship Him.(8)

In Essence

The theme of this *pauṛī* is continuation of the last, where in it is established that without loving worship of the Lord, no one has ever realised Him. Display of miracles and other mysterious deeds cannot take one to His court.

The path of realisation is strenuous and one tends to become frustrated when no apparent result are coming forth. It must be remembered that reaching/realising Him is a very slow and deliberate process that can only hasten by His grace. Therefore one should constantly ask for His grace and be hopeful of this blessing one day. That would be the miracle of one's hardwork and devotion.

੯. (ਭਾਉ ਭਗਤਿ ਤੋਂ ਬਿਨਾਂ ਪਰਚੇ)

੧. ਲਖ ਸਾਹਿਬਿ ਸਿਰਦਾਰ ਆਵਣ ਜਾਵਣੇ।
੨. ਲਖ ਵਡੈ ਦਰਬਾਰ ਬਣਤ ਬਣਾਵਣੇ।
੩. ਦਰਬ ਭਰੇ ਭੰਡਾਰ ਗਣਤ ਗਣਾਵਣੇ।
੪. ਪਰਵਾਰੈ ਸਾਧਾਰ ਬਿਰਦ ਸਦਾਵਣੇ।
੫. ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ਧੋਹ ਕਮਾਵਣੇ।
੬. ਕਰਦੇ ਚਾਰਿ ਵੀਚਾਰਿ ਦਹਦਿਸਿ ਧਾਵਣੇ।
੭. ਲਖ ਲਖ ਬੁਜਰਕਵਾਰ ਮਨ ਪਰਚਾਵਣੇ ॥੯॥

9. (Bhāu bhagat(i) toṅ bināṅ parche)

1. Lakh sāhib(i) sirdār āvaṇ jāvaṇe.
2. Lakh vaḍai darbār baṇat baṇāvaṇe.
3. Darab bhare bhaṅḍār gaṇat gaṇāvaṇe.
4. Parvārai sādhār birad sadāvaṇe.
5. Lobh moh ahaṅkār dhoh kamāvaṇe.
6. Karde chār(i) vīchār(i) dahdis(i) dhāvaṇe.
7. Lakh lakh bujarkavār man parchāvaṇe.(9)

9. Miracles without Loving Worship

1. Millions of honourable personalities, Landlords and famous persons come and go from this world.
2. Many hold big courts and assemblies.
3. Many have treasure-houses full of wealth and they keep on counting their assets.
4. Many claim to have come to emancipate the whole family and not for collecting the wealth.
5. Many spend their lives in greed, attachment, vanity and deceitful acts.
6. Millions wander around with noble thoughts with a view to help others gain from them.
7. Many old seers console and assuage the minds of the people but their own minds are stone-shut from reckoning the Lord.(9)

In Essence

Millions of people are engrossed in display of their spiritual and worldly achievements. Many are badly soiled in their evil tasks. Yet there are others who impress people with their age and glib talk. The doors of their intelligence that would reckon the Lord are stone-shut. These cannot open without loving worship nor mysterious achievements can take them to the court of the Lord.

Bhai bin(u) bhagat(i) na hoī kab hī,
bhai bhāe bhagat(i) sawārī.
Māiā moh(u) sabad(i) jalāiā,
giān(i) tat(i) bīchārī. (*SGGS*, p. 911)

The reverential fear of the Lord induces one to His worship. It keeps one attached to Him. And the divine word then destoys the vice of attachment and other influences of *māyā*. The true knowledge then enters the mind.

੧੦. (ਭਾਉ ਭਗਤਿ ਤੋਂ ਛੁੱਟ ਹੋਰ ਪਰਚੇ)

੧. ਲਖ ਦਾਤੇ ਦਾਤਾਰ ਮੰਗਿ ਮੰਗਿ ਦੇਵਹੀ।
੨. ਅਉਤਰਿ ਲਖ ਅਵਤਾਰ ਕਾਰ ਕਰੇਵਹੀ।
੩. ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਖੇਵਟ ਖੇਵਹੀ।
੪. ਵੀਚਾਰੀ ਵੀਚਾਰਿ ਭੇਤੁ ਨ ਦੇਵਹੀ।
੫. ਕਰਤੂਤੀ ਆਚਾਰਿ ਕਰਿ ਜਸੁ ਲੇਵਹੀ।
੬. ਲਖ ਲਖ ਜੇਵਣਹਾਰ ਜੇਵਣ ਜੇਵਹੀ।
੭. ਲਖ ਦਰਗਹ ਦਰਬਾਰ ਸੇਵਕ ਸੇਵਹੀ॥੧੦॥

10. (Bhāu bhagat(i) toṅ chhuṭṭ hor parche)

1. Lakh dāte dātār maṅg(i) maṅg(i) devahī.
2. Autar(i) lakh avtār kār karevahī.
3. Aṅt(u) na pārāvār(u) khevaṭ khevahī.
4. Vīchārī vichār(i) bhet(u) na devahī.
5. Kartūtī āchār(i) kar(i) jas(u) levahī.
6. Lakh lakh jevaṇhār jevaṇ jevahī.
7. Lakh dargah darbār sevak sevahī.(10)

10. Miracles other than Loving Devotion

1. Millions of donors give alms to the beggars that they have demanded.
2. Millions of incarnations descend or incarnate in this world to perform their designated functions.
3. The sailors row the boat ahead with all their skills but are unable to reach the end. (The boat of wisdom cannot take them far enough).
4. The contemplators reflect upon Him with all their power of thinking, but cannot reach Him nor state His mystery.
5. Those engaged in rites and rituals do so to gain glory and fame among the people.
6. Millions prepare tasty meals and serve the hungry and needy people.
7. Countless serve the Kings as courtiers in their courts and perform many services.(10)

In Essence

Millions of people have engaged themselves in righteous causes. Many are busy contemplating on the mystery of the Lord while others are engaged in reaching Him through rites, rituals, charities, service etc. But no one has been able to reach Him thus, nor has reached the bliss that one enjoys through loving worship. *Gurbāṇī* says :

Nā tū āveh vas(i) bahut(u) ghiṇāvaṇe,
Nā tū āveh vas(i) bed paṛāvaṇe.
Nā tū āveh vas(i) tīrath(i) nāīai.
Nā tū āveh vas(i) dhartī dhāīai.
Nā tū āveh vas(i) kitai siāṇpai.
Nā tū āveh vas(i) bahutā dān(u) de.
Sabh(u) ko terai vas(i) agam agocharā.
Tū bhagtā kai vas(i) bhagtā tāṇ(u) terā.

(*SGGS*, p. 962)

O Lord ! You are in the grip of Your devotees and they enjoy all Your powers. There are no other ways that You can be reached or tamed.

੧੧. (ਭਾਉ ਭਗਤਿ ਤੋਂ ਛੁੱਟ ਹੋਰ ਪਰਚੇ)

੧. ਸੂਰ ਵੀਰ ਵਰੀਆਮ ਜੋਰੁ ਜਣਾਵਹੀ।
੨. ਸੁਣਿ ਸੁਣਿ ਸੁਰਤੇ ਲਖ ਆਖਿ ਸੁਣਾਵਹੀ।
੩. ਖੋਜੀ ਖੋਜਨਿ ਖੋਜਿ ਦਹਿਦਿਸਿ ਧਾਵਹੀ।
੪. ਚਿਰ ਜੀਵੈ ਲਖ ਹੋਇ ਨ ਓੜਕੁ ਪਾਵਹੀ।
੫. ਖਰੇ ਸਿਆਣੇ ਹੋਇ ਨ ਮਨੁ ਸਮਝਾਵਹੀ।
੬. ਲਉਬਾਲੀ ਦਰਗਾਹ ਚੋਟਾ ਖਾਵਹੀ॥੧੧॥

11. (Bhāu bhagat(i) ton chhuṭṭ hor parche)

1. Sūr vīr variām jor(u) jaṇāvahī.
2. Suṇ(i) suṇ(i) sure lakh ākh(i) suṇāvahī.
3. Khojī khojan(i) khoj(i) daihdis(i) dhāvahī.
4. Chir jīvai lakh hoe na oṛak(u) pāvahī.
5. Khare siāṇe hoe na man(u) samjhāvahī.
6. Laubālī dargāh choṭā khāvahī.(11)

11. Miracles other than Loving Worship

1. The gallant warriors and brave soldiers show their power and strength.
2. Countless listeners listen to the exposition of religious scriptures and then hold discourses on them.
3. Millions of researchers wander about in ten directions in search of knowledge of their desired subject.
4. Many who live long life like sage Markandey and other renowned persons cannot reach the mystery of the Lord.
5. Many smart and intelligent people advise others but are unable to satisfy and calm their own mind.
6. Such people too are recipients of admonishments in the court of the Lord.(11)

In Essence

The theme of this *pauṛī* is the same as is that at serial ten. Only the subjects involved have been changed. Here, Bhāi Sāhib has taken the examples of warriors, brave soldiers, exegetes of religious tomes, sages who had enjoyed long lives and other worldly clever people. None of these categories have been able to reach Him. Without loving worship, one cannot shed duality and become one with Him.

All the above-mentioned worthy people engross themselves more and more in ego as their knowledge and awareness of their efforts or profession increases. All that we know comes from the Lord and we refuse to reckon it as His blessings. We boast of our achievements and without humility one cannot overcome pride, duality and ego.

੧੨. (ਖੁਦੀ ਦੇ ਦੁੱਖ, ਸਬਰ ਦੇ ਸੁੱਖ)

੧. ਹਿਕਮਤ ਲਖ ਹਕੀਮ ਚਲਣ ਬਣਾਵਹੀ।
੨. ਆਕਲ ਹੋਇ ਫਹੀਮ ਮਤੇ ਮਤਾਵਹੀ।
੩. ਗਾਫਲ ਹੋਇ ਗਨੀਮ ਵਾਦ ਵਧਾਵਹੀ।
੪. ਲੜਿ ਲੜਿ ਕਰਨਿ ਮੁਹੀਮ ਆਪੁ ਗਣਾਵਹੀ।
੫. ਹੋਇ ਜਦੀਦ ਕਦੀਮ ਨ ਖੁਦੀ ਮਿਟਾਵਹੀ।
੬. ਸਾਬਰ ਹੋਇ ਹਲੀਮ ਆਪੁ ਗਵਾਵਹੀ॥੧੨॥

12. (Khudī de dukkh, sabar de sukkh)

1. Hikmat lakh hakīm chalaṇ baṇāvahī.
2. Ākal hoe phahīm mate matāvahī.
3. Gāphal hoe ganīm vād vadhāvahī.
4. Laṛ(i) laṛ(i) karan(i) muhīm āp(u) gaṇāvahī.
5. Hoe jadīd kadīm na khudī miṭāvahī.
6. Sābar hoe halīm āp(u) gavāvahī.(12)

12. Self-assertion, Contentment and Patience

1. Many physicians (*Hakīms*–who practice Ayurvedic medicine) prepare effective prescriptions and dispense medicines to treat various diseases.
2. Many intellectuals contemplate on means and methods by which their kingdom can progress.
3. Many increase their conflicts and discords due to carelessness.
4. Many fight and launch themselves on military campaigns to establish and project to others how brave they are.
5. From youth to old age, they don't give up their self-assertion. Thus they are always suffering and in distress.
6. Those who adopt contentment and become tolerant lose their selves.(12)

In Essence

Ego and pride are the undoing of a seeker on the path of God-realization. They are the cause of duality and give him a false impression that he is separate from God. A human being maintains his separation in various ways. Display of one's skill is only projection of his ego. *Gurbāṇī* advises thus :

Ham baḍ kab(i) kulīn ham paṅḍit ham jogī saṅniāsī.
Giānī gunī sūr ham dāte eh budh(i) kabeh na nāsī.
(*SGGS*, p. 974)

We have never been able to discard the wisdom from our mind that we belong to higher lineage, are good poet, well read, expert in *Yogic* philosophy or a renounced ascetic. (This is the bane of us all).

Jab eh(u) man maih karat gumānā.
Tab eh(u) bāvar(u) phirat bigānā.
Jab eh(u) hūā sagal kī rīnā.
Ta te ramaīā ghaṭ(i) ghaṭ(i) chīnā. (*SGGS*, p. 235)

When he feels proud, he roams about as a stranger and a bizzare person. And when he becomes humble, then he realise the presence of the Lord everywhere.

੧੩. (ਖ਼ੁਦੀ ਮਿਟੇ ਤਾਂ ਗਤੀ ਹੈ)

੧. ਲਖ ਲਖ ਪੀਰ ਮੁਰੀਦ ਮੇਲ ਮਿਲਾਵਹੀ।
੨. ਸੁਹਦੇ ਲਖ ਸਹੀਦ ਜਾਰਤ ਲਾਵਹੀ।
੩. ਲਖ ਰੋਜੇ ਲਖ ਈਦ ਨਿਵਾਜ ਕਰਾਵਹੀ।
੪. ਕਰਿ ਕਰਿ ਗੁਫਤ ਸੁਨੀਦ ਮਨ ਪਰਚਾਵਹੀ।
੫. ਹੁਜਰੇ ਕੁਲਫ ਕੁਲੀਦ ਜੁਹਦ ਕਮਾਵਹੀ।
੬. ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ਆਪੁ ਜਣਾਵਹੀ ॥੧੩॥

13. (Khudī miṭe tāṅ gatī hai)

1. Lakh lakh pīr murīd mel milāvahī.
2. Suhde lakh sahīd jārat lāvahī.
3. Lakh roje lakh īd nivāj karāvahī.
4. Kar(i) kar(i) guphat sunīd man parchāvahī.
5. Hujre kulaph kulīd juhad kamāvahī.
6. Dar(i) darves rasīd āp(u) jaṇāvahī.(13)

13. Leave Ego – Become Liberated

1. Many *Pīrs* (Muslim saints) bring together millions of their disciples.
2. Millions of admirers and humble persons hold fairs on the mausoleums of the martyrs to pay homage to them.
3. Millions (Muslims) keep fast for long period *(Rozā)*, celebrate holy festival of *Īd* and say prayers *(Namāz)*.
4. Many pass their time in questioning and answering. Idle conversation is their amusement.
5. Opening the lock of their temple-like mind, they do not indulge in praise and worship of the Lord.
6. But only those would reach His abode, who have renounced their ego, become humble and contented.(13)

In Essence

The above *pauṛī* explains the following lines from *Srī Gurū Granth Sāhib* very well :

Haumai vich(i) Prabh(u) koe na pāe.
Mūloh bhulā janam(u) gavāe. (p. 664)

Haumai kar(i) rāje bauh dhāvaih.
Haumai khapaih janam(i) mar(i) āvaih.
Haumai nivrai Gur sabad(u) vīchārai.
Chañchal mat(i) tiāgai pañch sanghārai. (p. 226)

Haumai mār(i) bajar kapāṭ(i) khulāiā.
Nām(u) amolak(u) gur parsādī pāiā. (p. 124)

One must get rid of self-assertion and pride to experience oneness with Him. Any act that does not dispel duality from our mind is waste of our precious life.

੧੪. (ਦੁਨੀਆਦਾਰ ਡਰਾਵਣੇ ਹਨ)

੧. ਉਚੇ ਮਹਲ ਉਸਾਰਿ ਵਿਛਾਇ ਵਿਛਾਵਣੇ।
੨. ਵਡੇ ਦੁਨੀਆਦਾਰ ਨਾਉ ਗਣਾਵਣੇ।
੩. ਕਰਿ ਗੜ ਕੋਟ ਹਜਾਰ ਰਾਜ ਕਮਾਵਣੇ।
੪. ਲਖ ਲਖ ਮਨਸਬਦਾਰ ਵਜਹ ਵਧਾਵਣੇ।
੫. ਪੂਰ ਭਰੇ ਅਹੰਕਾਰ ਆਵਨ ਜਾਵਣੇ।
੬. ਤਿਤੁ ਸਚੇ ਦਰਬਾਰ ਖਰੇ ਡਰਾਵਣੇ॥੧੪॥

14. (Duniādār ḍarāvaṇe han)

1. Uche mahal usār(i) vichhāe vichhāvaṇe.
2. Vaḍe duniādār nāu gaṇāvaṇe.
3. Kar(i) gaṛ koṭ hajār rāj kamāvaṇe.
4. Lakh lakh mansabdār vajah vadhāvaṇe.
5. Pūr bhare ahaṅkār āvan jāvaṇe.
6. Tit(u) sache darbār khare ḍarāvaṇe.(14)

14. Worldly People are Fearsome

1. Worldly people raise lofty mansions and equip them with precious rugs, carpets and furniture.
2. Becoming worldly rich and wealthy, they like to be known as millionaires and billionaires and thus famous.
3. The kings among them have many forts and citadels constructed to spread their domain and rule over it.
4. Many officials and those in high positions have their earnings increased in order to meet their demands of worldly goods.
5. But hordes of such people filled with pride and ego continue to wander through cycles of birth and death.
6. In the court of the Lord, the faces of such people are dreadful.(14)

In Essence

Here is a picture of wealthy and worldly-wise people who have self-assertion, pride and ego as their supplementary assets beside their wealth. Both wealth and these assets are biggest hurdles in their spiritual evolution. Gurū Arjan dev Jī has aptly described it as :

Sāth(i) na chālai bin(u) bhajan,
bikhiā sagalī chhār(u).
Har(i) Har(i) nām(u) kamāvanā,
Nānak eh(u) dhan(u) sār(u).

(*SGGS*, p. 288)

The ultimate wealth that will go with one when one leaves this world for the heavenly abode is meditation on His *Nām*. But to practice and earn this wealth, one has to shed ego and pride.

Haumai nāvai nāl(i) virodh(u) hai,
dūe na vasaih ik ṭhāe. (*SGGS*, p. 560)

Meditation on His name cannot be done when one is infested with ego. Both ego and Lord's name are ever in confrontation.

੧੫. (ਪਖੰਡ)

੧. ਤੀਰਥ ਲਖ ਕਰੋੜਿ ਪੁਰਬੀ ਨਾਵਣਾ।
੨. ਦੇਵੀ ਦੇਵ ਸਥਾਨ ਸੇਵ ਕਰਾਵਣਾ।
੩. ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਸਾਧਿ ਸਧਾਵਣਾ।
੪. ਹੋਮ ਜਗ ਨਈਵੇਦ ਭੋਗ ਲਗਾਵਣਾ।
੫. ਵਰਤ ਨੇਮ ਲਖ ਦਾਨ ਕਰਮ ਕਮਾਵਣਾ।
੬. ਲਉਬਾਲੀ ਦਰਗਾਹਿ ਪਖੰਡ ਨ ਜਾਵਣਾ ॥੧੫॥

15. (Pakhaṇḍ)

1. Tīrath lakh karoṛ(i) purbī nāvaṇā.
2. Devī dev sathān sev karāvaṇā.
3. Jap tap sañjam lakh sādh(i) sadhāvaṇā.
4. Hom jag naīved bhog lagāvaṇā.
5. Varat nem lakh dān karam kamāvaṇā.
6. Laubālī dargāh(i) pakhaṇḍ na jāvaṇā.(15)

15. Hypocrisy

1. Bathing numerous times at places of pilgrimage on auspicious occasions;
2. Performing services of the gods and goddesses in temples;
3. Getting involved in performing several types of meditation, hard penances, disciplines and taking to countless other spiritual practices;
4. Performing *homs*, *yag* and offering eatables to the idols;
5. Observing countless fasts, routines and indulging in such noble tasks as charities etc;
6. In the court of the carefree Lord, all these acts have no meaning. These are all pretensions.(15)

In Essence

The above *pauṛī* is an apt explanation of the following lines of *Gurbāṇī*:

Karam dharam pākhanḍ jo dīsaih
tin jam(u) jāgātī lūṭai.
Nirbāṇ kīrtan(u) gāvoh karte kā
nimakh simrat jit(u) chhūṭai. (*SGGS*, p. 747)

Jag maih bakte dūdhā-dhārī.
Guptī khāveh vaṭikā sārī. (*SGGS*, p. 873)

All these acts and deeds are hypocrisies and pretensions of being a devotee. What ultimately goes with one is one's effort on meditation. All the time spent in performing futile rites and rituals is a waste. These acts will be taken away by the angels of death as an octroi or tax. Man will have no assets left to carry with him in the court of the Lord.

੧੬. (ਬੰਦਾ ਸਭ ਤੋਂ ਉੱਚਾ ਹੈ)

੧. ਪੋਪਲੀਆ ਭਰਨਾਲਿ ਲਖ ਤਰੰਦੀਆਂ।
੨. ਓੜਕ ਓੜਕ ਭਾਲਿ ਸੁਧਿ ਨ ਲਹੰਦੀਆਂ।
੩. ਅਨਲਮਨਲ ਕਰਿ ਖਿਆਲ ਉਮਰਿ ਉਡੰਦੀਆਂ।
੪. ਉਛਲਿ ਕਰਨਿ ਉਛਾਲ ਨ ਉਭਿ ਚੜ੍ਹੰਦੀਆਂ।
੫. ਲਖ ਅਗਾਸ ਪਤਾਲ ਕਰਿ ਮੁਹਛੰਦੀਆਂ।
੬. ਦਰਗਹ ਇਕੁ ਰਵਾਲ ਬੰਦੇ ਬੰਦੀਆਂ॥੧੬॥

16. (Baṅdā sabh toṅ uchchā hai)

1. Popalīā bharnāl(i) lakh taraṅdīāṅ.
2. Oṛak oṛak bhāl(i) sudh(i) na lahaṅdīāṅ.
3. Anal-manal kar(i) khiāl umar(i) uḍaṅdīāṅ.
4. Uchhal(i) karan(i) uchhāl na ubh(i) chaṛaṅdīāṅ.
5. Lakh agās patāl kar(i) muhchhandīāṅ.
6. Dargah ik ravāl baṅde baṅdīāṅ.(16)

16. Human Being is Supreme

1. Millions of boats keep floating in the ocean.
2. These endeavour to find the other end of the ocean but are unable to find its expanse and depth.
3. *Anal Manal* bird (a bird which keeps flying all the time. It lays its eggs in the air. These are hatched in the air and its young one's start flying as soon as they are born) keep flying higher and higher but is unable to find the limits of the sky.
4. Even their eggs jump upward but their upward flight do not take them to the extent of the sky.
5. Millions of inhabitants of the sky and nether-regions are unable to know His vastness and thus feel subservient to Him.
6. All the above-described entities are nothing more than a particle of dust before the servants of His court.(16)

In Essence

Using the paradigm of a boat, ocean, *Anal* bird and a horde of other living beings who inhabit the sky, Bhāī Gurdās Jī has brought home to us that the extent and greatness of the Lord is inaccessible and imperceptible by any means adopted by human being other than loving worship and meditation. Gurū Rām Dās Jī says :

Kiā ham kiram nān nik kīre,
tūm vaḍ purakh vaḍāgī.
Tumrī gat(i) mit(i) kaih na sakah Prabh ham,
kio kar(i) milaih abhāgī. (*SGGS*, p. 667)

What is our standing being small insects? You are the mighty Master. You alone know Your state and extent. We cannot say even a word about it. How can we the unfortunate meet You?

੧੭. (ਈਸ਼੍ਵਰੀ ਸ਼ਕਤੀ)

੧. ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਖੇਲੁ ਕਰਿ ਦੇਖਾਲਿਆ।
੨. ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਚਲਿਤੁ ਉਠਾਲਿਆ।
੩. ਪੰਜਿ ਤਤ ਉਤਪਤਿ ਬੰਧਿ ਬਹਾਲਿਆ।
੪. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਸਿਰਜਿ ਸਮ੍ਹਾਲਿਆ।
੫. ਅਹਿਨਿਸਿ ਸੂਰਜ ਚੰਦੁ ਦੀਵੇ ਬਾਲਿਆ।
੬. ਇਕ ਕਵਾਉ ਪਸਾਉ ਨਦਰਿ ਨਿਹਾਲਿਆ॥੧੭॥

17. (Ishvarī Shaktī)

1. Traiguṇ māiā khel(u) kar(i) dekhāliā.
2. Khāṇī Bāṇī chār(i) chalit(u) uṭhāliā.
3. Paṅj(i) tat utpat(i) baṅdh(i) bahāliā.
4. Chhe-a rut(i) bārah māh siraj(i) samhāliā.
5. Aihnis(i) sūraj chaṅd(u) dīve bāliā.
6. Ik kavāo pasāo nadar(i) nihāliā.(17)

17. Divine Power

1. All the spread of the world that Almighty has produced is the result of the three traits of *māyā* (*Rajas, Tamas* and *Satva*).
2. He then introduced in it the feat of creation of four life-giving means (egg, foetus, sweat, vegetation) and four stages of thought. (*Parā* – it's origin in the abstract mind, *Pashyantī* – it's intimation to the brain, *Madhyamā* – it's communication to the tongue, *Baikharī*–it's utterance).
3. Creating life from five elements – air, earth, sky, fire and water, He bound them all in a Divine Law.
4. He created the spectacle of time, bound it in a divine order to ensure that the six seasons are well predicted in twelve months.
5. For providing light during the day and the night, he lit two lamps – the Sun and the Moon respectively.
6. He created this universe with one Word and took His seat in every creation to enjoy its functioning.(17)

In Essence

In the preceding *pauṛī*, Bhāī Sāhib has explained and elucidated the following lines of Gurū Arjan Dev Jī from *Rāg Mārū* :

Oankār(i) utpātī. Kīā dinas(u) sabh rātī.
Vaṇ(u) triṇ(u) tribhavaṇ pāṇī. Chār(i) bed chāre khāṇī.
Khaṅḍ dīp sabh(i) loā. Ek kavāvai te sabh(i) hoā.

....

Trai guṇ kīā pasārā. Narak surag avtārā.
Haumai āvai jāī. Man(u) tikaṇ(u) na pāvai rāī.

(*SGGS*, p. 1003)

God alone is at the root of all the creation that exists in the Universe. Although a person re-incarnates repeatedly due to his actions performed under ego, yet all events take place by His Order and Will.

੧੮. (ਆਪ ਅਲੇਪ ਹੈ)

੧. ਕੁਦਰਤਿ ਇਕ ਕਵਾਉ ਥਾਪ ਉਥਾਪਦਾ।
੨. ਤਿਦੂੰ ਲਖ ਦਰੀਆਉ ਨ ਓੜਕੁ ਜਾਪਦਾ।
੩. ਲਖ ਬ੍ਰਹਮੰਡ ਸਮਾਉ ਨ ਲਹਿਰ ਵਿਆਪਦਾ।
੪. ਕਰਿ ਕਰਿ ਵੇਖੈ ਚਾਉ ਲਖ ਪਰਤਾਪਦਾ।
੫. ਕਉਣੁ ਕਰੈ ਅਰਥਾਉ ਵਰ ਨ ਸਰਾਪ ਦਾ।
੬. ਲਹੈ ਨ ਪਛੋਤਾਉ ਪੁੰਨ ਨ ਪਾਪ ਦਾ॥੧੮॥

18. (Āp alep hai)

1. Kudrat(i) ik kavāo thāp uthāpdā.
2. Tidūṅ lakh dariāo na oṛak(u) jāpdā.
3. Lakh brahmaṇḍ samāo na laihar viāpdā.
4. Kar(i) kar(i) vekhai chāo lakh partāpdā.
5. Kauṇ(u) karai arthāo var na sarāp dā.
6. Lahai na pachhotāo puṅn na pāp dā.(18)

18. He is Free of Dross

1. He created the universe with utterance of One Word. His One Word can destroy it too.
2. With that One Word came into existence streams, systems and expanses which are unknown to us humans.
3. Every trichome of His body has millions of universes thriving. He Himself is not effected by any event. He is always stable, steadfast and unalterable in all the times.
4. He watches His creation with pleasure and elevates millions to glorious position.
5. Who can explain the meanings of all His actions and deeds? He is beyond boons and curses;
6. Nor is He concerned with sins or virtues. (He is beyond duality).(18)

In Essence

God is detached from the three traits of *māyā*. Granting of boons and charities do not please Him nor is He remorseful of curses and vices. These subjects do not exist in His character. It is a human being who is swayed by these traits of *māyā* since he lives all his life in its influence.(18)

So Purakh(u) Nirañjan Har(i) Purakh(u) Nirañjan,
Har(i) agmā agam apārā.
....
Tuṅ Pārbrahm(u) beaṅt(u) beaṅt(u) jī
Tere kiā guṇ ākh(i) vakhāṇā.

(*SGGS*, p. 348)

God is free of all dross of *māyā*. He is beyond reach and perception. Everything that he has created worships Him because He alone is the True Creator. He has created donors and beggars and as a matter of fact, He Himself is donor and beggar at the same time. These are the mysteries about Yourself that are imperceptible. You are infinte and so are Your characteristics........

੧੯. (ਕੁਦਰਤ ਤੇ ਕਾਦਰ ਬੇਅੰਤ ਅਸਗਾਹ ਹੈ)

੧. ਕੁਦਰਤਿ ਅਗਮੁ ਅਥਾਹੁ ਅੰਤੁ ਨ ਪਾਈਐ।
੨. ਕਾਦਰ ਬੇਪਰਵਾਹ ਕਿਨ ਪਰਚਾਈਐ।
੩. ਕੇਵਡੁ ਹੈ ਦਰਗਾਹ ਆਖਿ ਸੁਣਾਈਐ।
੪. ਕੋਇ ਨ ਦਸੈ ਰਾਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ।
੫. ਕੇਵਡੁ ਸਿਫਤਿ ਸਲਾਹ ਕਿਉ ਕਰਿ ਧਿਆਈਐ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਅਸਗਾਹੁ ਨ ਅਲਖੁ ਲਖਾਈਐ ॥੧੯॥

19. (Kudrat te Kādar beaṅt asgāh hai)

1. Kudrat(i) agam(u) athāh(u) aṅt(u) na pāīai.
2. Kādar beparvāh kin parchāīai.
3. Kevaḍ(u) hai dargāh ākh(i) suṇāīai.
4. Koe na dasai rāh(u) kit(u) bidh(i) jāīai.
5. Kevaḍ(u) siphat(i)) salāh kio kar(i) dhiāīai.
6. Abigat(i) gat(i) asgāh(u) na alkh(u) lakhāīai.(19)

19. Creator and Creation is Unlimited

1. Creation of the Lord is inaccessible and unlimited. No one knows its extent.
2. The Creator is non-chalant. He cannot be governed or dictated by anyone.
3. How mighty is He and how majestic is His court? Can anyone describe it?
4. No one can tell the route to His court. How does one reach His abode?
5. How should one sing His praises in words. How should He be meditated upon? Mind just cannot perceive Him.
6. It is impossible to comprehend his knowledge and extent. He is beyond and yet beyond. He is inaccessible and beyond imagination.(19)

In Essence

Lord is infinite and so is His creation. It is impossible to reach Him. An infinitesimal part of the infinite cannot know the complete and whole. *Gurbāṇī* says :

> *Kudrat(i) kīm na pāe alakh brahmaṭiā.*
> *Agam athāh beant parai paraṭiā.* (*SGGS*, p. 957)
>
> No one can evaluate or assess the Universe created by the Lord. His creation extends to places beyond and still beyond.

And how do we reach Him? It is explained in the next *pauṛī.*

੨੦. (ਗੁਰ ਪ੍ਰਸਾਦ)

੧. ਆਦਿ ਪੁਰਖੁ ਪਰਮਾਦਿ ਅਚਰਜੁ ਆਖੀਐ।
੨. ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਸਬਦੁ ਨ ਸਾਖੀਐ।
੩. ਵਰਤੈ ਆਦਿ ਜੁਗਾਦਿ ਨ ਗਲੀ ਗਾਖੀਐ।
੪. ਭਗਤਿ ਵਛਲੁ ਅਛਲਾਦਿ ਸਹਜਿ ਸੁਭਾਖੀਐ।
੫. ਉਨਮਨਿ ਅਨਹਦਿ ਨਾਦਿ ਲਿਵ ਅਭਿਲਾਖੀਐ।
੬. ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਪੂਰਨ ਪਾਖੀਐ।
੭. ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ ਕੇਵਲ ਕਾਖੀਐ॥੨੦॥੨੧॥

20. (Gur prasād)

1. Ād(i) purakh(u) parmād(i) acharj(u) ākhīai.
2. Ād(i) anīl(u) anād(i sabad(u) na sākhīai.
3. Vartai ād(i) jugād(i) na galī gākhīai.
4. Bhagat(i) vachhal(u) achhlād(i) sahaj(i) subhākhīai.
5. Unman(i) anhad(i) nād(i) liv abhilākhīai.
6. Vismādai vismād pūran pākhīai.
7. Pūre gur parsād(i) keval kākhīai.(20.21)

20. Gurū's Grace

1. He is Primordial entity whose time of coming into existence is known to nobody. He is Eternal. And this characteristic causes much bewilderment and therefore He is called Amazing.
2. He is the beginning, spotless, His self has no beginning. No one can authenticate Him. If we regard Word as the evidence, that too closes the argument saying–not this, not even this. Even Word cannot authenticate Him.
3. He is prevailing since the beginning of ages and will prevail for all times to come. He cannot be explained in words.
4. He is loved by His devotees. He cannot be charmed and lives in a serene state all the time. He is untrickable since His effulgence.
5. When the mind gets engrossed in the unstruck melody in the higher spiritual state, the seeker goes into blissful and ecstatic state and never feels bored with it. (He wishes to remain in that state).
6. He Himself is astonishing of characteristics. In the above state, one is totally amazed at the experience. This amazing state is indescribable.
7. And for realizing Him, the grace of one complete Gurū is all that is required. This alone can reach one to Him.(20)

In Essence

Just as no boat/ship can sail across the river/ocean without a sailor, so it is difficult for a seeker to sail across the worldly ocean without help and guidance of a complete Gurū. Therefore one should have full faith on *Gurbāṇī*, keep company of *Gurmukhs* and seek the grace of Gurū Nānak Dev Jī. *Gurbāṇī* says :

Bāṇī Gurū Gurū hai bāṇī,
vich(i) bāṇī aṅmrit(u) sāre.
Gur bāṇī kahai sevak(u) jan(u) mānai,
partakh(i) Gurū nistāre. (*SGGS*, p. 982)

ਵਾਰ 22

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ। ਈਸ਼ਰੀ ਰਚਨਾ)

੧. ਨਿਰਾਧਾਰ ਨਿਰੰਕਾਰੁ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੨. ਹੋਆ ਏਕੰਕਾਰੁ ਆਪੁ ਉਪਾਇਆ।
੩. ਓਅੰਕਾਰਿ ਆਕਾਰੁ ਚਲਿਤੁ ਰਚਾਇਆ।
੪. ਸਚੁ ਨਾਉ ਕਰਤਾਰ ਬਿਰਦੁ ਸਦਾਇਆ।
੫. ਸਚਾ ਪਰਵਰਦਗਾਰੁ ਤ੍ਰੈ-ਗੁਣ ਮਾਇਆ।
੬. ਸਿਰਠੀ ਸਿਰਜਣਹਾਰ ਲੇਖਿ ਲਿਖਾਇਆ।
੭. ਸਭਸੈ ਦੇ ਆਧਾਰੁ ਨ ਤੋਲਿ ਤੁਲਾਇਆ।
੮. ਲਿਖਿਆ ਥਿਤਿ ਨ ਵਾਰੁ ਮਾਹ ਜਣਾਇਆ।
੯. ਵੇਦ ਕਤੇਬ ਵੀਚਾਰੁ ਨ ਆਖਿ ਸੁਣਾਇਆ ॥੧॥

1. (Manglācharaṇ. Īsbrī rachnā)

1. Nirādbār niraṅkār(u) na alakb(u) lakbāiā.
2. Hoā ekaṅkār(u) āp(u) upāiā.
3. Oaṅkār(i) ākār(u) chalit(u) rachāiā.
4. Sacb(u) nāu kartār birad(u) sadāiā.
5. Sachā parvardgār(u) trai-guṇ māiā.
6. Sirṭhī sirjaṇhār lekh(i) likhāiā.
7. Sabhsai de ādhār(u) na tol(i) tulāiā.
8. Likhiā thit(i) na vār(u) māh jaṇāiā.
9. Ved kateb vīchār(u) na ākh(i) suṇāiā.(1)

1. Invocation – God's Creation

1. Imperceptible Almighty Lord is not dependent upon anyone. He is Formless and has not made Himself known to anyone.
2. The Formless then took the form of *Ekaṅkār* (One and only One) all by Himself.
3. From *Ekaṅkār*, He created the spectacle of becoming *Oaṅkar* (All-pervading). He manifested Himself in *Shabad* (Word).
4. *Sat(i)nām* is one of the characteristics of *Ekaṅkār–Oaṅkār*. Being a Creator, protection of His devotees became His characteristic. So He became known as One Who can be deceived by his devotees.
5. Remaining Formless and undergoing no change, He became known as Sustainer. But despite His association with *māyā* as sustainer and protector, He remained detached from the three traits of *māyā*.
6. Being part of the three traits (*Rajas, Tamas* and *Satva*) the Universe had a decree ordered by the Lord that all human beings would reap what they sow.
7. Having proclaimed order of 'actions', He still protects everyone.
8. There is no designated day or month when the Universe was created by Him.
9. Even *Vedās* and semitic religions have not been able to define or solve this mystery.(1)

In Essence

As invocatory *pauṛī*, Bhāī Sāhib has dwelt on His *Ekaṅkār–Oaṅkar* form and the creation. Although the creation is the result of *māyā* and He has taken upon Himself to sustain His creation, yet He is unsullied by the three traits of *māyā*. The infusion of *māyā* was essential for the evolution and progress of the systems that He has created on this Earth. The desire to excel became inspirational force.

੨. (ਈਸ਼੍ਵਰੀ ਬਲ)

੧. ਨਿਰਾਲੰਬੁ ਨਿਰਬਾਣੁ ਬਾਣੁ ਚਲਾਇਆ।
੨. ਉਡੈ ਹੰਸ ਉਚਾਣ ਕਿਨਿ ਪਹੁਚਾਇਆ।
੩. ਖੰਭੀ ਚੋਜ ਵਿਡਾਣੁ ਆਣਿ ਮਿਲਾਇਆ।
੪. ਧ੍ਰੂ ਚੜ੍ਹਿਆ ਅਸਮਾਣਿ ਨ ਟਲੈ ਟਲਾਇਆ।
੫. ਮਿਲੈ ਨਿਮਾਣੈ ਮਾਣੁ ਆਪੁ ਗਵਾਇਆ।
੬. ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ॥੨॥

2. (Ishvarī bal)

1. Nirālanb(u) nirbāṇ(u) bāṇ(u) chalāiā.
2. Uḍai hans uchāṇ kin(i) pahuchāiā.
3. Khanbhī choj viḍāṇ(u) āṇ(i) milāiā.
4. Dhrū charhiā asmāṇ(i) na ṭalai ṭalāiā.
5. Milai nimāṇai māṇ(u) āp(u) gavāiā.
6. Dargah pat(i) parvāṇ(u) gurmukh(i) dhiāiā.(2)

2. God's Power

1. The Free and Supportless (God) then issued his command through Word *(Shabad)* for His creation to operate as designed by Him.
2. Who sent the swans into the sky (to reach Lake Mānsarovar) ?
3. It is the miracle of his wings which made the swan to soar high and reach Lake Mānsarovar.
4. Similarly, His loving devotee Dhrū obtained a fixed place among the stars and no one can move him from there.
5. One who surrenders one's self and ego, receives honour in His court.
6. One who has meditated on *Nām* as taught by the Gurū found acceptance and respect in His court.(2)

In Essence

Soon after creation of the universe, God set the process of evolution into operation through His command issued in the form of Word. In order to explain this, Bhāī Sāhib has taken the example of Dhrū–the devotee and swans who were blessed with divine power to achieve what they were ordained to. Dhrū worshipped Him selflessly with 'devotion' and found a place in His court. Swans could reach Lake Mānsarovar–believed to be the abode of Shiva–The God. The power in their wings for them to fly high was that of the Lord. God helps those who are virtuous, selfless and egoless.

੩. (ਈਸ਼੍ਵਰੀ ਬਲ)

੧. ਓੜਕੁ ਓੜਕੁ ਭਾਲਿ ਨ ਓੜਕੁ ਪਾਇਆ।
੨. ਓੜਕ ਭਾਲਣਿ ਗਏ ਸਿ ਫੇਰ ਨ ਆਇਆ।
੩. ਓੜਕ ਲਖ ਕਰੋੜਿ ਭਰਮਿ ਭੁਲਾਇਆ।
੪. ਆਦੁ ਵਡਾ ਵਿਸਮਾਦੁ ਨ ਅੰਤੁ ਸੁਣਾਇਆ।
੫. ਹਾਥਿ ਨ ਪਾਰਾਵਾਰੁ ਲਹਰੀ ਛਾਇਆ।
੬. ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੭. ਕਾਦਰੁ ਨੋ ਕੁਰਬਾਣੁ ਕੁਦਰਤਿ ਮਾਇਆ।
੮. ਆਪੇ ਜਾਣੈ ਆਪੁ ਗੁਰ ਸਮਝਾਇਆ॥੩॥

3. (Īshvarī bal)

1. Oṛak(u) oṛak(u) bhāl(i) na oṛak(u) pāiā.
2. Oṛak bhālaṇ(i) gae si pher na āiā.
3. Oṛak lakh karoṛ(i) bharam(i) bhulāiā.
4. Ād(u) vaḍā vismād(u) na aṅt(u) suṇāiā.
5. Hāth(i) na pārāvār(u) laharī chhāiā.
6. Ik(u) kavāo pasāo na alakh(u) lakhāiā.
7. Kādar(u) no kurbāṇ(u) kudrat(i) māiā.
8. Āpe jāṇai āp(u) gur samjhāiā.(3)

3. God's Power

1. Many made repeated efforts to reach and know His extent but none could succeed.
2. Many who went in this search expedition did not even return.
3. And millions other got lost on this exploration and remained wandering in their suspicions and illusions.
4. The beginning of the Primordial Lord is highly bewildering but none could narrate the other end of this unsolvable mystery.
5. There is no end of the Ocean-like Lord's extent. He is prevailing all over in the form of blissful waves.
6. He created the entire Universe with one Word command. Having created, He Himself became imperceptible.
7. I am sacrifice unto the Creator whose Creations have such enormous power that nobody has any knowledge of.
8. My Gurū has made me understand that He alone knows what He is ?(3)

In Essence

There were those explorers/searchers who set out to find Him and engrossed in His mystery, remained in the holy feet of the infinite *(Aṅt ko chāhan jo gae so āe aṅt gavāe)*. Then there are others who wandered but could not find Him and returned to become atheist. *Gurbāṇī* says :

Iknā mel(i) Sat(i)gur(u) mahal(i) bulāe,
ik(i) bharam(i) bhule phirdiā.
Aṅt(u) terā tuṅ-hai jāṇaih,
tuṅ sabh maih rahiā samāe. (*SGGS*, p. 542)

All He disclosed was that He is an amazing mystery. Otherwise He is well permeated in the whole Universe.

This is what my Gurū had taught me in order to live in peace and save myself from wandering.

੪. (ਸ੍ਰਿਸ਼ਟੀ ਰਚਨਾ)

੧. ਸਚਾ ਸਿਰਜਣਿਹਾਰੁ ਸਚੁ ਸਮਾਇਆ।
੨. ਸਚਹੁ ਪਉਣੁ ਉਪਾਇ ਘਟਿ ਘਟਿ ਛਾਇਆ।
੩. ਪਵਣਹੁ ਪਾਣੀ ਸਾਜਿ ਸੀਸੁ ਨਿਵਾਇਆ।
੪. ਤੁਲਹਾ ਧਰਤਿ ਬਣਾਇ ਨੀਰ ਤਰਾਇਆ।
੫. ਨੀਰਹੁ ਉਪਜੀ ਅਗਿ ਵਣਖੰਡੁ ਛਾਇਆ।
੬. ਅਗੀ ਹੋਦੀ ਬਿਰਖੁ ਸੁਫਲ ਫਲਾਇਆ।
੭. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਮੇਲਿ ਮਿਲਾਇਆ।
੮. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਖੇਲੁ ਰਚਾਇਆ॥੪॥

4. (Srishṭī rachnā)

1. Sachā sirjaṇ(i)hār(u) sach(u) samāiā.
2. Sachoh pauṇ(u) upāe ghaṭ(i) ghaṭ(i) chhāiā.
3. Pavaṇoh pāṇī sāj(i) sīs(u) nivāiā.
4. Tulhā dharat(i) baṇāe nīr tarāiā.
5. Nīroh upjī ag(i) vaṇkhaṅḍ(u) chhāiā.
6. Agī hodī birakh(u) suphal phalāiā.
7. Pauṇ(u) pāṇī baisaṅtar(u) mel(i) milāiā.
8. Ād(i) purakh(u) ādes(u) khel(u) rachāiā.(4)

4. Creation

1. The Supreme Creator of the Universe is absolute Truth and is prevailing in His creation as such.
2. The True Lord created air which is pervading in every living being in the form of breath – the life source.
3. From the air, He created water (combination of oxygen and hydrogen) which acquired characteristic of humility.
4. Water needed support. So Earth was provided to support it and other things (vegetation, humanity etc.). Water was contained on Earth and thus it float on its surface.
5. Fire within the Earth and the load of water upheaved to become islands/continents. These then cooled and caused vegetation to grow with support of water. Thus fire being initial source stayed in the wood to an extent.
6. By virtue of this fire (heat), trees with beautiful flowers and fruits emerged.
7. Thus integrated the elements of air, water and fire by the command of the Lord resulting into the formation of the three regions.
8. Salutation to the Primordial Lord who created this spectacle.(4)

In Essence

In describing the process of creation by the Creator, Bhāī Sāhib has obligingly referred to *Gurbāṇī*:

Āp(i) sat(i) kīā sabh(u) sat(i).
Tis(u) Prabh te saglī utpat(i). (*SGGS*, p. 294)

Jal(u) tarang agnī pavnai phun(i) trai mil(i) jagat(u) upāiā.
Aisa bal(u) chhal(u) tin kao diā hukami ṭhak(i) rahāia.
(*SGGS*, p. 1345)

The creation of the whole Universe, its existence and the way it has been going on since times immemorial is evidence of the Lords' potency and might. All things of God are unique.

੫. (ਰਚਨਾ)

੧. ਕੇਵਡੁ ਆਖਾ ਸਚੁ ਸਚੇ ਭਾਇਆ।
੨. ਕੇਵਡੁ ਹੋਆ ਪਉਣੁ ਫਿਰੈ ਚਉਵਾਇਆ।
੩. ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਬਿਰਖ ਬੋਹਾਇਆ।
੪. ਖਹਿ ਖਹਿ ਵੰਸੁ ਗਵਾਇ ਵਾਂਸੁ ਜਲਾਇਆ।
੫. ਸਿਵ ਸਕਤੀ ਸਹਲੰਗ ਅੰਗ ਜਣਾਇਆ।
੬. ਕੋਇਲ ਕਾਉ ਨਿਆਉ ਬਚਨ ਸੁਣਾਇਆ।
੭. ਖਾਣੀ ਬਾਣੀ ਚਾਰਿ ਸਾਹ ਗਣਾਇਆ।
੮. ਪੰਜ ਸਬਦ ਪਰਵਾਣੁ ਨੀਸਾਣੁ ਬਜਾਇਆ ॥੫॥

5. (Rachnā)

1. Kevaḍ(u) ākhā sach(u) sache bhāiā.
2. Kevaḍ(u) hoā pauṇ(u) phirai chauvāiā.
3. Chaṅdan vās(u) nivās(u) birakh bohāiā.
4. Khaih khaih vaṅs(u) gavāe vāṅs(u) jalāiā.
5. Siv saktī sahlaṅg aṅg jaṇāiā.
6. Koil kāu niāo bachan suṇāiā.
7. Khāṇī bāṇī chār(i) sāh gaṇāiā.
8. Paṅj sabad parvāṇ(u) nīsāṇ(u) bajāiā.(5)

5. Creation

1. How much truth can I state that would please the True God?
2. How vast is the air that is flowing around in all directions.
3. Sandalwood tree created with pleasant fragrance makes other vegetation around smelling like itself (People with *Sātvic* traits).
4. Bamboos catch fire by their own friction and destroy themselves (attitude of those who posses *Tāmsic* traits).
5. The coolness of sandalwood and heat in bamboo (*Tāmsic* trait) display their respective characteristics.
6. Cuckoo and crow can be differentiated by listening to their voices. (*Māyā* engrossed humans join the *Satsaṅg* listening to the cuckoo-like word of the Gurū).
7. He created four means of generation of life and endowed them with finite number of breaths.
8. The sound of the unstruck music appearing in the inner self of a living being became accepted symbol of God-realisation. (He declares His presence in the form of unstruck music).(5)

In Essence

This *pauṛī* deals with the extent of creation of the Lord where the language has been stated to be the recognition of good and bad people. The word is of two kinds – Struck and Unstruck. The struck is the product of the nature. By scientific analysis, it has three gradations and seven notes. Unstruck word is produced in the soul. It needs nothing to be produced nor is heard by the ears. Therefore, it is heard through meditation :

Prabh kai simran(i) anhad jhunkār.

(*SGGS*, p. 263)

Initially it is of two types. Then it takes one into the singularity of *Shabad Brahm* and from there into the formless.

੬. (ਸਾਧ ਲੱਖਣ)

੧. ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਗਿਆਨੁ ਚੇਤਾਇਆ।
੨. ਨਉ ਦਰਵਾਜੇ ਸਾਧਿ ਸਾਧੁ ਸਦਾਇਆ।
੩. ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਨਿਜ ਘਰਿ ਆਇਆ।
੪. ਪੂਰਕ ਕੁੰਭਕ ਰੇਚਕ ਤ੍ਰਾਟਕ ਧਾਇਆ।
੫. ਨਿਉਲੀ ਕਰਮ ਭੁਯੰਗ ਆਸਣ ਲਾਇਆ।
੬. ਇੜਾ ਪਿੰਗੁਲਾ ਝਾਗ ਸੁਖਮਨਿ ਛਾਇਆ।
੭. ਖੇਚਰ ਭੂਚਰ ਚਾਚਰ ਸਾਧਿ ਸਧਾਇਆ।
੮. ਸਾਧ ਅਗੋਚਰ ਖੇਲੁ ਉਨਮਨਿ ਆਇਆ॥੬॥

6. (Sadh Lakkhaṇ)

1. *Rāg nād sanbād giān(u) chetāiā.*
2. *Nau darvāje sādh(i) sādh(u) sadāiā.*
3. *Vīh ikīh ulangh(i) nij ghar(i) āiā.*
4. *Pūrak kunbhak rechak trāṭak dhāiā.*
5. *Niolī karam bhuyang āsaṇ lāiā.*
6. *Irā pingulā jhāg sukhman(i) chhāiā.*
7. *Khechar bhūchar chāchar sādh(i) sadhāiā.*
8. *Sādh agochar khel(u) unman(i) āiā.(6)*

6. Characteristics of a Holy Person

1. Music, melody, dialogue concerned with the knowledge of God is their interest.
2. By disciplining the nine openings of the body, they call themselves *Sādhūs* (hermits). (Who has achieved control over his senses).
3. Transcending the worldly illusions, crossing twenty worldly and twenty-one divine stages, they stabilize their self. (Crossing all counts, they reach their actual self).
4. Their mind runs towards the confluence of the three nerves through *Pūrak* (breathing in), *Kusambhak* (holding them) and *Kechak* (bringing them down).
5. Through *Neolī Karm* (where the consciousness is raised through the snake-like nerve) they concentrate in the tenth door of human body.
6. Raising their breath through *Īṛa* (left), *Pinglā* (right) nostrils, they rest it at the confluence of *sukhmanā* where the tenth door is believed to be located.
7. Perfecting *yogīc* postures of *Khecharī, Bhūcharī, Chacharī,* become famous as *Yogīs.*
8. Bereft of the five senses, these *Yogīs* reach the stage of *unman* (mind dwelling in Absolute) where all material desires, sensual pleasures are shed and they acquire a state of equipoise.(6)

In Essence

In this *pauṛī*, Bhāī Sāhib has given a complete detail of how *Yogīs* discipline their body by *prāṇāyām* and other *Yogic* exercises thereby disciplining their mind and keeping it away from all sensual pleasures and desires. The terms used are those found in *Yogic* practices. The procedure is strenuous and complicated and can best be understood from a book that deals with this subject.

Gurmat does not subscribe to these methods for spiritual evolution of the mind.

੭. (ਜੋਗ)

੧. ਤ੍ਰੈਸਤੁ ਅੰਗੁਲ ਲੈ ਮਨ ਪਵਣੁ ਮਿਲਾਇਆ।
੨. ਸੋਹੰ ਸਹਜਿ ਸੁਭਾਇ ਅਲਖ ਲਖਾਇਆ।
੩. ਨਿਝਰਿ ਧਾਰਿ ਚੁਆਇ ਅਪਿਉ ਪੀਆਇਆ।
੪. ਅਨਹਦ ਧੁਨਿ ਲਿਵਲਾਇ ਨਾਦ ਵਜਾਇਆ।
੫. ਅਜਪਾ ਜਾਪੁ ਜਪਾਇ ਸੁੰਨ ਸਮਾਇਆ।
੬. ਸੁੰਨ ਸਮਾਧਿ ਸਮਾਇ ਆਪੁ ਗਵਾਇਆ।
੭. ਗੁਰਮੁਖਿ ਪਿਰਮ ਚਖਾਇ ਨਿਜ ਘਰੁ ਛਾਇਆ।
੮. ਗੁਰ ਸਿਖਿ ਸੰਧਿ ਮਿਲਾਇ ਪੂਰਾ ਪਾਇਆ॥੭॥

7. (Jog)

1. Traisat(u) aṅgul lai man pavaṇ(u) milāiā.
2. Sohaṅg sahaj(i) subhāe alakh lakhāiā.
3. Nijhar(i) dhār(i) chuāe apio pīāiā.
4. Anhad dhun(i) livlāe nād vajāiā.
5. Ajapā jāp(u) japāe suṅn samāiā.
6. Suṅn samādh(i) samāe āp(u) gavāiā.
7. Gurmukh(i) piram chakhāe nij ghar(u) chhāiā.
8. Gur sikh(i) saṅdh(i) milāe pūrā pāiā.(7)

7. Yog

1. The exhaled breath goes out ten fingers and then returns. Both mind and air are integrated.
2. Practicing the chant of *Soham* (I am He) this way, the *Yogīs* hold their breath up and when they are able to 'regulate' this respiratory system, they are believed to have realised the inaccessible.
3. That state makes drop of divine nectar flow from the tenth door *(Dasam Duār)*. The *Yogīs* realise these drops.
4. Absorbed in the *Dasam Duār* they hear the unstruck melody in their consciousness.
5. In their selves, they chant the incantation perpetually but silently and reach the stage of perfect tranquillity.
6. Getting immersed in the deep concentration under absolute silence, they forget themselves.
7. But *Gurmukhs* remain engrossed in their selves through the elixir of loving devotion.
8. The integration of the Gurū and his Sikh helps realise the complete Lord.(7)

In Essence

Bhāī Gurdās Jī talks about the simple method that *Gurmat* professes for God-realisation. Gurū is embodiment of God. When Sikh moulds himself in the teachings of the Gurū, he acquires all qualities divine and find himself one with the Lord.

Loving worship of the Lord and perpetual meditation on His name till it becomes part of his consciousness are the two simple ways of God-realisation. *Gurbāṇī* says :

Gur kā sabad(u) manai maih muṅdrā
khiṅthā khimā haḍhāvau.
Jo kichh(u) karai bhalā kar(i) mānau,
sahaj jog nidh(i) pāvau. (*SGGS*, p. 359)

Let the teachings of the Gurū lodged in your mind be your ear-rings, forgiveness the tattered quilt. Accept willingly whatever God does and consider it for your good. Thus, you will reach the state of equipoise.

੮. (ਗੁਰੂ ਅਤੇ ਸਿੱਖ)

੧. ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਦੀਵਾ ਬਾਲਿਆ।
੨. ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਵਣਸਪਤਿ ਫਾਲਿਆ।
੩. ਸਲਲੈ ਸਲਲ ਸੰਜੋਗੁ ਤ੍ਰਿਬੇਣੀ ਚਾਲਿਆ।
੪. ਪਵਣੈ ਪਵਣੁ ਸਮਾਇ ਅਨਹਦੁ ਭਾਲਿਆ।
੫. ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਰੋਇ ਦਿਖਾਲਿਆ।
੬. ਪਥਰੁ ਪਾਰਸੁ ਹੋਇ ਪਾਰਸੁ ਪਾਲਿਆ।
੭. ਅਨਲ ਪੰਖ ਪੁਤੁ ਹੋਇ ਪਿਤਾ ਸਮ੍ਹਾਲਿਆ।
੮. ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ ਮਿਲਾਇ ਸਹਜਿ ਸੁਖਾਲਿਆ॥੮॥

8. (Gurū ate Sikh)

1. Jotī jot(i) jagāe dīvā bāliā.
2. Chaṅdan vās(u) nivās(u) vaṇaspat(i) phāliā.
3. Sal-lai salal saṅjog(u) tribeṇī chāliā.
4. Pavṇai pavaṇ(u) samāe anhad(u) bhāliā.
5. Hīrai hīrā bedh(i) paroe dikhāliā.
6. Pathar(u) pāras(u) hoe pāras(u) pāliā.
7. Anal paṅkh put(u) hoe pitā samhāliā.
8. Brahme brahm(u) milāe sahaj(i) sukhāliā.(8)

8. Gurū and Sikh

1. (Explaining the integration of Gurū-disciple, Bhāī Sāhib says) As one lamp lights up another without losing its brilliance, similarly spiritual flame of Gurū gets transferred to his Sikh.
2. One sandalwood tree infests the entire vegetation around it with its sweet smell.
3. Just as the water of rivers, Ganges, Jamunā and Saraswatī joins to become one as *Triveṇī*;
4. Just as the air of one *Shabad* (holy Word) integrates with the air of another *Shabad* to produce mystical melody;
5. Just as a bit studded with diamond pierces another diamond so that it can be stringed in a necklace;
6. Just as a philosopher's stone is found among ordinary stones;
7. Just as *Anal* bird is born in the sky takes care of his old father;
8. It is as if Brahm (God) has met with Brahm (God). (Both become one).(8)

In Essence

The theme of this *pauṛī* is that one holy soul can make others holy just as a sandalwood tree makes all vegetation around it fragrant. According to *Gurmat*: there is no one better than Gurū who can perform this miracle.

Gurū Sikh(u) Sikh(u) Gurū hai eko gur updes(u) chalāe.
Rām nām mant(u) hirdai devai Nānak milaṇ(u) subhāe.
(*SGGS*, p. 444)

True Sikh is personification of the Gurū and the Gurū abides within the Sikh (disciple) as there is no distinction between the two. (This is possible only when a Sikh surrenders himself from the mind, body and soul before the Gurū.)

੯. (ਈਸੁਰੀ ਸਤੁਤੀ)

੧. ਕੇਵਡੁ ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਾਇਆ।
੨. ਕੇਵਡੁ ਕੰਡਾ ਤੋਲੁ ਤੋਲਿ ਤੁਲਾਇਆ।
੩. ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਕਵਾਉ ਵਧਾਇਆ।
੪. ਲਖ ਲਖ ਧਰਤਿ ਅਗਾਸਿ ਅਧਰ ਧਰਾਇਆ।
੫. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਲਖ ਉਪਾਇਆ।
੬. ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਖੇਲੁ ਰਚਾਇਆ।
੭. ਜੋਨਿ ਜੋਨਿ ਜੀਅ ਜੰਤ ਅੰਤੁ ਨ ਪਾਇਆ।
੮. ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਲਿਖਾਇ ਅਲੇਖੁ ਧਿਆਇਆ ॥੯॥

9. (Īsurī Satutī)

1. Kevaḍ(u) ik(u) kavāu pasāu karāiā.
2. Kevaḍ(u) kaṅḍā tol(u) tol(i) tulāiā.
3. Kar(i) brahmaṅḍ karoṛ(i) kavāu vadhāiā.
4. Lakh lakh dharat(i) agās(i) adhar dharāiā.
5. Pauṇ(u) pāṇī baisaṅtar lakh upāiā.
6. Lakh chaurāsīh jon(i) khel(u) rachāiā.
7. Jon(i) jon(i) jīa jaṅt aṅt(u) na pāiā.
8. Sir(i) sir(i) lekh(u) likhāe alekh(u) dhiāiā.(9)

9. Praise of the Lord

1. How great and powerful is that one Word which created the whole expanse of the Universe.
2. How big is His weighing scale on which He has weighed everything.
3. By the power of his one Word, He has spread around millions of Universes.
4. He has created millions of Earths and placed them in the sky without support.
5. He has created million of airs, waters and fires.
6. Then He organized the spectacle of eight million four hundred species.
7. Each species has countless living beings in them.
8. And then He has prescribed destinies of all living beings but Himself remained without destiny. All meditate upon Him.(9)

In Essence

The power of His one Word that created the whole Universe is immense and beyond any measure. Having created millions of Earths and placing them supportless in the sky, He created eight lakh species and umpteen number of air, water and fire. The whole gambit is beyond perception. *Gurbāṇī* has described it in the following lines :

Jal(i) thal(i) mahīal(i) pūriā Suāmī sirjanhār(i).
Anik bhāṅt(i) hoe pasariā, Nānak ekaṅkār.
(*SGGS*, p. 296)

Oaṅkār(i) sabh srisṭ(i) upāī.
Sabh(u) khel tamāsā terī vaḍiāī. (*SGGS*, p. 1061)

Praṇav ād(i) ekaṅkārā. Jal thal mahīāl kīo pasārā.
(Akal Ustat)

God's creation is unfathomable, immeasurable, inaccessible, imperceptible and infinite. Like His creation, He Himself has all these traits since there is no place in the Universe where He is not present.

੧੦. (ਗੁਰਮੁਖ ਮਾਰਗ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਨਾਉ ਆਖਿ ਸੁਣਾਇਆ।
੨. ਗੁਰ ਮੂਰਤਿ ਸਚੁ ਥਾਉ ਧਿਆਨੁ ਧਰਾਇਆ।
੩. ਸਾਧ ਸੰਗਤਿ ਅਸਰਾਉ ਸਚਿ ਸੁਹਾਇਆ।
੪. ਦਰਗਹ ਸਚੁ ਨਿਆਉ ਹੁਕਮੁ ਚਲਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਸਚੁ ਗਿਰਾਉ ਸਬਦ ਵਸਾਇਆ।
੬. ਮਿਟਿਆ ਗਰਬੁ ਗੁਆਉ ਗਰੀਬੀ ਛਾਇਆ।
੭. ਗੁਰਮਤਿ ਸਚੁ ਹਿਆਉ ਅਜਰੁ ਜਰਾਇਆ।
੮. ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ਸੁ ਭਾਣਾ ਭਾਇਆ ॥੧੦॥

10. (Gurmukh mārag)

1. Sat(i)gur sachā nāu ākh(i) suṇāiā.
2. Gur mūrat(i) sach(u) thāu dhiān(u) dharāiā.
3. Sādh saṅgat(i) asrāu sach(i) suhāiā.
4. Dargah sach(u) niāu hukam(u) chalāiā.
5. Gurmukh(i) sach(u) girāu sabad vasāiā.
6. Miṭiā garab(u) guāu garībī chhāiā.
7. Gurmat(i) sach(u) hiāu ajar(u) jarāiā.
8. Tis(u) balihārai jāu su bhāṇā bhāiā.(10)

10. The Pathway of Gurū-Conscious Sikhs

1. *Satgurū* has given one True Name to meditate upon.
2. He gave the sermon of focusing the mind on *Gur Mūrat [Gur mūrat(i) gur sabad suṇ(i)* - *Vār* 11/2], which is the Ultimate Truth.
3. The refuge of *Sādh Saṅgat* is true, and adorable.
4. True justice prevails in His court and His will prevails everywhere.
5. The abode of *Gurmukhs* is true and *Shabad* (True word) alone prevails there.
6. (Who reaches such a place ?). He who has shed his ego and pride and has lodged humility in his mind.
7. Those who adopt Gurū's teachings have instilled truth in their heart. They have tolerated the unbearable.
8. I am sacrifice unto him who accepts His will with pleasure.(10)

In Essence

The above *pauṛī* has dwelt on the following lines from *Srī Gurū Granth Sāhib* :

Khare khajānai pāī-aih, khoṭe saṭīaih bāhar vār(i).

(p. 143)

Nīkī sādh saṅgānī (Rahāo).
Pahar mūrat pal gāvat gāvat Goviṅd Goviṅd vakhānī.

(p. 404)

The above quotes refer to lines 4 and 5 above. Those who live life in accordance with His command and Gurū's precepts are sure to succeed in life. *Gurbāṇī* says :

Gurmukh(i) hukam(u) maṅne sah kerā,
hukme hī sukh(u) pāe.
Hukmo seve hukam(u) arādhe,
hukme samai samāe.

(*SGGS*, p. 1423)

੧੧. (ਗੁਰਮੁਖ ਪਰਮ ਪਦ)

੧. ਸਚੀ ਖਸਮ ਰਜਾਇ ਭਾਣਾ ਭਾਵਣਾ।
੨. ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਇ ਆਪੁ ਗਵਾਵਣਾ।
੩. ਗੁਰ ਚੇਲਾ ਪਰਚਾਇ ਮਨੁ ਪਤੀਆਵਣਾ।
੪. ਗੁਰਮੁਖਿ ਸਹਿਜ ਸੁਭਾਇ ਅਲਖ ਲਖਾਵਣਾ।
੫. ਗੁਰਸਿਖ ਤਿਲ ਨ ਤਮਾਇ ਕਾਰ ਕਮਾਵਣਾ।
੬. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲਾਇ ਹੁਕਮੁ ਮਨਾਵਣਾ।
੭. ਵੀਹ ਇਕੀਹ ਲੰਘਾਇ ਨਿਜ ਘਰਿ ਜਾਵਣਾ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਾਇ ਸਹਜਿ ਸਮਾਵਣਾ॥੧੧॥

11. (Gurmukh Param Pad)

1. Sachhī khasam rajāe bhāṇā bhāvaṇā.
2. Sat(i)gur pairī pāe āp(u) gavāvaṇā.
3. Gur chelā parchāe man(u) patīāvaṇā.
4. Gurmukh(i) sahaj(i) subhāe alakh lakhāvaṇā.
5. Gursikh til na tamāe kār kamāvaṇā.
6. Sabad surat(i) livlāe hukam(u) manāvaṇā.
7. Vīh ikīh laṅghāe nij ghar(i) jāvaṇā.
8. Gurmukh(i) sukh phal pāe sahaj(i) samāvaṇā.(11)

11. *Gurmukh* – A Supreme State

1. The *Gurmukhs* regard His command as true and accept it with pleasure.
2. Surrendering at the feet of True Gurū, they shed their self and ego.
3. A Sikh wins the favour of his Gurū with his service first. That reassures the mind of the Gurū.
4. The Sikh then realizes the imperceptible Lord through Gurū's grace by remaining in a state of equipoise.
5. Gurū's Sikh then serves without desire of any reward. He does not harbour even a sesame seed-like avarice in his mind.
6. Merging his consciousness in the Word *(Shabad)* a Sikh accepts His command happily.
7. Crossing the ocean of worldly illusions created by *Rajas* and *Tamas* traits of *māyā* they cross the bound of *Satva* trait and reach the state of their real self.
8. And thus the *Gurmukhs* earn fruit of spiritual bliss and perfect tranquillity.(11)

In Essence

A Gurū-oriented Sikh *(Gurmukh)* reaches a supreme spiritual state when he accepts His will as supreme and wins the favour of his Gurū through devotional service without respecting or desiring any reward. *Gurmukhs* free themselves from the bonds of *māyā* and crossing all illusions, rest in the fourth state called *chauthā pad*. This is a state of equipoise where he becomes one with the Lord.

Gurū's grace plays an important role in it. And this becomes available with utmost faith in Gurū and complete surrender at his feet. *Gurbāṇī* says :

Gurmukh(i) āp(u) gavāiā,
nit Har(i) Har(i) jāpai Rām.
Mere Har(i) Prabh bhāvai so karai,
Har(i) raṅg Har(i) rāpai Rām. (*SGGS*, p. 844)

੧੨. (ਗੁਰੂ ਅੰਗਦ ਵਿਖੇ)

੧. ਇਕੁ ਗੁਰੂ ਇਕੁ ਸਿਖੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ।
੨. ਗੁਰ ਚੇਲਾ ਗੁਰ ਸਿਖ ਸਚਿ ਸਮਾਣਿਆ।
੩. ਸੋ ਸਤਿਗੁਰ ਸੋ ਸਿਖੁ ਸਬਦੁ ਵਖਾਣਿਆ।
੪. ਅਚਰਜ ਭੂਰ ਭਵਿਖੁ ਸਚੁ ਸੁਹਾਣਿਆ।
੫. ਲੇਖੁ ਅਲੇਖੁ ਅਲਿਖੁ ਮਾਣੁ ਨਿਮਾਣਿਆ।
੬. ਸਮਸਰਿ ਅੰਮ੍ਰਿਤੁ ਵਿਖੁ ਨ ਆਵਣ ਜਾਣਿਆ।
੭. ਨੀਸਾਣਾ ਹੋਇ ਲਿਖ ਹਦ ਨੀਸਾਣਿਆ।
੮. ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੋਇ ਹੈਰਾਣਿਆ॥੧੨॥

12. (Gurū Aṅgad vikhe)

1. Ik(u) gurū ik(u) sikh(u) gurmukh(i) jāṇiā.
2. Gur chelā gur sikh sach(i) samāṇiā.
3. So sat(i)gur, so sikh(u) sabad(u) vakhāṇiā.
4. Acharj bhūr bhavikh(u) sach(u) suhāṇiā.
5. Lekh(u) alekh(u) alikh(u) māṇ(u) nimāṇiā.
6. Samsar(i) aṅmrit(u) vikh(u) na āvaṇ jāṇiā.
7. Nīsāṇā hoe likh had nīsāṇiā.
8. Gur sikhoh gur sikh(u) hoe hairāṇiā.(12)

12. Gurū Aṅgad

1. *Gurmukhs* have understood the mystery of True Gurū (Gurū Nānak) and his true disciple (Sikh – Gurū Aṅgad Dev Jī) becoming one.
2. By becoming one both Gurū and disciple (Gurū Aṅgad) have merged into the Ultimate Truth.
3. That True Gurū (Gurū Nānak) and that disciple (Gurū Aṅgad) were two in form but one when the divine message of truth based on Word *(Shabad)* got propagated.
4. They had extraordinary form in the past and will have the same in future, because they both love the truth (They are eternal).
5. They both are beyond any description; They are the honour of the distressed.
6. To them, both nectar and poison are the same. They are beyond transmigration.
7. Those who establish themselves as beloveds of God and then write panegyrics on Him, become known even beyond the known limits of the Universe.
8. Sikhs were amazed to see the transformation of a Sikh becoming Gurū.(12)

In Essence

Both Gurū Nānak and Gurū Aṅgad are one so far as the divine radiance is concerned. Gurū Nānak showed traits of complete Gurū while Gurū Aṅgad proved himself to be a true Sikh and then each becoming the other spiritually showed their prime form. Both Bhāī Sattā and Bhāī Balwanḍ have stated the above in their *Vār*, recorded in *Srī Gurū Granth Sāhib*:

Gur Aṅgad dī dohī phirī,
Sach(u) Kartai bandh(i) bahālī.
Nānak(u) kāiā palaṭ(u) kar(i),
mal(i) takht(u) baiṭha sai ḍālī. (p. 967)

Gurū Aṅgad was proclaimed to be the Gurū and the Lord confirmed it. It was Nānak who turned into Aṅgad and adorned the throne before his vast *Saṅgat.*

੧੩. (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ ਤੇ ਧੂੜ ਦਾ ਪ੍ਰਤਾਪ)

੧. ਪਿਰਮ ਪਿਆਲਾ ਪੂਰਿ ਅਪਿਓ ਪੀਆਵਣਾ।
੨. ਮਹਰਮੁ ਹਕ ਹਜੂਰਿ ਅਲਖੁ ਲਖਾਵਣਾ।
੩. ਘਟ ਅਵਘਟ ਭਰਪੂਰਿ ਰਿਦੈ ਸਮਾਵਣਾ।
੪. ਬੀਅਹੁ ਹੋਇ ਅੰਗੂਰੁ ਸੁਫਲਿ ਸਮਾਵਣਾ।
੫. ਬਾਵਨ ਹੋਇ ਠਰੂਰ ਮਹਿ ਮਹਿਕਾਵਣਾ।
੬. ਚੰਦਨ ਚੰਦ ਕਪੂਰ ਨ ਮੇਲਿ ਮਿਲਾਵਣਾ।
੭. ਸਸੀਅਰ ਅੰਦਰਿ ਸੂਰ ਤਪਤਿ ਬੁਝਾਵਣਾ।
੮. ਚਰਣ ਕਵਲ ਦੀ ਧੂਰਿ ਮਸਤਕਿ ਲਾਵਣਾ।
੯. ਕਾਰਣ ਲਖ ਅੰਕੂਰ ਕਰਣੁ ਕਰਾਵਣਾ।
੧੦. ਵਜਨਿ ਅਨਹਦ ਤੂਰ ਜੋਤਿ ਜਗਾਵਣਾ॥੧੩॥

13. (Gurmukhāṅ de lachchhaṇ te dhūṛ dā pratāp)

1. Piram piālā pūr(i) apio pīāvaṇā.
2. Mahram(u) hak hajūr(i) alakh(u) lakhāvaṇā.
3. Ghaṭ avghaṭ bharpūr(i) ridai samāvaṇā.
4. Bīauh hoe aṅgūr(u) suphal(i) samāvaṇā.
5. Bāvan hoe ṭharūr maih maihkāvaṇā.
6. Chaṅdan chaṅd kapūr na mel(i) milāvaṇā.
7. Sasīar aṅdar(i) sūr tapat(i) bujhāvaṇā.
8. Charaṇ kaval dī dhūr(i) mastak(i) lāvaṇā.
9. Kāraṇ lakh aṅkūr karaṇ(u) karāvaṇā.
10. Vajan(i) anhad tūr jot(i) jagāvaṇā.(13)

13. Characteristics of *Gurmukhs* and Glory of their Company

1. Those who have quaffed nectar of devotional love,
2. They have become truely aware of the mysteries of the Omnipresent Lord.
3. They know it that Lord resides in all conscious and root items in complete form.
4. The heart in which sprouts the seed of *Shabad* and bears the fruit of spiritual knowledge is worthy and successful.
5. They spread their coolness and fragrance and make the world fragrant and peaceful like sandalwood.
6. Sandalwood, Moon and camphor are cool by nature but cannot match coolness of *Gurmukhs*.
7. Like the Moon, they cool off the heat of the Sun.
8. We should embellish our forehead with the dust of the feet of such *Gurmukhs*;
9. Because it helps seed of *Shabad* to sprout;
10. And then unstruck music sounds in their consciousness kindling the light of love of the beloved Lord.(13)

In Essence

By virtue of their devotion, loving worship, obedience of Gurū and keeping company of the holy congregation, *Gurmukhs* acquire such blissful state that the fear of death does not trouble them. They become emancipated. The following quotes of *Gurbāṇī* disclose their characteristics appropriately :

Gurmukh(i) vichoh āp(u) gavāe.
Har(i) rang(i) rāte moh(u) chukāe.

(*SGGS*, p. 362)

Sat(u) santokh(u) sabh(u) sach(u) hai gurmukh(i) pavitā.
Androh kapaṭ(u) vikār(u) gaiā man(u) sahje jitā.

(*SGGS*, p. 512)

Teriā santā jāchau charan ren.
Le mastak(i) lāvau kar(i) kripā den. (*SGGS*, p. 1192)

੧੪. (ਗੁਰਮੁਖਾਂ ਦੇ ਲੱਛਣ ਤੇ ਧੂੜ ਦਾ ਪ੍ਰਤਾਪ)

੧. ਇਕ ਕਵਾਉ ਅਤੋਲੁ ਕੁਦਰਤਿ ਜਾਣੀਐ।
੨. ਓਅੰਕਾਰੁ ਅਬੋਲੁ ਚੋਜ ਵਿਡਾਣੀਐ।
੩. ਲਖ ਦਰੀਆਉ ਅਲੋਲੁ ਪਾਣੀ ਆਣੀਐ।
੪. ਹੀਰੇ ਲਾਲ ਅਮੋਲੁ ਗੁਰ ਸਿਖ ਜਾਣੀਐ।
੫. ਗੁਰਮਤਿ ਅਚਲ ਅਡੋਲ ਪਤਿ ਪਰਵਾਣੀਐ।
੬. ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਰੋਲੁ ਸਚੁ ਸੁਹਾਣੀਐ।
੭. ਸਾਇਰ ਲਖ ਢੰਢੋਲ ਸਬਦੁ ਨੀਸਾਣੀਐ।
੮. ਚਰਣ ਕਵਲ ਰਜ ਘੋਲਿ ਅੰਮ੍ਰਿਤ ਵਾਣੀਐ।
੯. ਗੁਰਮੁਖਿ ਪੀਤਾ ਰੋਲਿ ਅਕਥ ਕਹਾਣੀਐ ॥੧੪॥

14. (Gurmukhāṅ de lachchhaṇ te dhūṛ dā pratāp)

1. Ik kavāu atol(u) kudrat(i) jāṇīai.
2. Oaṅkār(u) abol(u) choj viḍāṇīai.
3. Lakh darīāu alol(u) pāṇī āṇīai.
4. Hīre lāl amol(u) gur sikh jāṇīai.
5. Gurmat(i) achal aḍol pat(i) parvāṇīai.
6. Gurmukh(i) paṅth nirol(u) sach(u) suhāṇīai.
7. Sāir lakh ḍhaṅḍhol sabad(u) nīsāṇīai.
8. Charaṇ kaval raj ghol(i) aṅmrit vāṇīai.
9. Gurmukh(i) pītā rol(i) akath kahāṇīai.(14)

14. Characteristics of *Gurmukhs* and Glory of their Company

1. The power of His one Word transcends all limits and dimensions. So should we consider His Creation.
2. The creator of the Universe is *Oaṅkār*. He is beyond words. His deeds are wonderful.
3. Millions of rivers and streams flow bringing elixir-like water. (Millions of Sikhs of the Gurū are filled with elixir-like *Nām*).
4. There are Sikhs of the Gurū who are valuable like red ruby and diamond.
5. They have accepted the teachings of the Gurū both by mind and words. They are steadfast and stable. That is why their efforts have found acceptance.
6. The path of *Gurmukhs* is clean and free of vices. Truth embellishes it.
7. Millions of poets and bards were searched but those who carried the symbol of divine Word are complete but rare.
8. A solution of the dust of their feet and water is like nectar.
9. The *Gurmukhs* partook this nectar to their fill. Its elucidation is beyond words.(14)

In Essence

When the grandeur of His beloved ones *(Gurmukhs)* cannot be explained, how can anyone describe Him and His creation. In this *pauṛī*, Bhāī Sāhib explains us what Gurū Arjan Dev Jī says :

Kudrat(i) karnaihār apārā. Kīte kā nāhī kih(u) chārā.
Jī-a upāe rijak(u) de āpe sir(i) sir(i) hukam(u) chalāiā.
(*SGGS*, p. 1042)

The Supreme Creator is truly limitless. There is nothing in the hands of the created. He creates and provides them with sustenance and He has bound all of them in His divine orders. Having created, He is not out or aloof from His creation.

੧੫. (ਅਕੱਥ ਹੈ ਵਾਹਿਗੁਰੂ)

੧. ਕਾਦਰੁ ਨੋ ਕੁਰਬਾਣੁ ਕੀਮ ਨ ਜਾਣੀਐ।
੨. ਕੇਵਡੁ ਵਡਾ ਹਾਣੁ ਆਖ ਵਖਾਣੀਐ।
੩. ਕੇਵਡੁ ਆਖਾ ਤਾਣੁ ਮਾਣੁ ਨਿਮਾਣੀਐ।
੪. ਲਖ ਜਿਮੀ ਅਸਮਾਣ ਤਿਲੁ ਨ ਤੁਲਾਣੀਐ।
੫. ਕੁਦਰਤਿ ਲਖ ਜਹਾਨ ਹੋਇ ਹੈਰਾਣੀਐ।
੬. ਸੁਲਤਾਨਾ ਸੁਲਤਾਨ ਹੁਕਮੁ ਨੀਸਾਣੀਐ।
੭. ਲਖ ਸਾਇਰ ਨੈਸਾਣ ਬੂੰਦ ਨੀਸਾਣੀਐ।
੮. ਕੂੜ ਅਖਾਣ ਵਖਾਣ ਅਕਥ ਕਹਾਣੀਐ ॥੧੫॥

15. (Akath hai Wāhegurū)

1. Kādar(u) no kurbāṇ(u) kīm na jāṇīai.
2. Kevaḍ(u) vaḍā hāṇ(u) ākh vakhāṇīai.
3. Kevaḍ(u) ākhā tāṇ(u) māṇ(u) nimāṇīai.
4. Lakh jimī asmāṇ til(u) na tulāṇīai.
5. Kudrat(i) lakh jahān hoe hairāṇīai.
6. Sultānā sultān hukam(u) nīsāṇīai.
7. Lakh sāir naisāṇ būṅd nīsāṇīai.
8. Kūṛ akhāṇ vakhāṇ akath kahāṇīai.(15)

15. God is Indescribable

1. We are sacrifice unto the Creator of the Universe who is beyond evaluation.
2. How old is He; let anyone make a statement.
3. How powerful is He, no one knows. However one can say definitely that He is the honour and pride of the humble.
4. Millions of Earths and skies are not equivalent to one sesame seed of His total load.
5. There are millions of worlds in His Creation. One is totally bewildered just imagining them and yet there are more.
6. He is Emperor of emperors and His command is clear and apparent.
7. Millions of oceans and streams can be contained as His one drop.
8. Those who say that He is so big, their explanations are false because all details about Him are beyond description.(15)

In Essence

Suṇ(i) vaḍā ākhai sabh(u) koe.
Kevaḍ(u) vaḍā dīṭhā hoe.
Kīmat(i) pāe na kahiā jāe.
Kahṇai vāle tere rahe samāe. (*SGGS*, p. 9)

Kiā hau ākhā kiram jant(u).
Terā kinai na pāiā ād(i) ant(u). (*SGGS*, p. 1172)

Pitā mero baḍo dhanī agmā.
Ustat(i) kavan karījai karte pekh(i) rahe bismā.
(*SGGS*, p. 507)

The extant and might of the Lord is unimaginable. One can make any estimate and that too will be woefully inadequate. All guesses put together cannot reach Him. The above quotes support this assertion.

੧੬. (ਗੁਰਮੁਖ ਰਹਿਣੀ)

੧. ਚਲਣੁ ਹੁਕਮੁ ਰਜਾਇ ਗੁਰਮੁਖਿ ਜਾਣਿਆ।
੨. ਗੁਰਮੁਖਿ ਪੰਥਿ ਚਲਾਇ ਚਲਣੁ ਭਾਣਿਆ।
੩. ਸਿਦਕ ਸਬੂਰੀ ਪਾਇ ਕਰਿ ਸੁਕਰਾਣਿਆ।
੪. ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇ ਚੋਜ ਵਿਡਾਣਿਆ।
੫. ਵਰਤਣ ਬਾਲ ਸੁਭਾਇ ਆਦਿ ਵਖਾਣਿਆ।
੬. ਸਾਧ ਸੰਗਤਿ ਲਿਵ ਲਾਇ ਸਚੁ ਸੁਹਾਣਿਆ।
੭. ਜੀਵਨ ਮੁਕਤਿ ਕਰਾਇ ਸਬਦਿ ਸਿਞਾਣਿਆ।
੮. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇ ਆਪੁ ਪਛਾਣਿਆ ॥੧੬॥

16. (Gurmukh raihṇī)

1. Chalaṇ(u) hukam(u) rajāe gurmukh(i) jāṇiā.
2. Gurmukh(i) panth(i) chalāe chalaṇ(u) bhāṇiā.
3. Sidak sabūrī pāe kar(i) sukrāṇiā.
4. Gurmukh(i) alakh(u) lakhāe choj viḍāṇiā.
5. Vartaṇ bāl subhāe ād(i) vakhāṇiā.
6. Sādh saṅgat(i) liv lāe sach(u) suhāṇiā.
7. Jīvan mukt(i) karāe sabad(i) siñāṇiā.
8. Gurmukh(i) āp(u) gavāe āp(u) pachhāṇiā.(16)

16. Life-style of *Gurmukhs*

1. *Gurmukhs* fully understrand that they have to live life according to His will.
2. *Gurmukhs* have defined a pathway. They know that living life in His will is supreme and they encourage others to follow it.
3. Contented and in faith, *Gurmukh* lives life in His gratitude.
4. This is how they realise Him. This is a wonderful spectacle.
5. Their nature is like innocent children (who are not disturbed by happiness and tribulations). They remain humble.
6. They attune themselves to the sound of the word in a holy congregation *(Sādh Saṅgat)* and adore Truth.
7. On achieving liberation here and now (while still alive), they recognize the Word-God as the Ultimate Reality.
8. Giving up their ego, they realize their inner selves.(16)

In Essence

A Sikh who has come into His refuge and has started moulding his life-style according to the teachings of his Gurū, ultimately takes the form of *Gurmukh* and acquires all His characteristics. The *pauṛī* under consideration defines the life patterns and nature of a *Gurmukh.*

There are many quotes on *Gurmukh* in Srī Gurū Graṅth Sāhib. Their characteristics cannot be stated in a small space. Gurū Nānak Dev Jī has covered some characteristics in *Sidh Goshṭ(i)* from *pauṛī*–27 to *pauṛī*–42. All characteristics of a *Gurmukh* are his life-style. Gurū-oriented people remain unsoiled of worldly attractions. Lord's name is their support. One who uses force against a *Gurmukh*, stands to lose.

੧੭. (ਸਤਿਗੁਰ ਮਹਿਮਾ)

੧. ਅਬਿਗਤਿ ਗਤਿ ਅਸਗਾਹ ਆਖਿ ਵਖਾਣੀਐ।
੨. ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ਹਾਥਿ ਨ ਆਣੀਐ।
੩. ਬੂੰਦ ਲਖ ਪਰਵਾਹਿ ਹੁਲੜ ਵਾਣੀਐ।
੪. ਗੁਰਮੁਖਿ ਸਿਫਤਿ ਸਲਾਹ ਅਕਥ ਕਹਾਣੀਐ।
੫. ਪਾਰਾਵਾਰੁ ਨ ਰਾਹੁ ਬਿਅੰਤ ਸੁਹਾਣੀਐ।
੬. ਲਉਬਾਲੀ ਦਰਗਾਹ ਨ ਆਵਣ ਜਾਣੀਐ।
੭. ਵਡਾ ਵੇਪਰਵਾਹ ਤਾਣੁ ਨਿਤਾਣੀਐ।
੮. ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਹੋਇ ਹੈਰਾਣੀਐ॥੧੭॥

17. (Sat(i)gur mahimā)

1. Abigat(i) gat(i) asgāh ākh(i) vakhāṇīai.
2. Gahir gaṅbhīr athāh hāth(i) na āṇīai.
3. Būṅd lakh parvāh(i) hulaṛ vāṇīai.
4. Gurmukh(i) siphat(i) salāh akath kahāṇīai.
5. Pārāvār(u) na rāh(u) beaṅt suhāṇīai.
6. Laubālī dargāh na āvaṇ jāṇīai.
7. Vaḍā veparvāh tāṇ(u) nitāṇīai.
8. Sat(i)gur sache vāh(u) hoe hairāṇīai.(17)

17. Praise of the *Satgurū*

1. For expressing inaccessibility and vastness, one uses words to describe whatever is known about Him.
2. Such description is serious and unfathomable. No one has tried and succeeded.
3. Just as a drop gives birth to rivulets, rivers and floods;
4. So is the story of praises of the *Gurmukhs*.
5. The near and far end of their pathway cannot be known.
6. *Sādh Saṅgat* is carefree and beyond the bondage of life and death.
7. *Satgurū* is carefree and gives strength to the weak and downtrodden.
8. Such True Gurū is worthy of salutation. Great souls feel astonished of Him (that He is such compassionate and benevolent).(17)

In Essence

Satgurū is a complete Gurū who is one with Him. There are very large number of compositions describing greatness of *Satgurū*, like God. The extent of a *Satgurū* is also inaccessible. His company makes one carefree, strong and liberated. The following few lines explain the characteristics of *Satgurū* fairly well :

Sat(i)gur(u) dātā daiāl(u) hai jis no daiā sadā hoe.
Sat(i)gur(u) aṅdroh nirvair(u) hai,
sabh(u) dekhai Brahm(u) ik(u) soe.
Nirvairā nāl(i) je vair(u) chalāede tin vichoh tisṭiā na koe.
Sat(i)gur(u) sabhnā dā bhalā manāedā tis dā burā kio hoe.
Sat(i)gur no jehā ko ichhdā tehā phal(u) pāe koe.
(*SGGS*, p. 302)

True Gurū is kind who is ever compassionate. He is sans animosity and sees presence of God in all. Anyone who bears ill will against such enmityless person cannot be spared. True Gurū wishes well of all and why should bad time fall on him. Whatever one wishes from True Gurū receives it.

੧੮. (ਸਾਧ ਸੰਗਤ ਸੱਚ ਖੰਡ ਹੈ)

੧. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਖੰਡੁ ਗੁਰਮੁਖਿ ਜਾਈਐ।
੨. ਸਚੁ ਨਾਉ ਬਲਵੰਡੁ ਗੁਰਮੁਖਿ ਧਿਆਈਐ।
੩. ਪਰਮ ਜੋਤਿ ਪਰਚੰਡੁ ਜੁਗਤਿ ਜਗਾਈਐ।
੪. ਸੋਧਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ਲਵੈ ਨ ਲਾਈਐ।
੫. ਤਿਸੁ ਨਾਹੀ ਜਮ ਡੰਡੁ ਸਰਣਿ ਸਮਾਈਐ।
੬. ਘੋਰ ਪਾਪ ਕਰਿ ਖੰਡੁ ਨਰਕਿ ਨ ਪਾਈਐ।
੭. ਚਾਵਲ ਅੰਦਰਿ ਵੰਡੁ ਉਬਰਿ ਜਾਈਐ।
੮. ਸਚਹੁ ਸਚੁ ਅਖੰਡੁ ਕੂੜੁ ਛੁਡਾਈਐ॥੧੮॥

18. (Sādh Sangat Sachkhanḍ hai)

1. Sādh sangat(i) sach(u) khanḍ(u) gurmukh(i) jāīai.
2. Sach(u) nāu balvanḍ(u) gurmukh(i) dhiāīai.
3. Param jot(i) parchanḍ(u) jugat(i) jagāīai.
4. Sodh(i) ḍiṭhā brahmanḍ(u) lavai na lāīai.
5. Tis(u) nāhī jam ḍanḍ(u) saraṇ(i) samāīai.
6. Ghor pāp kar(i) khanḍ(u) narak(i) na pāīai.
7. Chāval andar(i) vanḍ(u) ubar(i) jāīai.
8. Sachoh sach(u) akhanḍ(u) kūṛ(u) chhuḍāīai.(18)

18. Holy Congregation is Realm of Truth

1. Holy congregation is the Realm of Truth where *Gurmukhs* are frequent visitors.
2. They meditate on the True name of the Lord there.
3. They enlighten themselves with the supreme radiance following the teachings of the Gurū. (They reflect on the effulgent Lord in their heart).
4. They have ascertained by deep reflection that there is none like Him in the whole Universe.
5. One who keeps company of *Sādh Saṅgat* is not punished by *Yama* (the angel of death). He is absorbed in the refuge of the Lord.
6. Even his deadly sins are forgiven. He is spared of the pains of nether regions.
7. Just as husk surfaces on the grams when winnowed, similarly people who have lived in falsehood cannot stay there.
8. Those who live on falsehood are thrown away and Absolute Truth prevails.(18)

In Essence

Gurmukhs thrive spiritually on the institution like *Sat Saṅgat* where His name reigns supreme. They reflect on Him, sing His paeans and get rid of all fears of mortal world. While in the company of holy, they feel absorbed in Him. This institution of *Sādh Saṅgat* is a blessing of the Almighty that one gets an entry to, if lucky. *Gurbāṇī* says :

Vaḍbhāgī Har(i) saṅgat(i) pāveh,
Bhāghīn bhram(i) choṭā khāveh.
Bin(u) bhāgā satsaṅg(u) na labhai,
bin(u) saṅgat(i) mail(u) bharījai jīo.

(*SGGS*, p. 95)

All teachings of the Gurū are practically experienced in *Sādh Saṅgat*. *Sādh Saṅgat* is Realm of Truth and Abode of God.

੧੯. (ਗੁਰਸਿੱਖ ਰਹਿਣੀ)

੧. ਗੁਰ ਸਿਖਾ ਸਾਬਾਸ ਜਨਮੁ ਸਵਾਰਿਆ।
੨. ਗੁਰ ਸਿਖਾ ਰਹਿਰਾਸਿ ਗੁਰੂ ਪਿਆਰਿਆ।
੩. ਗੁਰਮੁਖਿ ਸਾਸਿ ਗਿਰਾਸ ਨਾਉ ਚਿਤਾਰਿਆ।
੪. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਗਰਬੁ ਨਿਵਾਰਿਆ।
੫. ਗੁਰਮੁਖਿ ਦਾਸਨਿ ਦਾਸਿ ਸੇਵ ਸੁਚਾਰਿਆ।
੬. ਵਰਤਨਿ ਆਸ ਨਿਰਾਸ ਸਬਦੁ ਵੀਚਾਰਿਆ।
੭. ਗੁਰਮੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ ਮਨ ਹਠ ਮਾਰਿਆ।
੮. ਗੁਰਮੁਖਿ ਮਨਿ ਪਰਗਾਸੁ ਪਤਿਤ ਉਧਾਰਿਆ॥੧੯॥

19. (Gursikh raihṇī)

1. Gur sikhā sābās janam(u) savāriā.
2. Gur sikhā raihrās(i) gurū piāriā.
3. Gurmukh(i) sās(i) girās nāu chitāriā.
4. Māiā vich(i) udās(u) garab(u) nivāriā.
5. Gurmukh(i) dāsan(i) dās(i) sev suchāriā.
6. Vartan(i) ās nirās sabad(u) vīchāriā.
7. Gurmukh(i) sahaj(i) nivās(u) man haṭh māriā.
8. Gurmukh(i) man(i) pargās(u) patit udhāriā.(19)

19. Life-style of a *Gursikh*

1. Bravo to the *Gursikhs* who have reformed their lives. (as taught by the Gurū).
2. Their path is straightforward since they have loved their Gurū and every word of his.
3. Becoming *Gurmukhs,* they remembered the name of the Primal Creator with every breath and morsel of food that they took day in and day out.
4. Remaining detached from *māyā,* they have shed their pride and ego.
5. Considering themselves to be slaves of the servants (of God-loving people), they indulged in the noble task, of serving others with a smile.
6. They conduct themselves without expectations amid hopes and always contemplate upon the divine word.
7. *Gurmukhs* will always remain in a state of equipoise and not harbour stubbornness in their mind.
8. Thus the *Gurmukhs* will emancipate themselves and then the fallen ones will take their help for salvation.(19)

In Essence

The Sikhs of the Gurū who have set right their birth are worthy of applause. Their path is true. They meditate on His name all the time. And they do not let pride come near them despite living in the *māyā*-infested environment. They serve the *Gurmukhs* with devotion like that of slaves of the servants. They always do virtuous deeds and do not indulge in obduracy. Thus their mind is always radiant with the glow of the Supreme Lord. The sinners too are emancipated when they have a glimpse of such blessed souls.

Sādh kai sang(i) nahī kachh(u) ghāl.
Darsan(u) bheṭat hot nihāl. (*SGGS,* p. 272)

Gursikhā ke muh ujle kare har(i) piārā,
Gur kā jaikār(u) sansār(i) sabhat(u) karāe.
(*SGGS,* p. 308)

੨੦. (ਗੁਰਮੁਖ ਰਹਿਣੀ)

੧. ਗੁਰ ਸਿਖਾ ਜੈਕਾਰ ਸਤਿਗੁਰ ਪਾਇਆ।
੨. ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਸਬਦੁ ਕਮਾਇਆ।
੩. ਗੁਰਮੁਖਿ ਸਚੁ ਆਚਾਰੁ ਭਾਣਾ ਭਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ਆਪੁ ਗਵਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਪਰਉਪਕਾਰ ਮਨੁ ਸਮਝਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਸਚੁ ਆਧਾਰ ਸਚਿ ਸਮਾਇਆ।
੭. ਗੁਰਮੁਖਾਂ ਲੋਕਾਰੁ ਲੇਪੁ ਨ ਲਾਇਆ।
੮. ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ ਅਲਖ ਲਖਾਇਆ ॥੨੦॥

20. (Gurmukh raihṇī)

1. Gur sikhā jaikār sat(i)gur pāiā.
2. Parvārai sādhār(u) sabad(u) kamāiā.
3. Gurmukh(i) sach(u) āchār(u) bhāṇā bhāiā.
4. Gurmukh(i) mokh duār(u) āp(u) gavāiā.
5. Gurmukh(i) parupkār man(u) samjhāiā.
6. Gurmukh(i) sach(u) ādhār sach(i) samāiā.
7. Gurmukhāṅ lokār(u) lep(u) na lāiā.
8. Gurmukh(i) ekaṅkār alakh lakhāiā.(20)

20. Life-style of *Gurmukhs*

1. Acclaim to those *Gursikhs* who have had the glimpse of the True Gurū (Gurū Nānak).
2. Practicing Gurū's True Word *(Gur Shabad)* they have emancipated their whole family.
3. Those *Gurmukhs* who have accepted His will as sweet have become worthy and honest of fruitful actions.
4. *Gurmukhs* are means of salvation because they have given up their ego and self-assertion.
5. *Gurmukhs* do good to all and this is what they impress upon their minds. (Stay detached and desireless and do good to others).
6. Taking the support of Truth, they finally absorb themselves in Truth.
7. They are never conscious of the societal shame. They remain focused on His loving worship.
8. God Himself has revealed His *Ekaṅkār* form to the *Gurmukhs*.(20)

In Essence

The *pauṛī* proclaims all praise to the Gurū-oriented persons. So much is available in *Srī Gurū Granth Sāhib* in praise of *Gurmukhs. Sidh Goshṭ(i)* has 15 *pauṛī* (from 27 to 42) attributed to *Gurmukhs*, Some other quotes are as under which are self-explanatory :

Taj(i) abhimān moh māiā phun(i),
bhajan Rām Chit(u) lāvau.
Nānak kahat mukt(i) panth eh(u),
gurmukh(i) hoe tum pāvau. (*SGGS*, p. 219)

Sat(u) santokh(u) sabh(u) sach(u) hai gurmukh(i) pavitā.
Androh kapaṭ(u) vikār(u) gaiā man(u) sahje jitā.
(*SGGS*, p. 512)

੨੧. (ਗੁਰਮੁਖ ਸਰੂਪ)

੧. ਗੁਰਮੁਖਿ ਸਸੀਅਰ ਜੋਤਿ ਅੰਮ੍ਰਿਤ ਵਰਸਣਾ।
੨. ਅਸਟ ਧਾਤੁ ਇਕ ਧਾਤੁ ਪਾਰਸੁ ਪਰਸਣਾ।
੩. ਚੰਦਨ ਵਾਸ ਨਿਵਾਸ ਬਿਰਖ ਸੁਦਰਸਣਾ।
੪. ਗੰਗ ਤਰੰਗ ਮਿਲਾਪੁ ਨਦੀਆਂ ਸਰਸਣਾ।
੫. ਮਾਨ ਸਰੋਵਰ ਹੰਸ ਨ ਤ੍ਰਿਸਨਾ ਤਰਸਣਾ।
੬. ਪਰਮ ਹੰਸ ਗੁਰ ਸਿਖ ਦਰਸ ਅਦਰਸਣਾ।
੭. ਚਰਣ ਸਰਣ ਗੁਰਦੇਵ ਪਰਸ ਅਪਰਸਣਾ।
੮. ਸਾਧ ਸੰਗਤਿ ਸਚ ਖੰਡੁ ਅਮਰ ਨ ਮਰਸਣਾ॥੨੧॥੨੨॥

21. (Gurmukh sarūp)

1. Gurmukh(i) sasīar(u) jot(i) aṅmrit varsaṇā.
2. Asṭ dhāt(u) ik dhāt(u) pāras(u) parsaṇā.
3. Chaṅdan vās nivās birakh sudarsaṇā.
4. Gaṅg taraṅg milāp(u) nadīāṅ sarsaṇā.
5. Mān sarovar haṅs na trisnā tarsaṇā.
6. Param haṅs gur sikh daras adarsaṇā.
7. Charaṇ saraṇ gurdev paras aparsaṇā.
8. Sādh saṅgat(i) sach khaṅḍ(u) amar na marsaṇā.(21.22)

21. Form of *Gurmukhs*

1. *Gurmukhs'* radiance is like Moon that emits rays of ambrosial *Nām.*
2. Like the Philosopher's stone *(pāras),* they turn light metals into one precious metal (Gold).
3. Like sandalwood tree, *Gurmukhs* spread their fragrance all around and adopt one and all as their own.
4. They are like river Ganges that absorbs other rivers and rivulets and make them like itself. *Gurmukhs* too reform others like themselves.
5. *Gurmukhs* are like Swans of Lake Mānsrovar whom worldly people long to see.
6. *Gurmukhs* are supreme Swans. Those who do show themselves to anyone seek and long for their glimpse.
7. Those who have taken shelter in the feet of the True Gurū, have become honourable even if they are untouchable or of low caste.
8. The holy congregation is Realm of Truth. Those who take to it become immortal and liberated.(21.22)

In Essence

Taking paradigm of Moon, Philosopher's stone, Sandalwood, Swans etc., Bhāī Gurdās Jī has established in this *pauṛī* how supreme are *Gurmukhs.* What is the secret of their such high spiritual state ? This has been discussed in the earlier *pauṛīs* and *Vārs. Gurmukhs* are ever dyed in the hue of *Nām.* To them *Sādh Saṅgat* is where God resides and they are ever happy and in peace in the company of holy people.

Nām(i) rate sadā sukh(u) hoī.
Gurmukh(i) virlā būjhai koī. (*SGGS,* p. 841)

ਵਾਰ 23

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ, ਗੁਰੂ)

੧. ਸਤਿ ਰੂਪ ਗੁਰੁ ਦਰਸਨੋ ਪੂਰਨ ਬ੍ਰਹਮੁ ਅਚਰਜੁ ਦਿਖਾਇਆ।
੨. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ।
੩. ਸਤਿਗੁਰ ਸਬਦ ਗਿਆਨੁ ਸਚੁ ਅਨਹਦ ਧੁਨਿ ਵਿਸਮਾਦੁ ਸੁਣਾਇਆ।
੪. ਗੁਰਮੁਖ ਪੰਥੁ ਚਲਾਇਓਨੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ।
੫. ਗੁਰ ਸਿਖ ਦੇ ਗੁਰ ਸਿਖ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਚੁਖੰਡੁ ਵਸਾਇਆ।
੬. ਸਚੁ ਰਾਸਿ ਰਹਿਰਾਸਿ ਦੇ ਸਤਿਗੁਰ ਸਿਖ ਦੇ ਪੈਰੀ ਪਾਇਆ।
੭. ਚਰਣ ਕਵਲ ਪਰਤਾਪੁ ਜਣਾਇਆ ॥੧॥

1. (Maṅglācharaṇ, Gurū)

1. Sat(i) rūp gur(u) darsano pūran brahm(u) acharj(u) dikhāiā.
2. Sat(i)nām(u) kartā purkh(u) pārbrahm(u) parmesar(u) dhiāiā.
3. Sa(i)gur sabad giān(u) sach(u) anhad dhun(i) vismād(u) suṇāiā.
4. Gurmukh panth(u) chalāeon(u) nām(u) dān(u) isnān(u) driṛāiā.
5. Gur sikh de gur sikh kar(i) sādh saṅgat(i) sach(u)khaṅḍ(u) vasāiā.
6. Sach(u) rās(i) raihrās(i) de sat(i)gur sikh de pairī pāiā.
7. Charaṇ kaval partāp(u) jaṇāiā.(1)

1. Invocation – Gurū

1. The glimpse of Gurū (Gurū Nānak) who has described the form of the Lord as wondrous and amazing is True and Eternal.
2. It was he who bestowed upon the people the incantation of *SatNām, Kartā Purakh*, to meditate upon.
3. The word and knowledge of the *Satgurū* is True. Through perpetual meditation and recitation of this word, he (Gurū Nānak) has made his Sikhs hear the melodious tune of unstruck music in their consciousness.
4. Initiating the spiritual order of *Gurmukhs*, he has re-affirmed the faith in *Nām* (Meditation), *Dān* (Charity) and *Ishnān* (sign of equality and purity of mind).
5. Imparting knowledge and making them truly Gurū-oriented, Gurū Nānak founded the institution of holy congregation *(Sādh Saṅgat)* the Realm of Truth.
6. Dispensing the True commodity and defining the true path to his Sikhs, Gurū Aṅgad brought the Sikhs to the holy feet of *Satgurū* (Gurū Nānak) and made them bow at the lotus-feet of Almighty.
7. And thus he brought out the significance of the holy feet of the Gurū to his Sikhs and stressed upon them that their progress depended upon His grace.(1)

In Essence

In this invocational *pauṛī*, Bhāī Sāhib is using the paradigm of Gurū Nānak-Sikh-Gurū Aṅgad. Gurū Nānak gave his Sikhs the incantation for meditation on His name and stressed upon them the significance of *Nām, Dān, Ishnān.* Establishing the institution of *Sat Saṅgat*, he further strengthened the foundation of Sikhism. The Sikhs adopted these teachings and transformed themselves into noble souls. Gurū Aṅgad was one such pious soul who followed the teachings of Gurū Nānak diligently.

੨. (ਤੀਰਥ ਸਾਧੂ)

੧. ਤੀਰਥ ਨ੍ਹਾਤੈ ਪਾਪ ਜਾਨਿ ਪਤਿਤ ਉਧਾਰਣ ਨਾਉ ਧਰਾਇਆ।
੨. ਤੀਰਥ ਹੋਨ ਸਕਾਰਥੇ ਸਾਧ ਜਨਾ ਦਾ ਦਰਸਨੁ ਪਾਇਆ।
੩. ਸਾਧ ਹੋਏ ਮਨ ਸਾਧਿਕੈ ਚਰਣ ਕਵਲ ਗੁਰ ਚਿਤਿ ਵਸਾਇਆ।
੪. ਉਪਮਾ ਸਾਧ ਅਗਾਧ ਬੋਧ ਕੋਟ ਮਧੇ ਕੋ ਸਾਧੁ ਸੁਣਾਇਆ।
੫. ਗੁਰਸਿਖ ਸਾਧ ਅਸੰਖ ਜਗਿ ਧਰਮਸਾਲ ਥਾਇ ਥਾਇ ਸੁਹਾਇਆ।
੬. ਪੈਰੀ ਪੈ ਪੈਰ ਧੋਵਣੇ ਚਰਣੋਦਕੁ ਲੈ ਪੈਰ ਪੁਜਾਇਆ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖਾਇਆ॥੨॥

2. (Tīrath sādhū)

1. Tīrath nhātai pāp jān(i patit udhāraṇ nāu dharāiā.
2. Tīrath hon sakārthe sādh janā dā darsan(u) pāiā.
3. Sādh hoe man sādh(i)kai charaṇ kaval gur chit(i) vasāiā.
4. Upmā sādh agādh bodh koṭ madhe ko sādh(u) suṇāiā.
5. Gursikh sādh asaṅkh jag(i) dharmsāl thāe thāe suhāiā.
6. Pairī pai pair dhovaṇe charṇodak(u) lai pair pujāiā.
7. Gurmukh(i) sukh phal(u) alakh(u) lakhāiā.(2)

2. Hermits of Pilgrim Centres

1. People were made to believe that bathing at pilgrim centres would wash away their sins. Thus they named them as sin destroyers.
2. But a pilgrim centre becomes meaningful after it has had the privilege of the visit of saintly persons *(Sādhūs)* there.
3. *Sādhūs* are those who have controlled their minds and they do not let it wander away from the sacred feet of Gurū (Nānak Dev Jī).
4. The praise of a *Sādhū* is thought-provoking. A genuine *Sādhū* (saint) is one in millions.
5. Sikhs (Saints) of Gurū (Nānak) are innumerable in the world because pilgrim centres like *Dharamsāls* are flourishing everywhere.
6. (Where) they fall at the feet of *Gursikhs*, take the wash of their feet, and worship them.
7. Such *Gurmukhs* are known to have perceived the imperceptible Almighty and thus they have received the pleasure fruit of His realization.(2)

In Essence

In this *pauṛī*, Bhāī Sāhib says that places of pilgrims are holy only if they are visited by saintly souls. To support this, he quotes the following lines from *Gurbāṇī* :

Gaṅgā Jamunā Godāvarī Sarsutī te karaih
udam(u) dhūr(i) sādhu kī tāī.
Kilvikh mail(u) bhare pare hamrai vich(i) hamrī mail(u)
sādhū kī dhūr(i) gavāī. (*SGGS*, p. 1263)

Who is a saint ? Not everyone who visits holy places. True saint is very rare. *Gurbāṇī* says :

Terā jan(u) ek(u) ādh(u) koī. (*SGGS*, p. 1123)

Koṭ(i) madhe ko virlā sewak(u) hor(i) sagle biohārī.
(*SGGS*, p. 495)

Lord's true devotee is one in millions. All others are traders only.

੩. (ਧੂੜੀ)

੧. ਪੰਜਿ ਤਤ ਉਤਪਤਿ ਕਰ ਗੁਰਮੁਖਿ ਧਰਤੀ ਆਪੁ ਗਵਾਇਆ।
੨. ਚਰਣ ਕਵਲ ਸਰਣਾਗਤੀ ਸਭ ਨਿਧਾਨ ਸਭੇ ਫਲ ਪਾਇਆ।
੩. ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਸਾਧੂ ਧੂੜੀ ਜਗਤੁ ਤਰਾਇਆ।
੪. ਪਤਿਤ ਪੁਨੀਤ ਕਰਾਇਕੈ ਪਾਵਨ ਪੁਰਖ ਪਵਿਤ੍ਰ ਕਰਾਇਆ।
੫. ਚਰਣੋਦਕ ਮਹਿਮਾ ਅਮਿਤ ਸੇਖ ਸਹਸ ਮੁਖਿ ਅੰਤੁ ਨ ਪਾਇਆ।
੬. ਧੂੜੀ ਲੇਖੁ ਮਿਟਾਇਆ ਚਰਣੋਦਕ ਮਨੁ ਵਸਿਗਤਿ ਆਇਆ।
੭. ਪੈਰੀ ਪੈ ਜਗੁ ਚਰਨੀ ਲਾਇਆ॥੩॥

3. (Dhūṛī)

1. Paṅj(i) tat utpat(i) kar gurmukh(i) dhartī āp(u) gavāiā.
2. Charaṇ kaval sarṇāgatī sabh nidhān sabhe phal pāiā.
3. Lok ved gur giān vich(i) sādhū dhūṛī jagat(u) tarāiā.
4. Patit punīt karāe-kai pāvan purakh pavitra karāiā.
5. Charṇodak mahimā amit sekh sahas mukh(i) aṅt(u) na pāiā.
6. Dhūṛī lekh(u) miṭāiā charṇodak man(u) vas(i)gat(i) āiā.
7. Pairī pai jag(u) charnī lāiā.(3)

3. Dust of the Feet

1. The Supreme Being created five elements (Air, Sky, Water, Fire and Earth). Cultivating the virtues of these five elements in their hearts, *Gurmukhs* gave up their self-assertion and ego.
2. Taking shelter of Gurū's lotus-feet, *Gurmukhs* acquired all the material and spiritual fruits.
3. People sailed across the worldly ocean through study and understanding of holy scriptures, teachings of Gurū and the company of the saintly persons (Dust of the holy feet implies staying in service in their company).
4. This dust makes sinners pious and those who are pious and virtuous stay sanctimonious.
5. The glory of the nectar-like foot-wash of *Sādhū's* feet is limitless. Even the *Sheshnāg* (thousand headed mythological snake) cannot reach His glory.
6. The dust of *Sādhū's* feet erases all the bad deeds. Partaking the nectar of their foot-wash brings the mind under control.
7. And by taking refuge of Gurū's feet, the Gurū-oriented had the whole world at their feet.(3)

In Essence

This *pauṛī* established the magnificence of the holy dust and foot-wash of the God-loved people. This is obtained only by keeping their company. Their company involves one in singing panegyrics of the Lord and that reflects in all their deeds. *Gurbāṇī* says :

Dhuṛī majan(u) sādh khe, sāī thīe kripāl.
Ladhe habhe thokaṛe Nānak Har(i) dhan(u) māl.
(*SGGS*, p. 80)

And also :

Dhaṇī vihūṇā pāṭ paṭaṅbar bhāhī setī jāle.
Dhūṛī vich(i) luḍaṅdaṛī sohāṅ Nānak tai sah nāle.
(*SGGS*, p. 1425)

੪. (ਗੰਗਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਚਰਣੋਦਕੁ ਹੋਇ ਸੁਰਸਰੀ ਤਜਿ ਬੈਕੁੰਠ ਧਰਤਿ ਵਿਚਿ ਆਈ।
੨. ਨਉ ਸੈ ਨਦੀ ਨੜਿੰਨਵੈ ਅਠਸਠਿ ਤੀਰਥਿ ਅੰਗਿ ਸਮਾਈ।
੩. ਤਿਹੁ ਲੋਈ ਪਰਵਾਣੁ ਹੈ ਮਹਾਦੇਵ ਲੈ ਸੀਸ ਚੜਾਈ।
੪. ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਜੈ ਜੈ ਕਾਰ ਵਡੀ ਵਡਿਆਈ।
੫. ਸਣੁ ਗੰਗਾ ਬੈਕੁੰਠ ਲਖ ਲਖ ਬੈਕੁੰਠ ਨਾਥਿ ਲਿਵ ਲਾਈ।
੬. ਸਾਧੂ ਧੂੜਿ ਦੁਲੰਭ ਹੈ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰੁ ਸਰਣਾਈ।
੭. ਚਰਣ ਕਵਲ ਦਲ ਕੀਮ ਨ ਪਾਈ ॥੪॥

4. (Gaṅgā de drishṭānt toṅ updesh)

1. Charṇodak(u) hoe sursarī taj(i) baikuṅṭh dharat(i) vich(i) āī.
2. Nau sai nadī naṛiṅnvai aṭhsaṭh(i) tīrath(i) aṅg(i) samāī.
3. Tih(u) loī parvāṇ(u) hai mahādev lai sīs chaṛāī.
4. Devī dev sarevade jai jai kār vaḍī vaḍiāī.
5. Saṇ(u) Gaṅgā baikuṅṭh lakh lakh baikuṅṭh nāth(i) liv lāī.
6. Sādhū dhūṛ(i) dulaṅbh hai sādh saṅgat(i) sat(i)gur(u) sarṇāī.
7. Charaṇ kaval dal kīm na pāī.(4)

4. Precept from Paradigm of River Ganges

1. It is a famous folk tale that river Gaṅges being nectar-wash of fifty-two divine incarnations, left heaven and came down to the Earth.
2. Also, nine hundred ninety-nine rivers and rivulets, and sixty-eight pilgrim centres merged into it. (Bathing in river Ganges is considered very auspicious).
3. It established its authenticity in all the three worlds (Bhagvatī – in *Pātāl,* Amrāvatī – in heaven and Gaṅgā – in this world). And so, god Shiva bore it on his head.
4. The gods and goddesses worship it, applaud it, and hail its greatness.
5. Millions of heavens and their masters including Ganges absorbed in meditation declare;
6. That the dust of the holy feet of saints is a rare commodity and is obtained from Gurū and *Sādh Saṅgat* by taking their shelter.
7. No one has been able to evaluate even a leaf of the lotus-feet of the holy person.(4)

In Essence

River Ganges is regarded as the most sacred by Hindus. Since it became the foot-wash of fifty-two gods, it became pious. But the holy dust of the feet of Gurū is even desired and longed by the masters of such pilgrim centres and heavens. So, come to the refuge of *Sādh Saṅgat.* This is that dust which is obtained when the mind is laid prostrate at the feet of saints.

Jitne tīrath devī thāpe sabh(i) titne lochaih,
dhūr(i) sādhū kī tāī.
Har(i) kā sant(u) milai gur sādhū,
lai tis kī dhūr(i) mukh(i) lāī. (*SGGS,* p. 1263)

੫. (ਗੁਰਮੁਖਾਂ ਦੇ ਸੁਖ ਫਲ ਦੀ ਵਡਿਆਈ)

੧. ਚਰਣ ਸਰਣਿ ਜਿਸੁ ਲਖਮੀ ਲਖ ਕਲਾ ਹੋਇ ਲਖੀ ਨ ਜਾਈ।
੨. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸਭ ਗੋਲੀਆਂ ਸਾਧਿਕ ਸਿਧ ਰਹੇ ਲਪਟਾਈ।
੩. ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਜਤੀ ਸਤੀ ਨਉ ਨਾਥ ਨਿਵਾਈ।
੪. ਤਿੰਨ ਲੋਅ ਚੌਦਹ ਭਵਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲ ਛਲੁ ਕਰਿ ਛਾਈ।
੫. ਕਵਲਾਸਣੁ ਕਵਲਾਪਤੀ ਸਾਧ ਸੰਗਤਿ ਸਰਣਾਗਤਿ ਆਈ।
੬. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਗਣਾਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਵਡੀ ਵਡਿਆਈ ॥੫॥

5. (Gurmukhāṅ de sukh phal dī vaḍiāī)

1. Charaṇ saraṇ(i) jis(u) lakhmī lakh kalā hoe lakhī na jāī.
2. Ridh(i) sidh(i) nidh(i) sabh goliāṅ sādhik sidh rahe lapṭāī.
3. Chār(i) varan chhe-a darsanā jatī satī nau nāth nivāī.
4. Tiṅn loa chaudah bhavan jal(i) thal(i) mahīal chhal(u) kar(i) chhāī.
5. Kavalāsaṇ(u) kavlāpatī sādh saṅgat(i) sarṇāgat(i) āī.
6. Pairī pai pākhāk hoe āp(u) gavāe na āp(u) gaṇāī.
7. Gurmukh(i) sukh(u) phal(u) vaḍī vaḍiāī.(5)

5. The Greatness of Peaceful Comfort of *Gurmukhs*

1. Lakshmī the goddess of wealth, who has millions of arts in her refuge, cannot be described by anyone.
2. All prosperities, miraculous powers and treasures are her maidservants and many engrossed in penance and meditation are slave of this goddess.
3. It has made all the four castes, six schools of philosophies, the celibates, chastes and nine *Nāths* bow before her.
4. She is pervading in all the three worlds, fourteen regions, land and nether regions with her charm and tricks.
5. That goddess (Lakshmī) along with her husband (Vishṇū) has come to the shelter of holy congregation *(Sādh Saṅgat)* of *Gurmukhs.*
6. Bowing at the feet of holy persons *(Gurmukhs),* they have given up ego and become selfless.
7. This is a great virtue of *Gurmukhs* that they can make the goddess of wealth their slave.(5)

In Essence

The glory of Gurū-oriented Sikhs is very amazing. Lakshmī, the goddess of wealth which is considered most powerful, also seeks the refuge of *Gurmukhs* along with her spouse Vishṇū. *Gurmukhs* then employ her in the service of *Sādh Saṅgat. Gurmukhs* are without desires whereas Vishṇū harbours the desire of sustaining the world. *Gurbāṇī* says :

Jab is te eh(u) hoio jaulā.
Pīchhai lāg(i) chalī uṭh(i) kaulā. (*SGGS*, p. 235)

And

Māiā aṅtar(i) bhīne dev.
Sāgar Iṅdra ar(u) dhartev.
Kaih Kabīr jis(u) udar(u) tis(u) māiā.
Tab chhūṭe jab sādhū pāiā. (*SGGS*, p. 1160)

੬. (ਬਲਿ ਤੋਂ ਚਰਨ ਕਮਲਾਂ ਦੀ ਮਹਿਮਾ)

੧. ਬਾਵਨ ਰੂਪੀ ਹੋਇਕੈ ਬਲਿ ਛਲਿ ਅਛਲਿ ਆਪੁ ਛਲਾਇਆ।
੨. ਕਰੋ ਅਢਾਈ ਧਰਤਿ ਮੰਗਿ ਪਿਛੋ ਦੇ ਵਡ ਪਿੰਡੁ ਵਧਾਇਆ।
੩. ਦੁਇ ਕਰਵਾ ਕਰਿ ਤਿੰਨਿ ਲੋਅ ਬਲਿ ਰਾਜੇ ਫਿਰਿ ਮਗਰ ਮਿਣਾਇਆ।
੪. ਸੁਰਗਹੁ ਚੰਗਾ ਜਾਣਿਕੈ ਰਾਜੁ ਪਤਾਲ ਲੋਕ ਦਾ ਪਾਇਆ।
੫. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਭਗਤ ਵਛਲ ਦਰਵਾਨ ਸਦਾਇਆ।
੬. ਬਾਵਨ ਲਖ ਸੁਪਾਵਨਾ ਸਾਧ ਸੰਗਤਿ ਰਜ ਇਛ ਇਛਾਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਚਰਨ ਧਿਆਇਆ॥੬॥

6. (Bal(i) toṅ charan kamlāṅ dī Mahimā)

1. Bāvan rūpī hoekai bal(i) chhal(i) achhal(i) āp(u) chhalāiā.
2. Karo aḍhāī dharat(i) maṅg(i) pichho de vaḍ piṅḍ(u) vadhāiā.
3. Due karvā kar(i) tinn(i) loa bal(i) rāje phir(i) magar miṇāiā.
4. Surgauh changā jāṇ(i)kai rāj(u) patāl lok dā pāiā.
5. Brahmā bisan(u) mahes(u) trai bhagat vachhal darvān sadāiā.
6. Bāvan lakh supāvanā sādh saṅgat(i) raj ichh ichhāiā.
7. Sādh saṅgat(i) gur charan dhiāiā.(6)

6. The Glory of Lotus-feet

1. God, assuming the form of Bāvan/Vāman (Short-statured) in order to trick the King Bali and remaining unsuccessful, He had ... self tricked.
2. First, He (Bāvan) asked for two and a half steps of land from Rājā Bali and then enlarged His body so much;
3. That in just two steps, He measured the three worlds, and with the half step, He measured the body of King Bali.
4. Considering the rule of nether region (of humility) better than heaven, King Bali asked for it and started ruling. (When Bāvan turned to go back, King Bali asked Him where He was going. Recalling His promise, he asked Him to guard his door).
5. And since He is lover of His devotees, He had to serve as doorkeeper in all the three forms of Brahmā, Vishṇū and Mahesh who also served as doorkeepers of King Bali.
6. Many sacred incarnations like Bāvan, long for the dust of the feet of holy congregation *(Sādh Saṅgat).*
7. Meditating on the feet of the Gurū and *Sādh Saṅgat* makes it possible.(6)

In Essence

Having narrated the story of Rājā Bali and Bāvan, Bhāī Sāhib then explains the principle of *Gurmat.* God only surrenders to the wishes of His devotees.

Tū bhagtā kai vas(i) bhagtā tāṇ(u) terā. (*SGGS*, p. 962)

The company of Gurū and *Sādh Saṅgat* makes one pious and humble. The following lines also support this principle :

Gur kai charaṇ(i) chit(u) lāgā.
Dhaṅn(i) dhaṅn(i) saṅjog(u) sabhāgā.
Saṅt kī dhūr(i) lāgī merai māthe.
Kilvikh dukh sagle mere lāthe. (*SGGS*, p. 898)

Attaching mind in the holy feet of the Gurū is very fortunate union of a Sikh and Gurū. The holy dust of the feet of saintly persons (*Gurmukhs*) destroys all distresses and sins.

੭. (ਪਰਸਰਾਮ ਅਵਤਾਰ)

੧. ਸਹਸ ਬਾਹੁ ਜਮਦਗਨਿ ਘਰਿ ਹੋਇ ਪਰਾਹੁਣਾਚਾਰੀ ਆਇਆ।
੨. ਕਾਮਧੇਣੁ ਲੋਭਾਇਕੈ ਜਮਦਗਨੈ ਦਾ ਸਿਰੁ ਵਢਵਾਇਆ।
੩. ਪਿਟਦੀ ਸੁਣਿਕੈ ਰੈਣੁਕਾ ਪਰਸਰਾਮ ਧਾਈ ਕਰਿ ਧਾਇਆ।
੪. ਇਕੀਹ ਵਾਰ ਕਰੋਧ ਕਰਿ ਖਤ੍ਰੀ ਮਾਰਿ ਨਿਖਤੁ ਗਵਾਇਆ।
੫. ਚਰਣ ਸਰਣਿ ਫੜਿ ਉਬਰੇ ਦੂਜੇ ਕਿਸੈ ਨ ਖੜਗੁ ਉਚਾਇਆ।
੬. ਹਉਮੈ ਮਾਰਿ ਨ ਸਕੀਆ ਚਿਰੰਜੀਵ ਹੋਇ ਆਪੁ ਜਣਾਇਆ।
੭. ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਨ ਪਾਇਆ॥੭॥

7. *(Pasrām Avtār)*

1. Sahas bāhu jamadagan(i) ghar(i) hoe prāhuṇāchārī āiā.
2. Kāmdheṇ(u) lobhāe-kai jamdagnai dā sir(u) vaḍhvāiā.
3. Piṭdī suṇ(i)kai raiṇukā parsrām dhāī kar(i) dhāiā.
4. Ikīh vār karodh kar(i) khatrī mār(i) nikhat(u) gavāiā.
5. Charaṇ saraṇ(i) phaṛ(i) ubre dūje kisai na khaṛag(u) uchāiā.
6. Haumai mār(i) na sakīā chiranjīv hoe āp(u) jaṇāiā.
7. Charaṇ kaval makrand na pāiā.(7)

7. Parasrām – The Incarnate

1. Sahasbāhu, the king (with thousand arms) came to the house of sage Jamdagan as a guest along with his army. He was also his brother-in-law.
2. The king saw the Kāmdhenū cow with the sage and asked it to be handed over to him. He was refused. Enraged, he severed the head of the sage.
3. Reṇukā, the widow of sage Jamdagan started crying and wailing. Hearing her wails, her son Parasrām came running to her.
4. Much enraged at the plight of his mother, he vowed to destroy *Kshatrīyās*. He was gripped by rage twenty-one times and every time he destroyed all the *Kshatrīyās*, till none was left. He too could not free himself from ego.
5. Those who sought Lord's protection remained safe. No one else could dare raise arms against this murderer.
6. Despite being so powerful, Parasrām could not kill his own ego and remained arrogant all through his life.
7. He could never receive the spiritual elixir of the holy feet. He never became humble and departed from this world laden with his ego.(7)

In Essence

Gurū Nānak Dev Jī has declared that ego is a chronic disease in a human being, which is the bane of all his distresses. Ego leads one into rage and destruction of self and others materially. The only way to succeed in life is to shed ego and adopt humility. *Sādh Saṅgat* and Lord's name is the best means of curing this malady.

Kirpā kare je āpṇī tā gur kā sabad(u) kamāhe.

(*SGGS*, p. 466)

And if the Lord showers His clemency, then ego-infested human beings would take to practicing the teachings of the Gurū diligently.

੮. (ਰਾਮ ਚੰਦ੍ਰ ਤੋਂ ਧੂੜੀ ਦਾ ਉਪਦੇਸ਼)

੧. ਰੰਗ ਮਹਲ ਰੰਗ ਰਾਗ ਵਿਚਿ ਦਸਰਥੁ ਕਉਸਲਿਆ ਰਲੀਆਲੇ।
੨. ਮਤਾ ਮਤਾਇਨਿ ਆਪ ਵਿਚਿ ਚਾਇ ਚਈਲੇ ਖਰੇ ਸੁਖਾਲੇ।
੩. ਘਰਿ ਅਸਾੜੈ ਪੁਤੁ ਹੋਇ ਨਾਉ ਕਿ ਧਰੀਐ ਬਾਲਕ ਬਾਲੇ।
੪. ਰਾਮ ਚੰਦੁ ਨਾਉਂ ਲੈਂਦਿਆਂ ਤਿਨਿ ਹਤਿਆ ਤੇ ਹੋਇ ਨਿਰਾਲੇ।
੫. ਰਾਮ ਰਾਜ ਪਰਵਾਣ ਜਗਿ ਸਤ ਸੰਤੋਖ ਧਰਮ ਰਖਵਾਲੇ।
੬. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸ ਹੋਇ ਸੁਣੈ ਪੁਰਾਣ ਬਸਿਸਟੁ ਬਹਾਲੇ।
੭. ਰਾਮਾਇਣੁ ਵਰਤਾਇਆ ਸਿਲਾ ਤਰੀ ਪਗ ਛੁਹਿ ਤਤਕਾਲੇ।
੮. ਸਾਧ ਸੰਗਤਿ ਪਗ ਧੂੜਿ ਨਿਹਾਲੇ ॥੮॥

8. (Rām Chandra toṅ dhūṛī dā updesh)

1. Raṅg mahal raṅg rāg vich(i) dasrath(u) kausaliā raliāle.
2. Matā matāin(i) āp vich(i) chāe chaīle khare sukhāle.
3. Ghar(i) asāṛai put(u) hoe nāu ki dharīai bālak bāle.
4. Rām chaṅd(u) nāuṅ laiṅdiāṅ tin(i) hatiā te hoe nirāle.
5. Rām rāj parvāṇ jag(i) sat saṅtokh dharm rakhvāle.
6. Māiā vich(i) udās hoe suṇai purāṇ basisṭ(u) bahāle.
7. Rāmāin(u) vartāiā silā tarī pag chhuh(i) tatkāle.
8. Sādh sangat(i) pag dhūṛ(i) nihāle.(8)

8. Precept of Holy Dust of the Feet from Srī Rām Chandra Jī

1. In the pleasure palace of Rājā Dasrath, his queen Kaushalyā became pregnant.
2. They were happy and elated and exchanging pleasant conversation with each other.
3. "What should be the name of the child if it is a son? O beloved wife." (Asked Dasrath).
4. Queen replied, "Name him on the name of God so that like Ajāmal, our sins are also washed away." So they named him Rām that would free them from the sins of three murders.
5. The Kingdom of Rām was highly appreciated since he had made *dharma* as protector of his kingdom.
6. Rām Chandra himself remained detached from *māyā*. He used to listen to the discourses of his Gurū Vashishṭ with humility.
7. He preached in the whole world that the Almighty is the support of all. His meditation made the stone float in water when it touched his holy feet.
8. Rām also sought the dust of the feet of holy congregation *(Sādh Sangat)*. (He would often go into the jungle and wash the feet of those in penance).(8)

In Essence

In the above *pauṛī*, Bhāī Sāhib has stated that the glory and grandeur of Srī Rām Chandra was due to his loving worship, humility and service of the saintly persons. *Gurbāṇī* Says :

Sādh janā ke pūje pair.
Miṭe upadrab man te bair. (*SGGS*, p. 395)

O man ! worship the feet of those slaves of the Lord who have disciplined their mind. Then all mischieves and animosity will disappear from your mind.

੯. (ਕ੍ਰਿਸ਼ਨ ਚੰਦਾਵਤਾਰ)

੧. ਕਿਸਨ ਲੈ ਅਵਤਾਰ ਜਗਿ ਮਹਮਾ ਦਸਮ ਸਕੰਧੁ ਵਖਾਣੈ।
੨. ਲੀਲਾ ਚਲਤ ਅਚਰਜ ਕਰਿ ਜੋਗੁ ਭੋਗ ਰਸ ਰਲੀਆ ਮਾਣੈ।
੩. ਮਹਾ ਭਾਰਥੁ ਕਰਵਾਇਓਨੁ ਕੈਰੋ ਪਾਡੋ ਕਰਿ ਹੈਰਾਣੈ।
੪. ਇੰਦ੍ਰਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕਾ ਮਹਿਮਾ ਮਿਤਿ ਮਿਰਜਾਦ ਨ ਜਾਣੈ।
੫. ਮਿਲੀਆ ਟਹਲਾ ਵੰਡਿਕੈ ਜਗਿ ਰਾਜਸੂ ਰਾਜੇ ਰਾਣੈ।
੬. ਮੰਗ ਲਈ ਹਰਿ ਟਹਲ ਏਹ ਪੈਰ ਧੋਇ ਚਰਣੋਦਕੁ ਮਾਣੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸਿਞਾਣੈ॥੯॥

9. (Krishan Chandāvatār)

1. Kisan lai avtār jag(i) mahmā dasam sakandh(u) vakhāṇai.
2. Līlā chalat acharj kar(i) jog(u) bhog ras ralīā māṇai.
3. Mahā bhārath(u) karvāeon(u) kairo pāḍo kar(i) hairāṇai.
4. Indrādik brahmādikā mahimā mit(i) mirjād na jāṇai.
5. Milīā ṭahlā vaṇḍ(i)kai jag(i) rājsū rāje rāṇai.
6. Mang laī har(i) ṭahal eh pair dhoe charṇodak(u) māṇai.
7. Sādh sangat(i) gur sabad(u) siñāṇai.(9)

9. Krishnā –The Incarnate

1. The tenth chapter of *Bhāgvat Purān* says that Krishnā took birth in the house of Vāsudev and Devakī. It also defines glory of His incarnation.
2. He performed amazing and wondrous acts and indulged in *Jog* (renunciation), *Bhog* (relishments) and other pleasures.
3. By pitching *Kaurvās* against *Pāṅḍavās* in the battle of *Mahābhārat,* he astonished them further.
4. The devotees of Krishnā believe that gods Iṇdra and Brahmā are not aware of the limits of his greatness.
5. In the *Rājsū Yag* organized by Yudhishtir, when the duties were being allotted to various kings;
6. Krishnā, asked for the duty of washing the feet of the guests and enjoy their ambrosial foot-wash.
7. So by the glory of this humility, he could realize the importance of the service of holy congregation *(Sādh Saṅgat)* and Gurū's word *(Shabad).*(9)

In Essence

Taking the example of humility from the life of Srī Krishnā, Bhāī Sāhib says that Krishnā who is believed to be God's incarnate by millions of people, performed such a humble service in order to recognize the divine word of his Gurū. Thus everyone should try to acquire humility.

Gurbāṇī says :

Pīaih ta pāṇī āṇī mīrā khābe ta pisaṇ jāo.
Pakhā pherī pair malovā japat rahā terā nāo.

(*SGGS,* p. 991)

If You desire to drink water, or eat something, I shall go and fetch water or grind fresh grains on a hand-mill respectively. O God ! how I wish that serve You by massaging Your feet and fan You while ever remembering Your name.

੧੦. (ਅਵਤਾਰ ਸੁਲਭ, ਚਰਨ ਗੁਰ ਦੁਰਲੱਭ)

੧. ਮਛ ਰੂਪ ਅਵਤਾਰੁ ਧਰਿ ਪੁਰਖਾਰਥੁ ਕਰਿ ਵੇਦ ਉਧਾਰੇ।
੨. ਕਛੁ ਰੂਪ ਹੋਇ ਅਵਤਰੇ ਸਾਗਰੁ ਮਥਿ ਜਗਿ ਰਤਨ ਪਸਾਰੇ।
੩. ਤੀਜਾ ਕਰਿ ਬੈਰਾਗ ਰੂਪੁ ਧਰਤਿ ਉਧਾਰੀ ਦੈਤ ਸੰਘਾਰੇ।
੪. ਚਉਥਾ ਕਰਿ ਨਰਸਿੰਘ ਰੂਪ ਅਸੁਰੁ ਮਾਰਿ ਪ੍ਰਹਿਲਾਦ ਉਬਾਰੇ।
੫. ਇਕਸੇ ਹੀ ਬ੍ਰਹਮੰਡ ਵਿਚਿ ਦਸ ਅਵਤਾਰ ਲਏ ਅਹੰਕਾਰੇ।
੬. ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਜਿਨਿ ਲੂੰਅ ਲੂੰਅ ਅੰਦਰਿ ਸੰਜਾਰੇ।
੭. ਲਖ ਕਰੋੜਿ ਇਵੇਹਿਆ ਉਅੰਕਾਰ ਅਕਾਰ ਸਵਾਰੇ।
੮. ਚਰਣ ਕਮਲ ਗੁਰ ਅਗਮ ਅਪਾਰੇ॥੧੭॥

10. (Avtār sulabh, charan gur durlabh)

1. Machh rūp avtār(u) dhar(i) purkhārath kar(i) ved udhāre.
2. Kachh(u) rūp hoe avtare sāgar(u) math(i) jag(i) ratan pasāre.
3. Tījā kar(i) bairāg rūp(u) dharat(i) udhārī dait sanghāre.
4. Chauthā kar(i) narsingh rūp asur(u) mār(i) praihlād ubāre.
5. Ikse hī brahmaṅḍ vich(i) das avtār lae ahaṅkāre.
6. Kar(i) brahmaṅḍ karoṛ(i) jin(i) lūṅ-a lūṅ-a aṅdar(i) saṅjāre.
7. Lakh karoṛ(i) ivehiā oaṅkār akār savāre.
8. Charaṇ kamal gur agam apāre.(17)

10. Incarnations are Easy to Find– Feet of Gurū are Rare

1. By incarnating himself as *Machh* (great fish), Vishṇū with his hard work edified the *Vedās.*
2. Then incarnating himself as *Kachh* (Tortoise), he helped churn the ocean to bring out fourteen invaluable items *(Chaudah Ratan).*
3. Then he incarnated himself as a boar, protected the Earth and killed all the demons.
4. Taking up the form of Narsingh, he saved Prahlād from the clutches of his demon father (Harnākash),
5. All his ten incarnations in this world were the result of his pride and ego.
6. One who has created millions of universes absorbed in His every trichome;
7. And has formed millions of such creations also;
8. Yet nothing can match the feet of the Gurū which are beyond all limits.(10)

In Essence

Talking about the incarnations of famous personalities, Bhāī Sāhib says that people consider coming of ten incarnations in this world as something great. But God has millions of Universes and He has created many millions such forms. In other words, these incarnations are not very rare personalities. The cosmos has many of them. If there is anything hard to find; it is the holy feet of the Gurū. Like God, Gurū too is one.

Gur(u) Parmesar(u) eko jān(u). (*SGGS*, p. 864)

His lotus-like feet can't be glimpsed without cleaning up of the mind totally.

੧੧. (ਚਰਣ ਗੁਰ ਸਭ ਤੋਂ ਸ੍ਰੇਸ਼ਟ)

੧. ਸਾਸਤ੍ਰ ਵੇਦ ਪੁਰਾਣ ਸਭ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਵਹਿ।
੨. ਰਾਗ ਨਾਦ ਸੰਗੀਤ ਲਖ ਅਨਹਦ ਧੁਨਿ ਸੁਣਿ ਸੁਣਿ ਗੁਣ ਗਾਵਹਿ।
੩. ਸੇਖ ਨਾਗ ਲਖ ਲੋਮਸਾ ਅਬਿਗਤਿ ਗਤਿ ਅੰਦਰਿ ਲਿਵਲਾਵਹਿ।
੪. ਬ੍ਰਹਮੇ ਬਿਸਨੁ ਮਹੇਸ ਲਖ ਗਿਆਨੁ ਧਿਆਨੁ ਤਿਲੁ ਅੰਤੁ ਨਾ ਪਾਵਹਿ।
੫. ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਅਲਖ ਅਭੇਵ ਨ ਸੇਵ ਪੁਜਾਵਹਿ।
੬. ਗੋਰਖ ਨਾਥ ਮਛੰਦ੍ਰ ਲਖ ਸਾਧਿਕ ਸਿਧਿ ਨੇਤ ਕਰਿ ਧਿਆਵਹਿ।
੭. ਚਰਣ ਕਮਲ ਗੁਰੁ ਅਗਮ ਅਲਾਵਹਿ॥੧੧॥

11. (Charaṇ Gur sabh toṅ Sresbṭ)

1. Sāstra ved purāṇ sabh suṇ(i) suṇ(i) ākhaṇ(u) ākh(i) suṇāvaih.
2. Rāg nād saṅgīt lakh anhad dhun(i) suṇ(i) suṇ(i) guṇ gāvaih.
3. Sekh nāg lakh lomsā abigat(i) gat(i) aṅdar(i) livlāvaih.
4. Brahme bisan(u) mahes lakh giān(u) dhiān(u) til(u) aṅt(u) nā pāvaih.
5. Devī dev sarevde alakh abhev na sev pujāvaih.
6. Gorakh nāth machhaṅdra lakh sādhik sidh(i) net kar(i) dhiāvaih.
7. Charaṇ kamal gur(u) agam alāvaih.(11)

11. Gurū's Feet are Supreme

1. People listen to the discourses of four *Vedās*, Six *Shāstras* and eighteen *Purāṇas* from scholars and recite them further to other listeners.
2. Many musicians and singers listen to the praises in those musical modes.
3. Millions of *Sheshnāgs* and sage Lomas concentrate and focus their mind to know the vastness of the Almighty.
4. Millions of Brahmās, Vishṇūs and Shivās are unable to know even an iota of His mystery, despite reflecting on Him perpetually.
5. The gods and goddesses cannot reach the imperceptible Lord nor can they realize Him through service.
6. Millions of Gorakhnāths, Machheṅdars and other *Sidhas* (the ascetics of high order) reflect upon Him through their *yogic* practices, yet end up saying–*not this, not even this.*
7. All they say is that the lotus-like feet of the Gurū are supreme.(11)

In Essence

In this *pauṛī*, Bhāī Sāhib has made mention of all the great personalities/gods of Hindu pantheon and state that none could find the limit of the Lord. Yet all say that the glory, grandeur and praise of Gurū's holy feet cannot be described. *Gurbāṇī* says :

> *Mahimā na jāneh bed. Brahme nahī jāneh bhed.*
> *Avtār na jāneh aṅt(u). Parmesar(u) Pārbrahm beaṅt.*
> (*SGGS*, p. 894)

The greatness of God is well described by Gurū Arjan Dev Jī in *Rāg Bhairoṅ*. It is a lengthy composition which starts with following words :

> *Koṭ(i) Bisan(u) kīney avtār.*
> *Koṭ(i) brahmaṅḍ jā ke dharamsāl.* (*SGGS*, p. 1156)

੧੨. (ਊਚ ਆਦਰ ਯੋਗ ਨਹੀਂ)

੧. ਮਥੈ ਤਿਵੜੀ ਬਾਮਣੈ ਸਉਹੇ ਆਏ ਮਸਲਤਿ ਫੇਰੀ।
੨. ਸਿਰੁ ਉਚਾ ਅਹੰਕਾਰ ਕਰਿ ਵਲ ਦੇ ਪਗ ਵਲਾਏ ਡੇਰੀ।
੩. ਅਖੀਂ ਮੂਲਿ ਨ ਪੂਜੀਅਨਿ ਕਰਿ ਕਰਿ ਵੇਖਨਿ ਮੇਰੀ ਤੇਰੀ।
੪. ਨ ਨਕੁ ਕੋਈ ਪੂਜਦਾ ਖਾਇ ਮਰੋੜੀ ਮਣੀ ਘਨੇਰੀ।
੫. ਉਚੇ ਕੰਨ ਨ ਪੂਜੀਅਨਿ ਉਸਤਤਿ ਨਿੰਦਾ ਭਾਲੀ ਭਲੇਰੀ।
੬. ਬੋਲਹੁ ਜੀਭ ਨ ਪੂਜੀਐ ਰਸ ਕਸ ਬਹੁ ਚਖੀ ਦੰਦ ਘੇਰੀ।
੭. ਨੀਵੇ ਚਰਣ ਪੂਜ ਹਥ ਕੇਰੀ॥੧੨॥

12. (Ūch ādar yog nahīṅ)

1. Mathai tivaṛī bāmaṇai sauhe āe maslat(i) pherī.
2. Sir(u) uchā ahaṅkār kar(i) val de pag valāe ḍerī.
3. Akhīṅ mūl(i) na pūjīan(i) kar(i) kar(i) vekhan(i) merī terī.
4. Na nak(u) koī pūjdā khāe maroṛī maṇī ghanerī.
5. Uche kaṅn na pūjīan(i) ustat(i) niṅdā bhālī bhalerī.
6. Boloh jībh na pūjīai ras kas bahu chakhī daṅd gherī.
7. Nīve charaṇ pūj hath kerī.(12)

12. Height is not Worthy of Praise

1. When a Brāhmin with frown on his forehead is confronted by the people, they withdraw from proceeding further considering it as an ill omen. So the forehead is not worshipped.
2. The head is high because of pride. When a turban twisted like a rope is tied on it, then it is certainly not worshipable.
3. The eyes are not worshipped at all because they see with the sense of duality, envy, hatred and jealousy.
4. The nose is not worshipped either because it expresses disdain at the downtrodden by twisting itself in hate.
5. Ears though placed high are not worshipped because they hear praises and slander (good and bad) about others.
6. The tongue does not deserve to be worshipped because firstly, it keeps jabbering all the time and secondly, it is surrounded by teeth in order to enjoy the worldly tastes.
7. The feet are located down below and therefore are touched with hands and worshipped with reverence.(12)

In Essence

All those placed high are not always worthy of praise or reverence as has been established by Bhāī Sāhib through paradigm of head, eyes, ears, nose, tongue etc. By becoming high, one is apt to become proud, arrogant, haughty, hateful, slanderer etc. The humility brings such virtues as doing good to others and joining the holy congregation. Thus devotees of lower castes are revered more than those ordinary people of high caste.

Har(i) bhaio khāṅḍ(u) ret(u) maih bikhario,
hastīṅ chunio na jāī.
Kaih kamīr kul jāt(i) pāṅt(i) taj(i),
chīṭī hoe chun(i) khāī. (*SGGS*, p. 972)

Elephant cannot pick sugar crystals spread on sand, whereas an ant can reach it and enjoy. Therefore, if you want to enjoy the sweetness of Lord, become an ant. (Become humble like an ant).

੧੩. (ਬੱਕਰੀ ਦੇ ਅਲੰਕਾਰ ਤੋਂ ਉਪਦੇਸ਼)

੧. ਹਸਤਿ ਅਖਾਜੁ ਗੁਮਾਨ ਕਹਿ ਸੀਹੁ ਸਤਾਣਾ ਕੋਈ ਨਾ ਖਾਈ।
੨. ਹੋਇ ਨਿਮਾਣੀ ਬਕਰੀ ਦੀਨ ਦੁਨੀ ਵਡਿਆਈ ਪਾਈ।
੩. ਮਰਣੈ ਪਰਣੈ ਮੰਨੀਐ ਜਗਿ ਭੋਗਿ ਪਰਵਾਣੁ ਕਰਾਈ।
੪. ਮਾਸੁ ਪਵਿਤ ਗ੍ਰਿਹਸਤ ਨੋ ਆਂਦਹੁ ਤਾਰ ਵੀਚਾਰਿ ਵਜਾਈ।
੫. ਚਮੜੇ ਦੀਆਂ ਕਰਿ ਜੁਤੀਆਂ ਸਾਧੂ ਚਰਣ ਸਰਣਿ ਲਿਵਲਾਈ।
੬. ਤੂਰ ਪਖਾਵਜ ਮੜੀਦੇ ਕੀਰਤਨੁ ਸਾਧ ਸੰਗਤਿ ਸੁਖਦਾਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ॥੧੩॥

13. (Bakkrī de alaṅkār toṅ updesh)

1. Hasat(i) akhāj(u) gumān kaih sīh(u) satāṇā koī nā khāī.
2. Hoe nimāṇī bakrī dīn dunī vaḍiāī pāī.
3. Marṇai parṇai maṅnīai jag(i) bhog(i) parvāṇ(u) karāī.
4. Mās(u) pavit grihsat no āṅdoh tār vīchār(i) vajāī.
5. Chamṛe dīāṅ kar(i) jutīāṅ sādhū charaṇ saraṇ(i) livlāī.
6. Tūr pakhāvaj maṛīde kīrtan(u) sādh saṅgat(i) sukhdāī.
7. Sādh saṅgat(i) sat(i)gur sarṇāī.(13)

13. Paradigm of a Goat

1. The flesh of an elephant is not eaten by anybody because of its pride while that of the lion because of his might. (Therefore both are impious).
2. The goat on the other hand is meak and humble. Therefore it enjoys honour and respect in both worlds.
3. On happy or sad occasions, its meat is accepted and served when feasts are held to celebrate the event.
4. Among the householders, its meat is acknowledged as consumable. String made out of its intestines is used as gut in musical instruments to produce melodious sound that even enchant hermits.
5. From its hide, shoes are made which are soft and comfortable. These are worn by those who visit the abodes of holy persons in order to acquire divine knowledge and seek His shelter.
6. Different types of percussion instruments are also made with its hide which are played upon while singing His eulogies in *Sādh Saṅgat.*
7. In fact coming to the shelter of *Sādh Saṅgat* is the same as going to the refuge of True Gurū.(13)

In Essence

For becoming useful to others, one must shed all ego and pride and live a humble life. Being large of form or possessing physical strength and might does not make one acceptable and lovable. They become object of fear. *Gurbāṇī* has the following beautiful quotes on the subject :

> *Narū marai nar(u) kām(i) na āvai.*
> *Pasū marai das kāj sawārai.* (*SGGS*, p. 870)
> When a human being dies, he serves no useful purpose post his death; whereas a dead animal sets many tasks right. Therefore be useful.

So be humble like animals. This is the precept of this *pauṛī.*

੧੪. (ਮਾਣਸ ਦੇਹੀ)

੧. ਸਭ ਸਰੀਰ ਅਕਾਰਥੇ ਅਤਿ ਅਪਵਿੱਤ੍ਰ ਸੁ ਮਾਣਸ ਦੇਹੀ।
੨. ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਨ ਪਾਨ ਹੁਣਿ ਮਲ ਮੂਤ੍ਰ ਕਸੂਤ੍ਰ ਇਵੇਹੀ।
੩. ਪਾਟ ਪਟੰਬਰ ਵਿਗੜਦੇ ਪਾਨ ਕਪੂਰ ਕੁਸੰਗ ਸਨੇਹੀ।
੪. ਚੋਆ ਚੰਦਨੁ ਅਰਗਜਾ ਹੁਇ ਦੁਰਗੰਧ ਸੁਗੰਧ ਹੁਰੇਹੀ।
੫. ਰਾਜੇ ਰਾਜ ਕਮਾਵਦੇ ਪਾਤਿਸਾਹ ਖਹਿ ਮੁਏ ਸਭੇਹੀ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਰਣਿ ਵਿਣੁ ਨਿਹਫਲੁ ਮਾਣਸ ਦੇਹ ਇਵੇਹੀ।
੭. ਚਰਣ ਸਰਨਿ ਮਸਕੀਨੀ ਜੇਹੀ॥੧੪॥

14. (Māṇas dehī)

1. Sabh sarīr akārthe at(i) apvittra su māṇas dehī.
2. Bahu binjan mistān pān huṇ(i) mal mūtra kasūtra ivehī.
3. Pāṭ paṭanbar vigaṛde pān kapūr kusang sanehī.
4. Choā chandan(u) argajā hue durgandh sugandh hurehī.
5. Rāje rāj kamāvade pāt(i)sāh khaih mue sabhehī.
6. Sādh sangat(i) gur(u) saraṇ(i) viṇ(u) nihphal(u) māṇas deh ivehī.
7. Charaṇ saran(i) maskīnī jehī.(14)

14. Human Body

1. All bodies are useless except human body, which has much purpose.
2. But a human body also becomes useless when it relishes various types of food and eatables just to convert them into dross and filth.
3. In a body that is dross-filled, even silken clothes get soiled, and so are the betel leaves.
4. Sandalwood scent, camphor, musk and various other fragrances also turn foul smelling while in a bad company ?
5. Kings rule their empires but they all fight with each other because of their pride and ego.
6. Without the holy congregation and precepts of the Gurū, human body is worthless.
7. Those who have surrendered themselves in the feet of Gurū and have adopted humility and tolerance are really successful.(14)

In Essence

Because of its intellect, human body is considered superior to all, only if it adopts humility and practices the teachings of the Gurū in a *Satsaṅg*. Otherwise it is no way better than animals. Since animals have no human-like wisdom for discriminating right and wrong, all their eating is waste and impious.

Gurbāṇī is very forthright and categoric in this regard as would be evident from the following quote :

Chiraṅkāl pāī durlabh deh.
Nām bihūnī hoī kheh.
Pasū pret mugadh te burī.
Tiseh na sūjhai jin(i) eh sirī. (*SGGS*, p. 890)

One gets human form after many births. Even then, if it does not meditate on Lord's name, then it is worst than animals, fools and goblins.

੧੫. (ਭਗਤਾਂ ਦੇ ਨਾਮ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਸਾਧ ਸੰਗਤਿ ਗੁਰਸਰਣੀ ਆਏ।
੨. ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦੁ ਵਖਾਣੀਅਨਿ ਅੰਬਰੀਕੁ ਬਲਿ ਭਗਤਿ ਸਬਾਏ।
੩. ਸਨਕਾਦਿਕ ਜੈਦੇਉ ਜਗਿ ਬਾਲਮੀਕ ਸਤਿਸੰਗ ਤਰਾਏ।
੪. ਬੇਣਿ ਤਿਲੋਚਨੁ ਨਾਮਦੇਉ ਧੰਨਾ ਸਧਨਾ ਭਗਤ ਸਦਾਏ।
੫. ਭਗਤੁ ਕਬੀਰੁ ਵਖਾਣੀਐ ਜਨ ਰਵਿਦਾਸੁ ਬਿਦਰ ਗੁਰੁ ਭਾਏ।
੬. ਜਾਤਿ ਅਜਾਤਿ ਸਨਾਤਿ ਵਿਚਿ ਗੁਰਮੁਖਿ ਚਰਨ ਕਵਲ ਚਿਤੁ ਲਾਏ।
੭. ਹਉਮੈ ਮਾਰੀ ਪ੍ਰਗਟੀ ਆਏ ॥੧੫॥

15. (Bhagtāṅ de nām)

1. *Gurmukh(i) sukh phal(u) pāiā sādh saṅgat(i) gursarṇī āe.*
2. *Dhrū praihlād(u) vakhāṇīan(i) aṅbrīk(u) bal(i) bhagat(i) sabāe.*
3. *Sankādik jaideu jag(i) bālmīk sat(i)saṅg tarāe.*
4. *Beṇ(i) tilochan(u) nāmdeu dhaṅnā sadhnā bhagat sadāe.*
5. *Bhagat(u) kabīr(u) vakhāṇīai jan ravidās(u) bidra gur(u) bhāe.*
6. *Jāt(i) ajāt(i) sanāt(i) vich(i) gurmukh(i) charan kaval chit(u) lāe.*
7. *Haumai mārī pragaṭī āe.(15)*

15. Names of the *Bhagats*

1. Those *Gurmukhs* who have come to the refuge of the Gurū along with the congregation *(Sādh Saṅgat)* have attained the spiritual pleasure *(Sukh Phal)*.
2. These devotees are known by the names of Dhrū, Prahlād, Ambrīk and Bali.
3. Sankādik, Jaidev and Bālmīk sailed across the worldly ocean by the grace of holy congregation *(Sādh Saṅgat)*.
4. Beṇī, Trilochan, Nāmdev, Dhaṅnā and Sadhnā became famous as *Bhagats* (Supreme devotees).
5. Kabīr is famous as *Bhagat*, Ravidās and Bidar were all accepted by the Gurū (Lord).
6. Some of these *Bhagats* (Supreme devotees) belonged to lower castes such as cobbler but they had their mind firmly engrossed in the holy feet of their Gurū (Lord).
7. As soon as they became free of ego, they appeared as true devotees.(15)

In Essence

In this *pauṛī*, Bhāī Sāhib has mentioned fifteen names of the supreme devotees who acquired higher spiritual status by coming into the refuge of the Gurū and preaching Gurū's teachings in a holy congregation. Some of these names belonged to lower section of the society, who were looked down upon by others. Lord's name, Gurū's grace and the blessings/boon of *Sādh Saṅgat* raised their status so high that they will live till eternity. Their most powerful trait was humility sans ego and pride.

Kabīr Jī has very forthrightly said :

Bhagwat bhīr(i) sakt(i) simran kī kaṭī kāl bhai phāsī.
Dās(u) kamīr(u) chaṛhio gaṛh ūpar(i) rāj(u) līo abināsī.
(*SGGS*, p. 1162)

By the power of meditation in *Sādh Saṅgat*, I (Kabīr) have been able to destroy the noose of death. Now I, the humble servant of the Lord has acquired indestructible kingdom.

੧੬. (ਹਿੰਦੂ ਮੁਸਲਮਾਨਾਂ ਦੀ ਫਕੜ)

੧. ਲੋਕ ਵੇਦ ਸੁਣਿ ਆਖਦਾ ਸੁਣਿ ਸੁਣਿ ਗਿਆਨੀ ਗਿਆਨ ਵਖਾਣੈ।
੨. ਸੁਰਗ ਲੋਕ ਸਣੁ ਮਾਤ ਲੋਕ ਸੁਣਿ ਸੁਣਿ ਸਾਤ ਪਤਾਲੁ ਨ ਜਾਣੈ।
੩. ਭੂਤ ਭਵਿਖ ਨ ਵਰਤਮਾਨ ਆਦਿ ਮਧਿ ਅੰਤ ਹੋਏ ਹੈਰਾਣੈ।
੪. ਉਤਮ ਮਧਮ ਨੀਚ ਹੋਇ ਸਮਝਿ ਨ ਸਕਣਿ ਚੋਜ ਵਿਡਾਣੈ।
੫. ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਆਖੀਐ ਸਤਿ ਗੁਣ ਸੁਣ ਆਖਾਣ ਵਖਾਣੈ।
੬. ਮਨ ਬਚ ਕਰਮ ਸਿ ਭਰਮਦੇ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਨ ਸਿਵਾਣੈ।
੭. ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥੧੬॥

16. (Hiṅdū Musalmānāṅ dī phakaṛ)

1. Lok ved suṇ(i) ākhdā suṇ(i) suṇ(i) giānī giān vakhāṇai.
2. Surag lok saṇ(u) māt lok suṇ(i) suṇ(i) sāt patāl(u) na jāṇai.
3. Bhūt bhavikh na vartmān ād(i) madh(i) aṅt hoe hairāṇai.
4. Utam madham nīch hoe samajh(i) na sakaṇ(i) choj viḍāṇai.
5. Raj guṇ tam guṇ ākhīai sat(i) guṇ suṇ ākhāṇ vakhāṇai.
6. Man bach karam se bharmde sādh saṅgat(i) sat(i)gur na siñāṇai.
7. Phakaṛ(u) hiṅdū musalmāṇai.(16)

16. Futility of Being Hindu or Muslim

1. People listen to the *Vedās.* They hear them, acquire knowledge from them and then they dispense this knowledge to others through discourses.
2. The inhabitants of heaven, mother Earth and all the seven nether regions also listen yet don't know the Truth.
3. People of the past, future and present are bewildered at the beginning, middle and end of it all. (Everyone has always been wondering and are still wondering what the beginning, middle and future of the expanse would be).
4. People of high, medium and low wisdom cannot understand the wonderful play of the Lord.
5. Those who are living life in *Rajas, Tamas* and *Satva* traits of *māyā* are also quoting whatever they have heard.
6. They are wondering due to their mind, words and body because they have not joined the holy congregation and recognized the True Gurū.
7. That is why both Hindus and Muslims are futile and slanderers.(16)

In Essence

People are hearing and gossiping what they have learnt. No one has destroyed ego by coming into the refuge of the Gurū. All of them are showing meaningless arrogance that we are Hindus or Muslims. Thus they all are worthless. Whatever is acceptable to the Lord, they do not indulge in. The most superior deed is attending holy congregation, refuge of the Gurū and meditating on Gurū's teachings. Those who are doing it, would be successful while others are wasting their life. Gurū Nānak Sāhib has very aptly said about both :

Rāh dovai ik(u) jāṇai soī sijhasī.
Kufar go-a kufrāṅai paiā dajhasī.
Sabh duniā sub-hān(u) sach(i) samāīai.

(*SGGS*, p. 142)

੧੭. (ਜੁੱਗਾਂ ਦੇ ਧਰਮ)

੧. ਸਤਿਜੁਗਿ ਇਕੁ ਵਿਗਾੜਦਾ ਤਿਸੁ ਪਿਛੈ ਫੜਿ ਦੇਸੁ ਪੀੜਾਏ।
੨. ਤ੍ਰੇਤੈ ਨਗਰੀ ਵਗਲੀਐ ਦੁਆਪਰਿ ਵੰਸੁ ਨਰਕਿ ਸਹਮਾਏ।
੩. ਜੋ ਫੇੜੈ ਸੋ ਫੜੀਦਾ ਕਲਿਜੁਗਿ ਸਚਾ ਨਿਆਉ ਕਰਾਏ।
੪. ਸਤਿਜੁਗ ਸਤੁ ਤ੍ਰੇਤੈ ਜੁਗਾ ਦੁਆਪਰਿ ਪੂਜਾ ਚਾਰਿ ਦਿੜਾਏ।
੫. ਕਲਿਜੁਗਿ ਨਾਉ ਅਰਾਧਣਾ ਹੋਰ ਕਰਮ ਕਰਿ ਮੁਕਤਿ ਨ ਪਾਏ।
੬. ਜੁਗਿ ਜੁਗਿ ਲੁਣੀਐ ਬੀਜਿਆ ਪਾਪੁ ਪੁੰਨ ਕਰਿ ਦੁਖ ਸੁਖ ਪਾਏ।
੭. ਕਲਜੁਗਿ ਚਿਤਵੈ ਪੁੰਨ ਫਲੁ ਪਾਪਹੁ ਲੇਪੁ ਅਧਰਮੁ ਕਮਾਏ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਆਪੁ ਗਵਾਏ॥੧੭॥

17. (Juggāṅ de Dharm)

1. Sat(i)jug(i) ik(u) vigāṛdā tis(u) pichhai phaṛ(i) des(u) pīṛāe.
2. Tretai nagrī vaglīai duāpar(i) vaṅs(u) narak(i) sahmāe.
3. Jo pheṛai so phaṛīdā kal(i)jug(i) sachā niāu karāe.
4. Sat(i)jug sat(u) tretai jugā duāpar(i) pūjā chār(i) diṛāe.
5. Kal(i)jug(i) nāu arādhaṇā hor karam kar(i) mukt(i) na pāe.
6. Jug(i) jug(i) luṇīai bījiā pāp(u) puṅn kar(i) dukh sukh pāe.
7. Kaljug(i) chitvai puṅn phal(u) pāpoh lep(u) adharm(u) kamāe.
8. Gurmukh(i) sukh phal(u) āp(u) gavāe.(17)

17. Characteristics of the *Yugs*

1. In *Satyug*, if one person erred, the whole country was punished.
2. In *Tretā*, the whole city was held responsible for an offence committed by one. While in *Duāpar Yug* whole family had to suffer.
3. In *Kalyug*, the justice is true because one who commits offence, suffers.
4. Truth reigned supreme in *Satyug* while *Tretā* thrived on *Yags*. During *Duāpar*, ritualistic worship was re-affirmed among the people
5. In *Kalyug*, meditation on Lord's Name and remembering Him constantly, became the means of liberation. Other rites and rituals do not provide emancipation.
6. Whatever good or bad one sowed during *Yugs* (ages) an individual would reap sufferings or happiness accordingly.
7. But one good and great thing about *Kalyug* is that a good and noble thought coming into the mind, a good deed is deemed to have been performed.
8. But the peace and tranquillity comes only after losing one's ego and self.(17)

In Essence

The theme of the above *pauṛī* is the same as is found in the following lines of *Gurbāṇī*:

Satjug(u), Tretā, Duāpar(u) bhaṇīai,
kal(i)jug(u) ūttamo jugā māhe.
Aih kar(u) kare so aih kar(u) pāe koī na pakṛīaī kisai thāe.
(*SGGS*, p. 406)

Satjug sat(u), Tetā jagī, Duāpar(i) pūjāchār.
Tīnau jug tīnau diṛe kal(i) kewal nām(u) adhār.
(*SGGS*, p. 346)

੧੮. (ਧਰਮ ਧਉਲ ਦਾ ਅਲੰਕਾਰ)

੧. ਸਤਜੁਗ ਦਾ ਅਨਿਆਉ ਵੇਖਿ ਧਉਲ ਧਰਮੁ ਹੋਆ ਉਡੀਣਾ।
੨. ਸੁਰਪਤਿ ਨਰਪਤਿ ਚਕ੍ਰਵੈ ਰਖਿ ਨ ਹੰਘਨਿ ਬਲ ਮਤਿ ਹੀਣਾ।
੩. ਤ੍ਰੇਤਾ ਖਿਸਿਆ ਪੈਰੁ ਇਕੁ ਹੋਮ ਜਗ ਜਗੁ ਥਾਪਿ ਪਤੀਣਾ।
੪. ਦੁਆਪੁਰਿ ਦੁਇ ਪਗ ਧਰਮ ਦੇ ਪੂਜਾ ਚਾਰ ਪਖੰਡੁ ਅਲੀਣਾ।
੫. ਕਲਿਜੁਗ ਰਹਿਆ ਪੈਰ ਇਕ ਹੋਇ ਨਿਮਾਣਾ ਧਰਮ ਅਧੀਣਾ।
੬. ਮਾਣੁ ਨਿਮਾਣੇ ਸਤਿਗੁਰੂ ਸਾਧ ਸੰਗਤਿ ਪਰਗਟ ਪਰਬੀਣਾ।
੭. ਗੁਰਮੁਖ ਧਰਮ ਸਪੂਰਣੁ ਰੀਣਾ ॥੧੮॥

18. (Dharm dhaul dā Alaṅkār)

1. Satjug dā aniāu vekh(i) dhaul dharm(u) hoā uḍīṇā.
2. Surpat(i) narpat(i) chakravai rakh(i) na haṅghan(i) bal mat(i) hīṇā.
3. Tretā khisiā pair(u) ik(u) hom jag jag(u) thāp(i) patīṇā.
4. Duāpur(i) due pag dharam de pūjā chār pakhaṅḍ(u) alīṇā.
5. Kal(i)jug rahiā pair ik hoe nimāṇā dharm adhīṇā.
6. Māṇ(u) nimāṇe sat(i)gurū sādh saṅgat(i) pargaṭ parbīṇā.
7. Gurmukh(i) dharm sapūraṇ(u) rīṇā.(18)

18. Paradigm of Righteous Support

(Dharm Dhaul)

1. Seeing the injustice of punishing the whole country for one man's crime in *Satyug*, the Bull of *Dharmā* felt sad.
2. So much so that powerful Iṅdra and other emperors of the Universe could not bring him around. He became bereft of power and wisdom.
3. One foot of the *Dharmā* Bull slipped in *Tretā Yug*. Establishing the concept of performing *homs* and *yags* satisfied the people's quest for the Lord.
4. The *Duāpar Yug* brought the righteousness *Dharmā* on two feet and the people took to ritualistic worship to appease their spiritual hunger.
5. During *Kalyug*, it was left with only one foot. Therefore righteousness lay in humility and docility.
6. In order to bestow honour to the downtroddens, *Satgurū* (Gurū Nānak Dev Jī) commenced true and honourable tradition of *Sādh Saṅgat* in *Kalyug*.
7. The righteousness *(Dharmā)* which was breaking into fragments and dust was brought together and made complete by *Gurmukhs*.(18)

In Essence

The religion, which has injustice, is no more righteous. Right through the ages, those at the helm of affairs of morality and spirituality tried to find some method or excuse to appease the minds of the masses.

With the incarnation of Gurū Nānak Dev Jī, the four supports *(Sat, Saṅtokh, Vichār, Nām)* of the *Dharmā* were restored. These are essential traits that a Sikh must possess to be called a *Dharmī* Sikh (Righteous Sikh). *Gurbāṇī* says :

Kal maih Rām nām(u) sār(u).
Akhī ta mīṭaih nāk pakṛaih ṭhagaṇ kau saṅsār....
Bin(u) nām Har(i) ke mukt(i) nāhī kahai Nānak dās(u)
(SGGS, pp. 662-63)

੧੯. (ਗੁਰਮੁਖ ਪੰਥ)

੧. ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਕਰਿ ਵਰਨ ਅਵਰਨ ਸਾਧ ਸੰਗੁ ਜਾਪੈ।
੨. ਛਿਅ ਰੁਤੀ ਛਿਅ ਦਰਸਨਾ ਗੁਰਮੁਖਿ ਦਰਸਨੁ ਸੂਰਜ ਥਾਪੈ।
੩. ਬਾਰਹ ਪੰਥ ਮਿਟਾਇਕੈ ਗੁਰਮੁਖਿ ਪੰਥ ਵਡਾ ਪਰਤਾਪੈ।
੪. ਵੇਦ ਕਤੇਬਹੁ ਬਾਹਰਾ ਅਨਹਦ ਸਬਦੁ ਅਗੰਮ ਅਲਾਪੈ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰ ਸਿਖਾ ਰਹਿਰਾਸ ਪਛਾਪੈ।
੬. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਕਰਿ ਆਪੁ ਗਵਾਏ ਜਪੈ ਅਜਾਪੈ।
੭. ਲੰਘ ਨਿਕਥੈ ਵਰੈ ਸਰਾਪੈ ॥੧੯॥

19. (Gurmukh Paṅth)

1. Chār(i) varan ik varan kar(i) varan avaran sādh saṅg(u) jāpai.
2. Chhe-a rutī chhe-a darsanā gurmukh(i) darsan(u) sūraj thāpai.
3. Bārah paṅth miṭāe-kai gurmukh(i) paṅth vaḍā partāpai.
4. Ved katebauh bāhrā anhad sabad(u) agaṅm alāpai.
5. Pairī pai pākhāk hoe gur sikhā raihrās pachhāpai.
6. Māiā vich(i) udās(u) kar(i) āp(u) gavāe japai ajāpai.
7. Laṅgh nikathai varai sarāpai.(19)

19. Pathway of *Gurmukhs*

1. Integrating the four *Varṇas* (castes) into one, although they became one of caste, yet they are known by the name of *Sādh Saṅgat.*
2. Among six seasons and six schools of philosophies, the spiritual order of *Gurmukh* established itself like Sun.
3. Wiping out all the twelve sects of *Jogīs,* the glorious spiritual order of *Gurmukhs* has been established.
4. This spiritual order is beyond *Vedās* and other scriptures of semitic religions. *Gurmukhs* are always engaged in reciting the name of Inaccessible Lord, realized by them through the unstruck mystic Word *(Shabad).*
5. Bowing at the feet and considering oneself as dust of the feet (sign of humility) is reckoned tradition of *Gurmukhs.*
6. *Gurmukhs* remain detached from worldly attractions of *māyā.* Destroying their pride, self and ego, they keep on meditating within.
7. The religious order of *Gurmukhs* is far above and beyond the acquisition of boons and curses and other mundane spiritual powers.(19)

In Essence

The pathway of *Gurmukhs* is supreme. They do not regard any caste division. Those who attend *Satsaṅg* carry only one identification of being *Satsaṅgīs.* They are unconcerned about the six schools of philosophies, nor are they swayed by the six seasons of the year. They are humble, helpful and ever willing to do good to all who demand/need, regardless of caste, creed, country, race etc. Mystical powers mean nothing to them. *Gurbāṇī* says :

> *Nānak bhojan anik prakāren, niṅdak āvadh hoe uptisṭate.*
> (*SGGS*, p. 1356)
>
> *Gurmukhs* have no desires for worldly pleasures and powers. They are making a success of their life by destroying their self pride and ego.

੨੦. (ਰਾਜਾ ਰੰਕ ਬਰਾਬਰ)

੧. ਮਿਲਦੇ ਮੁਸਲਮਾਨ ਦੁਇ ਮਿਲਿ ਮਿਲਿ ਕਰਨਿ ਸਲਾਮਾਲੇਕੀ।
੨. ਜੋਗੀ ਕਰਨਿ ਅਦੇਸ ਮਿਲਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਵਿਸੇਖੀ।
੩. ਸੰਨਿਆਸੀ ਕਰਿ ਓਨਮੋ ਓਨਮ ਨਾਰਾਇਣ ਬਹੁ ਭੇਖੀ।
੪. ਬਾਮ੍ਹਣ ਨੋ ਕਰਿ ਨਮਸਕਾਰ ਕਰਿ ਆਸੀਰ ਵਚਨ ਮੁਹੁ ਦੇਖੀ।
੫. ਪੈਰੀ ਪਵਣਾ ਸਤਿਗੁਰੂ ਗੁਰ ਸਿਖਾ ਰਹਿਰਾਸ ਸਰੇਖੀ।
੬. ਰਾਜਾ ਰੰਕੁ ਬਰਾਬਰੀ ਬਾਲਕ ਬਿਰਧ ਨ ਭੇਦੁ ਨਿਮੇਖੀ।
੭. ਚੰਦਨ ਭਗਤਾ ਰੂਪ ਨ ਰੇਖੀ ॥੨੦॥

20. (Rājā rank barābar)

1. Milde musalmān due mil(i) mil(i) karan(i) salāmālekī.
2. Jogī karan(i) ades mil(i) ād(i) purakh ādes(u) visekhī.
3. Sanniāsī kar(i) onmo onam nārāiṇ bahu bhekhī.
4. Bāhmaṇ no kar(i) namaskār kar(i) āsīr vachan muh(u) dekhī.
5. Pairī pavṇā sat(i)gurū gur sikhā rah(i)rās sarekhī.
6. Rājā rank(u) barābarī bālak biradh na bhed(u) nimekhī.
7. Chandan bhagtā rūp na rekhī.(20)

20. King and Pauper are Alike

1. When Muslims meet they greet each other with *Salām-U-Laikam.*
2. When *Yogīs* meet, they exchange *Ādes* (Solute to that Almighty).
3. When *Sanyāsīs* come face to face with each other, one says *Onam* (salutation to the One) and the other replies with *'Onamo Nārāyan'* (Salutation to *Nārāyaṇ*).
4. When a person greets a Brāhmin, the Brāhmin responds with a few words of blessings.
5. "O brother ! I bow at your feet." This show of humility was the principal tradition of *Gursikhs* (introduced by Gurū Nanak).
6. In this tradition, both the king and a pauper are equal and no distinction of young and old is observed.
7. The devotees, like sandalwood do not make any kind of distinction in their personalities.(20)

In Essence

Salutations of other religions have marked differences in greeting statements and the response. But Gurū Ji spread the message of bowing at the feet. This brings inequality among the addressed and the addressee beside being humble, respectful and loving. Being the children of one Father-God, no one is superior or inferior.

੨੧. (ਨਿੰਮ੍ਰਤਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਨੀਚਹੁ ਨੀਚੁ ਸਦਾਵਣਾ ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਵੈ ਕੋਈ।
੨. ਤ੍ਰੈ ਵੀਹਾਂ ਦੇ ਦੰਮ ਲੈ ਇਕੁ ਰੁਪਈਆ ਹੋਛਾ ਹੋਈ।
੩. ਦਸੀਂ ਰੁਪਯੀਂ ਲਈਦਾ ਇਕੁ ਸੁਨਈਆ ਹਉਲਾ ਸੋਈ।
੪. ਸਹਸ ਸੁਨਈਏ ਮੁਲੁ ਕਰਿ ਲਯੈ ਹੀਰਾ ਹਾਰ ਪਰੋਈ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਮਨ ਬਚ ਕਰਮ ਭਰਮ, ਭਉ, ਖੋਈ।
੬. ਹੋਇ ਪੰਚਾਇਣੁ ਪੰਜਿ ਮਾਰ ਬਾਹਰਿ ਜਾਂਦਾ ਰਖਿ ਸਗੋਈ।
੭. ਬੋਲ ਅਮੋਲ ਸਾਧ ਜਨ ਓਈ॥੨੧॥੨੩॥

21. (Niṅmratā de drishṭānt)

1. Nīchoh nīch(u) sadāvaṇā gur updes(u) kamāvai koī.
2. Trai vīhāṅ de daṅm lai ik(u) rupaīā hochhā hoī.
3. Dasīṅ rapayīṅ laīdā ik(u) sunaīā haulā soī.
4. Sahas sunaīe mul(u) kar(i) layai hīrā hār paroī.
5. Pairī pai pākhāk hoe man bach karam bharam, bhau, khoī.
6. Hoe paṅchāeṇ(u) paṅj(i) mār bāhar(i) jāṅdā rakh(i) sagoī.
7. Bol amol sādh jan oī.(21.23)

21. Paradigms of Humility

1. The Gurū's teachings of calling oneself the lowest of the low is practiced by rare persons.
2. When sixty paise are changed for a rupee, it lightens the weight on the carrier.
3. If ten rupees are changed for a gold coin, it further lightens the burden.
4. Changing thousand gold coins for a diamond, lightens the burden so much that it can be stringed into a necklace (for the queens to wear around their necks).
5. Similarly, those who fall at the holy feet and consider themselves as dust, they carry no illusion and fear of what they say or do.
6. And through the holy congregation, one wipes out five vices.
7. Such persons are real saints *(Gurmukhs)* and their glory and praise is invaluable.(21.23)

In Essence

Here Bhāī Sāhib explains the importance of humility through another paradigm. As the item in the example becomes expensive, it keeps becoming smaller in size.

Spiritual traits are invaluable. The more one has, the rare he is. One meditates on Lord to acquire all his characteristics which are countless. *Gurbāṇī* says :

Jaisā sevai, taisā hovai. (*SGGS*, p. 223)

This is the basic philosophy of *Nām Simran* in Sikh religion. The concept of *Sādh Saṅgat* is that it is like Philosopher's stone that turns a base metal (Sikh) into gold *(Gurmukh)*. *Gurbāṇī* says :

Guṇā kā hovai vasulā kaḍh(i) vās(u) laījai.
Je guṇ hovan(i) sājanā mil(i) sajh karījaī.
Sājh karījai guṇah kerī chhoḍ(i) avgaṇ chalīai.
Paihre paṭaṅbar kar(i) aḍaṅbar āpṇā piṛ(u) malīaī.
(*SGGS*, p. 765-66)

ਵਾਰ 24

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਨਾਰਾਇਣ ਨਿਜ ਰੂਪੁ ਧਰਿ ਨਾਥਾ ਨਾਥ ਸਨਾਥ ਕਰਾਇਆ।
੨. ਨਰਪਤਿ ਨਰਹ ਨਰਿੰਦੁ ਹੈ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਬਣਾਇਆ।
੩. ਕਰਤਾ ਪੁਰਖੁ ਵਖਾਣੀਐ ਕਾਰਣੁ ਕਰਣੁ ਬਿਰਦੁ ਬਿਰਦਾਇਆ।
੪. ਦੇਵੀ ਦੇਵ ਦੇਵਾਧਿ ਦੇਵ ਅਲਖ ਅਭੇਵ ਨ ਅਲਖੁ ਲਖਾਇਆ।
੫. ਸਤਿ ਰੂਪੁ ਸਤਿਨਾਮੁ ਕਰਿ ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਜਪਾਇਆ।
੬. ਧਰਮ ਸਾਲ ਕਰਤਾਰ ਪੁਰੁ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਸਾਇਆ।
੭. ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥੧॥

1. (Maṅglācharaṇ)

1. Nārāiṇ nij rūp(u) dhar(i) nāthā nāth sanāth karāiā.
2. Narpat(i) narah narind(u) hai niraṅkār(i) ākār(u) baṇāiā.
3. Kartā purkh(u) vakhāṇīai kāraṇ(u) karaṇ(u) birad(u) birdāiā.
4. Devī dev devādh(i) dev alakh abhev na alakh(u) lakhāiā.
5. Sat(i) rūp(u) sat(i)nām(u) kar(i) sat(i)gur Nānāk Deu japāiā.
6. Dharm sāl kartār pur(u) sādh saṅgat(i) sachkhaṇḍ vasāiā.
7. Wāheguru gur sabad(u) suṇāiā.(1)

1. Invocation

1. *Nārāyaṇ* (another name of God) adopted a form to oblige all those who had a Master over them as well as those who were refugeless.
2. The Formless Lord who is the Master of all and King of kings created form.
3. He is called the Creator. He is the cause of all events and protector of righteousness.
4. Supreme of all gods and goddesses, He is imperceptible and beyond all mysteries. He has not revealed His self to even someone who claims himself to be inaccessible.
5. The Eternal God gave the precept of Eternity of His self to Gurū Nānak Dev Jī (who advised people to meditate upon His Eternal form).
6. Founding *Dharmsāl* (a place where spiritual discourses and other divine related activities are held) in Kartārpur, Gurū Nānak established a holy congregation, the Realm of Truth.
7. Gurū Nānak gave the incantation *Wāhegurū* (Praise be to the Gurū-Lord) for his Sikhs to meditate upon.(1)

In Essence

In the previous *Vār* (23), it has been amply established that meditating on the name of the Lord is the only way of deliverance for humanity. *Gurbāṇī* has said it many times. One such quote from *Gurbāṇī* is as under :

Ab kalū āio re. Ik(u) nām(u) bovoh bovoh.
An rūt(i) nāhī nāhī, mat(u) bharam(i) bhūloh bhūloh.
(*SGGS*, p. 1185)

Here in this *pauṛi* of invocation, Bhāī Sāhib is asserting that God Himself blessed Gurū Nānak Dev Jī with the incantation of His *nām* and asked him to preach among the humans to meditate upon it for their salvation.

੨. (ਜਗਤ ਗੁਰੂ)

੧. ਨਿਹਚਲ ਨੀਉ ਧਰਾਈਓਨੁ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਸਮੇਉ।
੨. ਗੁਰਮੁਖਿ ਪੰਥ ਚਲਾਇਓਨੁ ਸੁਖ ਸਾਗਰੁ ਬੇਅੰਤੁ ਅਮੇਉ।
੩. ਸਚਿ ਸਬਦਿ ਆਰਾਧੀਐ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਭੇਉ।
੪. ਚਹੁ ਵਰਨਾ ਉਪਦੇਸਦਾ ਛਿਅ ਦਰਸਨ ਸਭਿ ਸੇਵਕ ਸੇਉ।
੫. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਗੁਰਮੁਖਿ ਭਾਉ ਭਗਤਿ ਅਰਥੇਉ।
੬. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਅਬਿਨਾਸੀ ਅਤਿ ਅਛਲ ਅਛੇਉ।
੭. ਜਗਤੁ ਗੁਰੂ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੨॥

2. (Jagat Gurū)

1. Nihchal nīu dharāīon(u) sādh sangat(i) sachkhaṅḍ sameu.
2. Gurmukh(i) panth chalāeon(u) sukh sāgar(u) beant(u) ameu.
3. Sach(i) sabad(i) ārādhīai agam agochar(u) alakh abheu.
4. Chauh varnā updesdā chhe-a darsan sabh(i) sevak seu.
5. Miṭhā bolaṇ(u) niv chalaṇ(u) gurmukh(i) bhāu bhagat(i) artheu.
6. Ād(i) purkh(u) ādes(u) hai abināsī at(i) achhal achheu.
7. Jagat(u) gurū gur(u) Nānak Deu.(2)

2. Gurū of the World

1. He (Gurū Nānak Dev Jī) laid the unshakable foundation of Realm of Truth in the form of *Sādh Sangat*.
2. He then promulgated the path of *Gurmukh*. This ocean of comfort and peace is immeasurable.
3. The True Word *(Shabad)* is worshipped there. This divine word is beyond realization by senses, indescribable and mysterious.
4. He (Gurū Nānak) preached to all the four sections of society, followers of six philosophies and others high and low seekers of the Lord.
5. To be sweet of tongue, humble and worshipping Lord with love and devotion are the characteristics of the *Gurmukhs*.
6. Salutation to that Omnific *(Sarab Sirjaṇhār)* Primordial Lord *(Ādi Purakh)* who is Indestructible *(Abināsī)*, Undeceivable and Impenetrable *(Achheyo)*.
7. Gurū Nānak Dev Jī is the True Gurū of such a world.(2)

In Essence

Before the advent of Gurū Nānak, all the prophets, seers, sages and those who are believed to have been sent to this world to allay its distresses indulged in self-promotion instead of God-promotion. Those who realized Lord defined their own path and put the followers to abide by it. Gurū Gobind Singh Jī has also said :

Jin(i) Jin(i) tanik sidh ko pāio.
Tin(i) tin(i) apnā rāh(u) chalāio.

It fell upon Gurū Nānak Dev Jī to reform the society. He made the people aware with true form of God. He also defined simple path of His realization. Practicing that path would not only reach them to Him but also resolve all their problems– worldly and the world hereafter. *Gurbāṇī* says :

Khatrī Brāhmaṇ Sood Vaish,
updes(u) chauh varnā kau sājhā. (*SGGS*, pp. 747-48)

੩. (ਸੱਚਾ ਪਾਤਸ਼ਾਹ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਬੇਪਰਵਾਹੁ ਅਥਾਹੁ ਸਹਾਬਾ।
੨. ਨਾਉ ਗਰੀਬ ਨਿਵਾਜੁ ਹੈ ਬੇਮੁਹਤਾਜ ਨ ਮੋਹ ਮੁਹਾਬਾ।
੩. ਬੇਸੁਮਾਰ ਨਿਰੰਕਾਰੁ ਹੈ ਅਲਖ ਅਪਾਰੁ ਅਲਾਹ ਸਿਞਾਬਾ।
੪. ਕਾਇਮੁ ਦਾਇਮੁ ਸਾਹਿਬੀ ਹਾਜਰੁ ਨਾਜਰੁ ਵੇਦ ਕਿਤਾਬਾ।
੫. ਅਗਮ ਅਡੋਲੁ ਅਤੋਲੁ ਹੈ ਤੋਲਣਹਾਰੁ ਨ ਡੰਡੀ ਛਾਬਾ।
੬. ਇਕੁ ਛਤਿ ਰਾਜੁ ਕਮਾਂਵਦਾ ਦੁਸਮਣੁ ਦੂਤੁ ਨ ਸ਼ੋਰ ਸ਼ਰਾਬਾ।
੭. ਆਦਲੁ ਅਦਲੁ ਚਲਾਇਦਾ ਜਾਲਮੁ ਜੁਲਮੁ ਨ ਜੋਰ ਜਰਾਬਾ।
੮. ਜਾਹਰ ਪੀਰ ਜਗਤੁ ਗੁਰੁ ਬਾਬਾ ॥੩॥

3. (Sachā Pātshāh)

1. Sat(i)gur sachā pāt(i)sāh(u) beparvāh(u) athāh(u) sahābā.
2. Nāu garīb nivāj(u) hai bemuhtāj na moh muhābā.
3. Besumār nirankār(u) hai alakh apār(u) alāh siñābā.
4. Kāim(u) dāim(u) sāhibī hājar(u) nājar(u) ved kitābā.
5. Agam aḍol(u) atol(u) hai tolaṇhār(u) na ḍanḍī chhābā.
6. Ik(u) chhat(i) rāj(u) kamānvadā dusmaṇ(u) dūt(u) na shor sharābā.
7. Ādal(u) adal(u) chalāedā jālam(u) julam(u) na jor jarābā.
8. Jāhar pīr jagat(u) gur(u) bābā.(3)

3. The True Emperor

1. True Gurū (Gurū Nānak) is the true emperor. He is carefree with unfathomable divine qualities.
2. Despite being great, he is clement on poor and helpless people. He himself is not dependent on anyone, is fearless and free of attachment.
3. The formless Lord is boundless, vast and imperceptible. Gurū Nānak alone has recognized Him.
4. His (Gurū Nānak's) kingdom is eternal because of his love for the One who is ever present by his side and in his heart; who is not there in *Vedās* and scriptures of semitic religions.
5. The True Gurū is beyond all measures. There is no scale that can be used for measuring Him.
6. The whole Universe is His kingdom. He has no enemies who would make disturbance and cause distress to His subjects.
7. The True Gurū is judicious and believes in fair justice. No one is persecuted nor anyone suffers any tribulations.(3)

In Essence

The *pauṛī* describes the greatness of Gurū Nānak Dev Jī. He is supreme and master of the Universe. He is the most revered person in the society. That is why he is addressed as *Pīr* and *Bābā*.

੪. (ਸੱਚਾ ਪਾਤਸ਼ਾਹ)

੧. ਗੰਗ ਬਨਾਰਸ ਹਿੰਦੂਆ ਮੁਸਲਮਾਣਾ ਮਕਾ ਕਾਬਾ।
੨. ਘਰਿ ਘਰਿ ਬਾਬਾ ਗਾਵੀਐ ਵਜਨਿ ਤਾਲ ਮ੍ਰਿਦੰਗੁ ਰਬਾਬਾ।
੩. ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਆਇਆ ਪਤਿਤ ਉਧਾਰਣੁ ਅਜਬੁ ਅਜਾਬਾ।
੪. ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਹੋਇ ਸਾਧਿ ਸੰਗਤਿ ਮਿਲਿ ਹੋਇ ਤਰਾਬਾ।
੫. ਚੰਦਨੁ ਵਾਸੁ ਵਣਾਸਪਤਿ ਅਵਲਿ ਦੋਮ ਨ ਸੇਮ ਖਰਾਬਾ।
੬. ਹੁਕਮੈ ਅੰਦਰਿ ਸਭ ਕੋ ਕੁਦਰਤਿ ਕਿਸ ਦੀ ਕਰੈ ਜਵਾਬਾ।
੭. ਜਾਹਰ ਪੀਰੁ ਜਗਤੁ ਗੁਰ ਬਾਬਾ ॥੪॥

4. (Sachā Pātshāh)

1. Gaṅg banāras hindūā musalmāṇā makā kābā.
2. Ghar(i) ghar(i) bābā gāvīai vajan(i) tāl mridaṅg(u) rabābā.
3. Bhagat(i) vachhal(u) hoe āiā patit udhāraṇ(u) ajab(u) ajābā.
4. Chār(i) varan ik varan hoe sādh(i) saṅgat(i) mil(i) hoe tarābā.
5. Chandan(u) vās(u) vaṇāspat(i) aval(i) ḍom na sem kharābā.
6. Hukmai andar(i) sabh ko kudrat(i) kis dī karai javābā.
7. Jāhar pīr(u) jagat(u) gur bābā.(4)

4. The True Emperor

1. Hindus believe that river Ganges at Benares is their saviour while Muslims believe that salvation is attained by performing *Hajj* at Mecca.
2. *Bābā* Nānak's path of salvation lies in singing Lord's praises in the accompaniment of musical instruments. For this, one does not have to go to any place. It can be done in every home.
3. *Bābā* came down from the Realm of Truth (Abode of God) as lover of the devotees to emancipate the sinners. The most strange thing about him is that he is supreme Gurū-incarnate and yet very humble.
4. He (*Bābā* Nānak), with his grace brought together all the four *Varṇas* (castes) into one whose holy congregation *(Sādh Saṅgat)* like ship deliver all and sundry.
5. He made everyone fragrant like sandalwood without any prejudice or discrimination. (*Satsaṅg* transforms all, like God Himself).
6. Everything is in Gurū Nānak's command. Has anyone the courage to question him or reply back ?
7. Among the Muslims, he is the supreme *Pīr* and Gurū of the Gurūs (of the world).

In Essence

This *pauṛī* is composed in praise of Gurū Nānak Dev Jī who had all the divine qualities that were not found in the spiritual teachers and prophets who had visited the Earth earlier. He preached to the equal in *Sādh Saṅgat*. Though vested with divine powers, he was very humble. *Gurbāṇī* Says :

Dīkhiā ākh(i) bujhāiā, siftī sach(i) sameo.
Tin kau kiā updesīai, jin Gur(u) Nānak Deo.

(*SGGS*, p. 150)

Those who have the blessings of Gurū Nānak Dev on their head, and Gurū has made them understand his teachings well, attaching them with the praise of the Lord; they need no further lessons.

੫. (ਗੁਰੂ ਅੰਗਦ ਜੀ ਆਗਮਨ)

੧. ਅੰਗਹੁ ਅੰਗੁ ਉਪਾਇਓਨੁ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗੁ ਉਠਾਇਆ।
੨. ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਗੁਣੁ ਗੁਰਮੁਖਿ ਗੁਰ ਗੋਬਿੰਦੁ ਸਦਾਇਆ।
੩. ਦੁਖ ਸੁਖ ਦਾਤਾ ਦੇਣਿਹਾਰੁ ਦੁਖ ਸੁਖੁ ਸਮਸਰਿ ਲੇਪੁ ਨ ਲਾਇਆ।
੪. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਗੁਰੁ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ।
੫. ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਪਿਉ ਪੁਤਹੁ ਪੁਤੁ ਪਿਉ ਪਤੀਆਇਆ।
੬. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖਾਇਆ।
੭. ਬਾਬਾਣੇ ਗੁਰ ਅੰਗਦੁ ਆਇਆ ॥੫॥

5. (Gurū Aṅgad jī āgman)

1. Aṅgoh aṅg(u) upāeon(u) gaṅgoh jāṇ(u) taraṅg(u) uṭhāiā.
2. Gaihar gaṅbhīr(u) gahīr(u) guṇ(u) gurmukh(i) gur gobiṅd(u) sadāiā.
3. Dukh sukh dātā deṇ(i)hār(u) dukh sukh samsar(i) lep(u) na lāiā.
4. Gur chelā chelā gurū gur(u) chele parchā parchāiā.
5. Birkhoh phal(u) phal te birakh(u) pio putoh put(u) pio patīāiā.
6. Pārbrahm(u) pūran(u) brahm(u) sabad(u) surat(i) liv alakh lakhāiā.
7. Bābāṇe gur Aṅgad(u) āiā.(5)

5. Enters – Gurū Aṅgad

1. Gurū Nānak created another body from his own (Gurū Aṅgad) just as river Ganges produces a wave on its water surface, which is actually Ganges itself.
2. Embodiment of deep and sublime attributes, Aṅgad was described as Supreme soul and Gurū by *Gurmukhs.*
3. He was himself bestower of pleasures and pains. Both were alike to him and he feels no stigma or remorse on this account.
4. The love between Gurū Nānak and his disciple Aṅgad grew so deep that the disciple became Gurū and Gurū disciple.
5. It was like the fruit coming from tree and the tree from the fruit (seed). The father was enamoured by the son and son feels happy obeying the orders of his father.
6. The consciousness of (Gurū) Aṅgad was made to integrate into the Word *(Shabad)* of the Infinite and the Inaccessible Lord was realized by him.
7. And thus became (Gurū) Aṅgad embodiment of Gurū Nānak.(5)

In Essence

In *Ramkalī kī Vār* composed by Bhāī Sattā and Balwaṅḍ, the whole transformation of Bhāī Lehṇā into Gurū Aṅgad has been stated. Coming in contact with Gurū Nānak, Bhāī Lehṇā acquired all the divine traits to become Gurū Nānak. Gurū Nānak's light effulgence now rested in Bhāī Lehṇā as Gurū Aṅgad :

Gur Aṅgad dī dohī phīrī sach(u) kartai baṅdh(i) bahālī.
Nānak kāiā palaṭ(u) kar(i) mal(i) takht(u) baīṭha sai ḍālī.
(*SGGS*, p. 967)

੬. (ਗੁਰੂ ਅੰਗਦ ਪ੍ਰਕਾਸ਼)

੧. ਪਾਰਸੁ ਹੋਆ ਪਾਰਸਹੁ ਸਤਿਗੁਰ ਪਰਚੇ ਸਤਿਗੁਰ ਕਹਣਾ।
੨. ਚੰਦਨੁ ਹੋਇਆ ਚੰਦਨਹੁ ਗੁਰ ਉਪਦੇਸ ਰਹਤਿ ਵਿਚਿ ਰਹਣਾ।
੩. ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਗੁਰਮਤਿ ਸੁਖੁ ਦੁਰਮਤਿ ਦੁਖ ਦਹਣਾ।
੪. ਅਚਰਜ ਨੋ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਸਮਹਣਾ।
੫. ਅਪਿਉ ਪੀਅਣ ਨਿਝਰੁ ਝਰਣੁ ਅਜਰੁ ਜਰਣੁ ਅਸਹੀਅਣੁ ਸਹਣਾ।
੬. ਸਚੁ ਸਮਾਣਾ ਸਚੁ ਵਿਚਿ ਗਾਡੀ ਰਾਹੁ ਸਾਧ ਸੰਗਿ ਵਹਣਾ।
੭. ਬਾਬਾਣੈ ਘਰਿ ਚਾਨਣੁ ਲਹਣਾ॥੬॥

6. (Gur Aṅgad prakāsh)

1. *Pāras(u) hoā pārsoh sat(i)gur parche sat(i)gur kahṇā.*
2. *Chandan(u) hoiā chandnoh gur updes rahat(i) vich(i) rahṇā.*
3. *Jot(i) samāṇī jot(i) vich(i) gurmat(i) sukh(u) durmat(i) dukh dahṇā.*
4. *Acharj no acharj(u) milai vismādai vismād(u) samahṇā.*
5. *Apio pīaṇ nijhar(u) jharaṇ(u) ajar(u) jaraṇ(u) asahīaṇ(u) sahṇā.*
6. *Sach(u) samāṇā sach(u) vich(i) gāḍī rāh(u) sādh sang(i) vahṇā.*
7. *Bābāṇai ghar(i) chānaṇ(u) lahṇā.(6)*

6. Effulgence of Gurū Aṅgad

1. Meeting the Philosopher's stone *(Pāras)* like Gurū Nānak, Bhāī Lehṇā also became Philosopher's stone. For his love of the *Satgurū,* he himself acquired the merits of a *Satgurū.*
2. Having become Sandalwood by virtue of his association with Sandalwood like Gurū Nānak, he started living life according to the teachings and code of conduct laid down by the latter.
3. One light merged into the other. The pleasure of wisdom of Gurū *(Gurmat)* dispelled all maladies and this power of blessing peace to others transcended into Gurū Aṅgad as well.
4. An extraordinary form met with another extraordinary form. Ecstasy (Gurū Aṅgad) merged into ecstasy (Gurū Nānak). The characteristic of being unique in respect of Aṅgad was kept latent so that he could be a loving devotee of Gurū Nānak and teach the world at large, the significance of worship and service of the Gurū.
5. Gurū Aṅgad drank the elixir and experienced continuous downpour of *Nām* elixir. He bore the unbearable and to become one with Him tolerated the intolerable.
6. Thus merged the Truth into Truth. The same tradition of *Sādh Saṅgat* (Holy congregation) continued.
7. The light effulgence of Gurū Aṅgad is the same as that of Gurū Nānak.(6)

In Essence

Gurū Aṅgad was a realized divine soul by birth but the Supreme Creator sent him as a worldly person. He lived life like an ordinary seeker till he met Gurū Nānak. This meeting was ordained in order to teach the whole world how the divine light present in everyone can be made to surface in the refuge of a true Gurū through deep meditation in *Saṅgat* and service. Service allays the evil of ego and self-assertion while meditation imbues divine traits in a seeker.

੭. (ਗੁਰੂ ਅੰਗਦ ਸਪੁਤ੍ਰ)

੧. ਸਬਦੈ ਸਬਦੁ ਮਿਲਾਇਆ ਗੁਰਮੁਖਿ ਅਘੜੁ ਘੜਾਏ ਗਹਣਾ।
੨. ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਆਪੁ ਗਵਾਇ ਨ ਖਲਹਲੁ ਖਹਣਾ।
੩. ਦੀਨ ਦੁਨੀ ਦੀ ਸਾਹਿਬੀ ਗੁਰਮੁਖਿ ਗੋਸ਼ ਨਸ਼ੀਨੀ ਬਹਣਾ।
੪. ਕਾਰਣ ਕਰਣ ਸਮਰਥ ਹੈ ਹੋਇ ਅਛਲੁ ਛਲ ਅੰਦਰਿ ਛਹਣਾ।
੫. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮ ਅਰਥ ਵੀਚਾਰਿ ਸਹਜਿ ਘਰਿ ਘਹਣਾ।
੬. ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਰੋਧੁ ਛਡਿ ਲੋਭ ਮੋਹੁ ਅਹੰਕਾਰਹੁ ਤਹਣਾ।
੭. ਪੁਤੁ ਸਪੁਤੁ ਬਬਾਣੇ ਲਹਣਾ॥੭॥

7. *(Gurū Aṅgad Saputra)*

1. Sabdai sabad(u) milāiā gurmukh(i) aghaṛ(u) ghaṛāe gahṇā.
2. Bhāe bhagat(i) bhai chalṇā āp(u) gavāe na khalhal(u) khahṇā.
3. Dīn dunī dī sāhibī gurmukh(i) gosh nashīnī bahṇā.
4. Kāraṇ karaṇ samrath hai hoe achhal(u) chhal aṅdar(i) chhahṇā.
5. Sat(u) saṅtokh(u) daiā dharam(u) arth vīchār(i) sahaj(i) ghar(i) ghahṇā.
6. Kām krodh(u) virodh(u) chhaḍ(i) lobh moh(u) ahaṅkāroh tahṇā.
7. Put(u) saput(u) babāṇe lahṇā.(7)

7. Gurū Aṅgad – A Worthy Son

1. The divine word of Gurū Nānak met with the divine word (in *Bābā* Lehṇā) – (Lehṇā who is already moulded into a beautiful ornament, is now being made finer by Gurū Nānak).
2. Bhāi Lehṇā followed the path of worship. Losing his ego, he saved himself from all sorts of wanderings.
3. He (Aṅgad) had full authority over both worlds (spiritual and temporal) and yet sat in seclusion in meditation.
4. He had power of being cause of all effects and was above the worldly deceits and yet remains latent in this illusionary world.
5. He emerged on the stage of serenity through traits like truth, contentment, compassion, righteousness and discerning wisdom and made peace as his abode.
6. Shedding lust, anger and reactionary attitude, he made greed, attachment and pride run away from his life.
7. Such a virtuous son was Lehṇā in the house of Gurū Nanak.(7)

In Essence

Obedience is an important virtue that a seeker must acquire. Surrender or refuge before Gurū would be a farce if the seeker is not obedient to the command and desire of Gurū. The seeker has to shed and forget all his traits, which had served him in his virtuous and not so virtuous ventures. Bābā Lehṇā proved to be a worthy seeker and a noble son, disciple, to his father (Gurū) Gurū Nānak.

੮. (ਗੁਰੂ ਅੰਗਦ ਸਪੁਤ੍ਰ)

੧. ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁਤੇ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲ ਫਲਿਆ।
੨. ਜੋਤੀ ਜੋਤਿ ਜਗਾਈਅਨੁ ਦੀਵੇ ਤੇ ਜਿਉ ਦੀਵਾ ਬਲਿਆ।
੩. ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਛਲੁ ਕਰਿ ਅਛਲੀ ਅਛਲੁ ਛਲਿਆ।
੪. ਕੋਈ ਬੁਝਿ ਨ ਹੰਘਈ ਪਾਣੀ ਅੰਦਰਿ ਪਾਣੀ ਰਲਿਆ।
੫. ਸਚਾ ਸਚੁ ਸੁਹਾਵੜਾ ਸਚੁ ਅੰਦਰਿ ਸਚੁ ਸਚਹੁ ਢਲਿਆ।
੬. ਨਿਹਚਲੁ ਸਚਾ ਤਖਤੁ ਹੈ ਅਬਿਚਲ ਰਾਜ ਨ ਹਲੈ ਹਲਿਆ।
੭. ਸਚ ਸਬਦੁ ਗੁਰ ਸਉਪਿਆ ਸਚ ਟਕਸਾਲਹੁ ਸਿਕਾ ਚਲਿਆ।
੮. ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਹਥ ਜੋੜਿਕੈ ਹੋਏ ਖਲਿਆ।
੯. ਸਚਾ ਹੁਕਮੁ ਸੁ ਅਟਲੁ ਨ ਟਲਿਆ॥੮॥

8. (Gurū Aṅgad Saputra)

1. *Gur(u) Aṅgad(u) gur(u) aṅgute aṅmrit birakh(u) aṅmrit phal phaliā.*
2. *Jotī jot(i) jagāīan(u) dīve te jio dīvā baliā.*
3. *Hīrai hīrā bedhiā chhal(u) kar(i) achhlī achhal(u) chhaliā.*
4. *Koī bujh(i) na haṅghaī pāṇī aṅdar(i) pāṇī raliā.*
5. *Sachā sach(u) suhāvaṛā sach(u) aṅdar(i) sach(u) sachoh ḍhaliā.*
6. *Nihchal(u) sachā takht(u) hai abichal rāj na halai haliā.*
7. *Sach sabad(u) gur saupiā sach ṭaksāloh sikā chaliā.*
8. *Sidh nāth avtār sabh hath joṛ(i)kai hoe khaliā.*
9. *Sachā hukam(u) su aṭal(u) na ṭaliā.(8)*

8. Gurū Aṅgad – A Worthy Son

1. From the ambrosial tree-like body of Gurū Nānak, Gurū Aṅgad flourished as fruit full of elixir.
2. The divine effulgence like Gurū Nānak, has lit another lamp of divine radiance from his own light, just as flame of a lamp lights another lamp.
3. By his diamond-like word, he pierced the diamond-like mind of Lehṇā (Gurū Aṅgad). It was like one undeceivable (Gurū Nānak) has deceived the other undeceivable (Aṅgad).
4. It is beyond anybody's comprehension. As if water has mingled with water.
5. The truth and its bearers both Gurū Nānak and Gurū Aṅgad respectively are always beautiful.
6. For this reason, the throne of Truth is immovable, the kingdom is eternal and unshakable by anybody.
7. The True Word *(Ik Oaṅkār SatNām)* was handed over by Gurū Nānak to Gurū Aṅgad. Thus came in circulation a real coin from a True mint.
8. All the *Sidhs*, *Nāths* and incarnates stood up in attention with folded hands. (and said :)
9. Your (Gurū Nānak) command is true and permanent. It will never be evaded (we all are your slaves).(8)

In Essence

To call Gurū Nānak and Gurū Aṅgad as indiscernible, true and their union beyond comprehension, Bhāī Sāhib is trying to impress upon us that both were divine personalities in the mould of the Lord. However they both were assigned different duties in their time. One was to wean the seekers away from hypocrites by defining the true form of Gurū, while the other (Gurū Aṅgad) had to demonstrate the complete gambit of getting attracted and enamoured by the True Gurū and fall into the loving worship.

੯. (ਗੁਰੂ ਅਮਰਦਾਸ)

੧. ਅਛਲੁ ਅਛੇਦੁ ਹੈ ਅਭੇਦੁ ਹੈ ਭਗਤਿ ਵਛਲ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ।
੨. ਮਹਿਮਾ ਮਿਤਿ ਮਰਿਜਾਦ ਲੰਘਿ ਪਰਮਿਤਿ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
੩. ਰਹਰਾਸੀ ਰਹਰਾਸਿ ਹੈ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ।
੪. ਗੁਰਮੁਖਿ ਸੁਖਫਲੁ ਅਮਰ ਪਦੁ ਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਇਆ।
੫. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਪੁਰਖਹੁ ਪੁਰਖ ਉਪਾਇ ਸਮਾਇਆ।
੬. ਵਰਤਮਾਨ ਵੀਹਿ ਵਿਸਵੇ ਹੋਇ ਇਕੀਹ ਸਹਿਜ ਘਰਿ ਆਇਆ।
੭. ਸਚਾ ਅਮਰੁ ਅਮਰਿ ਵਰਤਾਇਆ॥੯॥

9. (Gurū Amardās)

1. Achhal(u) achhed(u) hai abhed(u) hai bhagat(i) vachhal hoe achhal (u) chhalāiā.
2. Mahimā mit(i) marijād laṅgh(i) parmit(i) pārāvār(u) na pāiā.
3. Rahrāsī rahrās(i) hai pairī pai jag(u) pairī pāiā.
4. Gurmukh(i) sukhphal(u) amar pad(u) aṅmrit brikh(i) aṅmrit phal lāiā.
5. Gur chelā chelā gurū purkhoh purkh upāe samāiā.
6. Vartmān vīh(i) visve hoe ikīh saihaj ghar(i) āiā.
7. Sachā amar(u) amar(i) vartāiā.(9)

9. Gurū Amar Dās

1. Despite being Undeceivable, Impenetrable, Indistinguishable, and Lover of devotees, He had Himself tricked (by the devotees). (He took birth in *Kalyug* under the love of devotees as Gurū Amar Dās).
2. His grandeur crossed all limits and bounds. Being unfathomable no one could know his extent.
3. The simple and straight path to Him is through Gurū. He (Gurū Amar Dās) himself fell at the feet of Gurū Aṅgad Dev Jī and thereafter made the whole world bow at his own feet.
4. He (Gurū Amar Dās) received fruit of peace and divine comfort from Gurū Aṅgad and then this ambrosial tree bore elixir-like fruits (i.e. Gurū Nānak passed on his light to Gurū Aṅgad and Gurū Aṅgad to Gurū Amar Dās).
5. Gurū became disciple and the disciple the Gurū. Aṅgad placed his divine radiance in (Gurū) Amar Dās and then merged in the Light Eternal.
6. The world is bound in the three traits (of *māyā*) whereas Gurū Amar Dās acquired one desire (of the Lord) and reached the fourth stage of Oneness with Him *(Turīā Avasthā)*.
7. Thus the True Gurū, Amar Dās spread the True message.(9)

In Essence

Greatness of Gurū Amar Dās is also the same as that of Gurū Aṅgad and Gurū Nānak. Bhāī Sāhib says that the ambrosial tree planted by Gurū Nānak, bore elixir-like fruit. It is clear that Gurū Amar Dās was a divine being but had kept himself away from limelight so that a true specimen of a devotee could be revealed at an appropriate time. It is also said that Gurū Amar Dās Jī carried a sign of lotus on the sole of his foot, which is the symbol of being a divine person.

੧੦. (ਗੁਰੂ ਅਮਰਦਾਸ)

੧. ਸਬਦੁ ਸੁਰਤਿ ਪਰਚਾਇਕੈ ਚੇਲੇ ਤੇ ਗੁਰੁ ਗੁਰੁ ਤੇ ਚੇਲਾ।
੨. ਵਾਣਾ ਤਾਣਾ ਆਖੀਐ ਸੁਤੁ ਇਕੁ ਹੋਇ ਕਪੜੁ ਮੇਲਾ।
੩. ਦੁਧਹੁ ਦਹੀ ਵਖਾਣੀਐ ਦਹੀਅਹੁ ਮਖਣੁ ਕਾਜੁ ਸੁਹੇਲਾ।
੪. ਮਿਸਰੀ ਖੰਡੁ ਵਖਾਣੀਐ ਜਾਣੁ ਕਮਾਦਹੁ ਰੇਲਾ ਪੇਲਾ।
੫. ਖੀਰਿ ਖੰਡੁ ਘਿਉ ਮੇਲਿ ਕਰਿ ਅਤਿ ਵਿਸਮਾਦੁ ਸਾਦ ਰਸ ਕੇਲਾ।
੬. ਪਾਨ ਸੁਪਾਰੀ ਕਥੁ ਮਿਲਿ ਚੂਨੇ ਰੰਗੁ ਸੁਰੰਗ ਸੁਹੇਲਾ।
੭. ਪੋਤਾ ਪਰਵਾਣੀਕੁ ਨਵੇਲਾ ॥੧੦॥

10. (Gurū Amardās)

1. Sabad(u) surat(i) parchāe-kai chele te gur(u) gur(u) te chelā.
2. Vāṇā tāṇā ākhīai sut(u) ik(u) hoe kapaṛ(u) melā.
3. Dudhoh dahī vakhāṇīai dahīoh makhaṇ(u) kāj(u) suhelā.
4. Misrī khaṅḍ(u) vakhāṇīai jāṇ(u) kamādoh relā pelā.
5. Khīr(i) khaṅḍ(u) ghio mel(i) kar(i) at(i) vismād(u) sād ras kelā.
6. Pān supārī kath(u) mil(i) chūne raṅg(u) suraṅg suhelā.
7. Potā parvāṇīk(u) navelā.(10)

10. Gurū Amar Dās

1. Absorbing his consciousness in the Word *(Shabad),* the disciple became Gurū and the Gurū a disciple.
2. Just as warf and weft are two names. However it is the yarn alone that becomes the cloth. (Gurū Nānak and Gurū Aṅgad together became Gurū Amar Dās).
3. The milk becomes yogurt and from this yogurt, butter is extracted. Then it serves many purposes.
4. From sugarcane juice is prepared jaggery and jaggery cakes; and from them refined crystal sugar.
5. Mixing the milk, sugar and clarified butter results in a sweet dish, which is relished by everyone.
6. Areca-nut *(Supārī)*, catechu *(Katthā)* and lime placed in a betel leaf, when mesticated, produce beautiful red colour.
7. In the same way Gurū Amar Das, grandson (descendant) of Gurū Nānak turned out to be his apt representative.(10)

In Essence

Taking examples of some common items such as milk, sugarcane juice etc. and their progressive use/transformation without changing their elementary characteristics, Bhāī Gurdās Jī has tried to establish that Gurū Amar Dās Jī was the same as Gurū Aṅgad and Gurū Nānak.

੧੧. (ਗੁਰੂ ਅਮਰਦਾਸ)

੧. ਤਿਲਿ ਮਿਲਿ ਫੁਲ ਅਮੁਲ ਜਿਉ ਗੁਰ ਸਿਖ ਸੰਧਿ ਸੁਗੰਧਿ ਫੁਲੇਲਾ।
੨. ਖਾਸਾ ਮਲਮਲਿ ਸਿਰੀਸਾਫੁ ਸਾਹ ਕਪਾਹ ਚਲਤ ਬਹੁ ਖੇਲਾ।
੩. ਗੁਰ ਮੂਰਤਿ ਗੁਰੁ ਸਬਦੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
੪. ਦੁਨੀਆ ਕੂੜੀ ਸਾਹਿਬੀ ਸਚ ਮਣੀ ਸਚ ਗਰਬਿ ਗਹੇਲਾ।
੫. ਦੇਵੀ ਦੇਵ ਦੁੜਾਇਅਨੁ ਜਿਉ ਮਿਰਗਾਵਲਿ ਦੇਖਿ ਬਘੇਲਾ।
੬. ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਪਿਛੇ ਲਗੇ ਨਕਿ ਨਕੇਲਾ।
੭. ਗੁਰਮੁਖਿ ਸਚਾ ਅਮਰਿ ਸੁਹੇਲਾ॥੧੧॥

11. (Gurū Amardās)

1. Til(i) mil(i) phul amul jio gur sikh saṅdh(i) sugaṅdh(i) phulelā.
2. Khāsā malmal(i) sirīsāph(u) sāh kapāh chalat bahu khelā.
3. Gur mūrat(i) gur(u) sabad(u) hai sādh saṅgat(i) mil(i) aṅmrit velā.
4. Duniā kūṛī sāhibī sach maṇī sach garab(i) gahelā.
5. Devī dev duṛāean(u) jio mirgāval(i) dekh(i) baghelā.
6. Hukam(i) rajāī chalṇā pichhe lage nak(i) nakelā.
7. Gurmukh(i) sachā amar(i) suhelā.(11)

11. Gurū Amar Das

1. Sesame seeds and flowers put together become scented oil. Similar is the result of a disciple (Sikh) meeting with his Gurū.
2. Different types of cotton cloth have the same base—the cotton yarn. So are the strange spectacles of the Lord.
3. Gurū's Word is Gurū himself and the Word is available to *Sādh Saṅgat* (holy congregation) in the ambrosial hours of the day.
4. How should a Gurū be ? He knows that the lordship of the world is false. Therefore, those who are blessed with true intoxicants are engrossed in relishing it.
5. Seeing the glory and grandeur of Gurū person, the gods and goddesses ran away like herd of deers who take to their heels on seeing the lion.
6. Those who have surrendered to the Will of God, follow Gurū as if they are wearing a nose ring of love (to be led by it) and devotion for their Gurū.
7. The True *Gurmukh*, Gurū Amar Dās is an embodiment of bliss.(11)

In Essence

Just as the same fragrance resides in flower and oil scented with the perfume of the same flower; just as the same cotton is the raw material for different kinds of fabrics, so is one light eternal residing in Nānak–Aṅgad and Amar Dās. That Gurū is realized in *Sādh Saṅgat.* Beside the physical form of Gurū, his teachings in the form of *Shabad* is also his form. The worldly authority is false for them. They are ever marching towards spiritual progress intoxicated in the elixir of *Nām.* Their glory is far more than that of gods and goddesses who are ever running after them. Gurū Amar Dās Jī, the True Gurū has ever remained in a state of bliss and divine peace.

੧੨. (ਗੁਰੂ ਅਮਰਦਾਸ)

੧. ਸਤਿਗੁਰ ਹੋਆ ਸਤਿਗੁਰਹੁ ਅਚਰਜੁ ਅਮਰ ਅਮਰਿ ਵਰਤਾਇਆ।
੨. ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਸਚਾ ਹੁਕਮੁ ਚਲਾਇਆ।
੩. ਖੋਲਿ ਖਜਾਨਾ ਸਬਦੁ ਦਾ ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ।
੪. ਗੁਰ ਚੇਲਾ ਪਰਵਾਣੁ ਕਰਿ ਚਾਰਿ ਵਰਨ ਲੈ ਪੈਰੀ ਪਾਇਆ।
੫. ਗੁਰਮੁਖਿ ਇਕੁ ਧਿਆਈਐ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
੬. ਕੁਲਾ ਧਰਮ ਗੁਰਸਿਖ ਸਭ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
੭. ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ॥੧੨॥

12. (Gurū Amardās)

1. Sat(i)gur hoā sat(i)guroh acharj(u) amar amar(i) vartāiā.
2. So ṭikā so baihṇā soī sachā hukam(u) chalāiā.
3. Khol(i) khajānā sabad(u) dā sādh saṅgat(i) sach(u) mel(i) milāiā.
4. Gur chelā parvāṇ(u) kar(i) chār(i) varan lai pairī pāiā.
5. Gurmukh(i) ik(u) dhiāīai durmat(i) dūjā bhāu miṭāiā.
6. Kulā dharam gursikh sabh māiā vich(i) udās(u) rahāiā.
7. Pūre pūrā thāṭ(u) baṇāiā.(12)

12. Gurū Amar Dās

1. Gurū Aṅgad passed on his divine light to Gurū Amar Dās and thus performed an unusual marvel.
2. Gurū Amar Dās continued with same traditions, same throne and propagation of same True *Nām* as was done by Gurū Aṅgad Dev.
3. Opening the treasure of True Word *(Shabad)*, he brought together the Sikhs in the holy congregation *(Sādh Saṅgat)*.
4. Gurū Aṅgad elevated the disciple (Amar Dās) to an honourable status and brought all the four castes to bow at his feet.
5. There were the Sikhs of the four sections of society brought from the base and perfidious concept of duality and were put in the worship of the Lord like a *Gurmukh*.
6. The new family lineage of such Sikhs was to remain detached and renounced of *māyā* and love for other worldly things.
7. Before departing from this world for his heavenly abode, Gurū Aṅgad had prepared another true and complete Gurū to lead *Gursikhs* after his departure from this world.(12)

In Essence

This *pauṛī* also dwells on the theme that the light divine of Gurū Nānak was passed on to Gurū Amar Dās Jī, by Gurū Aṅgad. Gurū Amar Dās Jī followed the path defined by Gurū Nānak Dev Jī.

੧੩. (ਗੁਰੂ ਅਮਰਦਾਸ)

੧. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਜੁਗਾਦਿ ਸਬਦ ਵਰਤਾਇਆ।
੨. ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜ੍ਹ ਗੁਰ ਸਿਖ ਦੇ ਸੈਂਸਾਰੁ ਤਰਾਇਆ।
੩. ਕਲੀ ਕਾਲ ਇਕ ਪੈਰ ਹੁਇ ਚਾਰ ਚਰਨ ਕਰਿ ਧਰਮੁ ਧਰਾਇਆ।
੪. ਭਲਾ ਭਲਾ ਭਲਿਆਈਅਹੁ ਪਿਉ ਦਾਦੇ ਦਾ ਰਾਹੁ ਚਲਾਇਆ।
੫. ਅਗਮ ਅਗੋਚਰ ਗਹਣਗਤਿ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ।
੬. ਅਪਰੰਪਰ ਆਗਾਧਿ ਬੋਧਿ ਪਰਮਿਤਿ ਪਾਰਾਵਾਰ ਨ ਪਾਇਆ।
੭. ਆਪੇ ਆਪਿ ਨ ਆਪੁ ਜਣਾਇਆ ॥੧੩॥

13. (Gurū Amardās)

1. Ād(i) purkh(u) ādes(u) kar(i) ād(i) jugād(i) sabad vartāiā.
2. Nām(u) dān(u) isnān(u) driṛ(u) gur sikh de saiṅsār(u) tarāiā.
3. Kalī kāl ik pair hue chār charan kar(i) dharam(u) dharāiā.
4. Bhalā bhalā bhaliāīauh pio dāde dā rāh(u) chalāiā.
5. Agam agochar gahaṇgat(i) sabad(u) surat(i) liv alakh(u) lakhāiā.
6. Aprańpar āgādh(i) bodh(i) parmit(i) pārāvār na pāiā.
7. Āpe āp(i) na āp(u) jaṇāiā.(13)

13. Gurū Amar Dāṣ

1. I salute the Supreme God *(Parmeshar)* and Gurū Nānak who made the Word *(Shabad)* pervade since the beginning and with the commencement of ages.
2. God gave the precept of meditation on *Nām*, charity and cleanliness of body and mind to Gurū Nānak who in turn propagated it among the people to liberate them from repeated births and deaths.
3. The Gurū provided the other three essentials—contentment, reflection and truth to make it stable.
4. An off-spring of Bhalla dynasty, Gurū Amar Dās lived to his name by all his good and welfare deeds. Thus he maintained the tradition of his predecessor (Gurū Nānak and Aṅgad).
5. He made the Sikhs accede to the Inaccessible, beyond the ability of the senses to perceive Lord by teaching them to engross their consciousness in the·divine Word.
6. That is why no one can describe the glory, deep reflection, limits and sound knowledge of Gurū Amar Dās Jī. He is beyond and yet beyond.
7. Despite being Gurū, he did not project his self as such but obtained recognition of the world by virtue of his philanthropic deeds.(13)

In Essence

The higher one reaches the spiritual state, one becomes humble and more philanthropic. This is the theme of the above *pauṛī*. Gurū Amar Dās Jī was an embodiment of humility and doing welfare to the people. Those who came to his refuge were blessed with *Nām, Dān, Ishnān*—the three essentials of spiritual pursuit.

੧੪. (ਗੁਰੂ ਰਾਮਦਾਸ)

੧. ਰਾਗ ਦੋਖ ਨਿਰਦੋਖੁ ਹੈ ਰਾਜੁ ਜੋਗ ਵਰਤੈ ਵਰਤਾਰਾ।
੨. ਮਨਸਾ ਵਾਚਾ ਕਰਮਣਾ ਮਰਮੁ ਨ ਜਾਪੈ ਅਮਰ ਅਪਾਰਾ।
੩. ਦਾਤਾ ਭੁਗਤਾ ਦੈਆ ਦਾਨਿ ਦੇਵ ਸਥਲੁ ਸਤਿਸੰਗੁ ਉਧਾਰਾ।
੪. ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਬੋਧਿ ਸਤਿਗੁਰੁ ਸਚੁ ਸਵਾਰਣਹਾਰਾ।
੫. ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਜੋਤੀ ਜੋਤਿ ਜਗਾਇ ਜੁਹਾਰਾ।
੬. ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਸਿਖੁ ਹੋਇ ਅਨਹਦ ਬਾਣੀ ਨਿਝਰਧਾਰਾ।
੭. ਤਖਤੁ ਬਖਤੁ ਪਰਗਟੁ ਪਾਹਾਰਾ॥੧੪॥

14. (Gurū Rāmdās)

1. Rāg dokh nirdokh(u) hai rāj(u) jog vartai vartārā.
2. Mansā vāchā karmaṇā maram(u) na jāpai amar apārā.
3. Dātā bhugtā daiā dān(i) dev sathal(u) sat(i)sang(u) udhārā.
4. Sahaj(i) samādh(i) agādh(i) bodh(i) sat(i)gur(u) sach(u) savāraṇhārā.
5. Gur Amroh gur(u) Rāmdās(u) jotī jot(i) jagāe juhārā.
6. Sabad surat(i) gur sikh hoe anhad bāṇī nijhardhārā.
7. Takht(u) bakht(u) pargaṭ(u) pāhārā.(14)

14. Gurū Rām Dās

1. Free of the allegation of love for one and hate for the other, an atmosphere of saintly king *(Rāj Yog)* is pervading.
2. No one has been able to unravel the mystery on account of mind, word and body because he (Gurū Rāmdās) is beyond limit.
3. In compassion, he is donor at one place and recipient at another time. For the convenience of *Sādh Saṅgat*, he founded Harmaṅdir – the abode of gods.
4. The omniscient *Satgurū* himself started engrossing in the True Lord through undisturbed perpetual meditation to absorb himself in self.
5. Gurū Amar Dās lit the flame of divine radiance in Gurū Rām Dās from his own and bowed before him.
6. Those Sikhs of the Gurū who merged their consciousness in the Word *(Shabad)* enjoy the bliss of the unstruck melody of *Gurbāṇī* continuously.
7. He (Gurū Rām Dās) became known in the world as fortunate owner of Gurū's seat.(14)

In Essence

After identifying all the requisite qualities in Bhāī Jeṭhā Jī (Gurū Rām Dās Jī), Gurū Amar Dās Jī bestowed Gurūship to him. Bhaṭṭs have a *swaiyyā* composed to this theme which is as under :

Nānak ād(i) Aṅgad Amar sat(i)guru sabad(i) samāeo.
Dhan(u) dhann(u) gurū Rām dās jin(i) pāras paras(i) milāeo.
(*SGGS*, p. 1407)

Starting from Gurū Nānak, then Gurū Aṅgad, Gurū Amar Dās, and Gurū Rām Dās, all the Gurūs, through the Gurū's word had been immersed in the True Name of the True Creator.

੧੫. (ਗੁਰੂ ਰਾਮਦਾਸ)

੧. ਪੀਊ ਦਾਦੇ ਜੇਵੇਹਾ ਪੜਦਾਦੇ ਪਰਵਾਣੁ ਪੜੋਤਾ।
੨. ਗੁਰਮਤਿ ਜਾਗਿ ਜਗਾਇਦਾ ਕਲਿਜੁਗ ਅੰਦਰਿ ਕੌੜਾ ਸੋਤਾ।
੩. ਦੀਨ ਦੁਨੀ ਦਾ ਥੰਮੁ ਹੁਇ ਭਾਰੁ ਅਥਰਬਣ ਥੰਮ੍ਹਿ ਖਲੋਤਾ।
੪. ਭਉਜਲ ਭਉ ਨ ਵਿਆਪਈ ਗੁਰ ਬੋਹਿਥ ਚੜਿ ਖਾਇ ਨ ਗੋਤਾ।
੫. ਅਵਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਗੁਰ ਹਟ ਨਾਲੈ ਵਣਜ ਸਓਤਾ।
੬. ਮਿਲਿਆ ਮੂਲਿ ਨ ਵਿਛੁੜੈ ਰਤਨ ਪਦਾਰਥ ਹਾਰੁ ਪਰੋਤਾ।
੭. ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਗੁਰ ਸਰਵਰਿ ਨਿਰਮਲ ਜਲ ਧੋਤਾ।
੮. ਬਾਬਾਣੈ ਕੁਲਿ ਕਵਲੁ ਅਛੋਤਾ॥੧੫॥

15. (Gurū Rāmdās)

1. Pīū dāde jevehā paṛdāde parvāṇ(u) paṛotā.
2. Gurmat(i) jāg(i) jagāedā kal(i)jug aṅdar(i) kauṛā sotā.
3. Dīn dunī dā thaṅm(u) hue bhār(u) atharbaṇ thaṅmh(i) khalotā.
4. Bhaujal bhau na viāpaī gur bohith chaṛ(i) khāe na gotā.
5. Avguṇ lai guṇ vikṇai gur haṭ nālai vaṇaj saotā.
6. Miliā mūl(i) na vichhuṛai ratan padārath hār(u) parotā.
7. Mailā kade na hovaī gur sarvar(i) nirmal jal dhotā.
8. Bābāṇai kul(i) kaval(u) achhotā.(15)

15. Gurū Rām Dās

1. Gurū Rām Dās Jī was as authentic as was his father Gurū Amar Dās, grandfather Gurū Aṅgad and great grandfather Gurū Nānak.
2. Awaking himself with the wisdom of the Gurū in this dark age *(Kalyug)*, he is now awakening others from their slumbers although they find it bitter.
3. Becoming the load-bearer of the world and world hereafter, he is supporting huge weight of *Dharmā.*
4. Boarding the ship of the Gurū, a seeker fears no insecurity anymore nor carries any suspicion of drowning in water.
5. The vices are traded for virtues here. Such is profitable ship of the Gurū.
6. With a necklace of virtues worn around the neck once, the Lord never separates Himself again.
7. The water of the Gurū's *Sarovar (Sādh Saṅgat)* is pure and clean. Mind once washed never gets polluted again.
8. In the lineage of Gurū Nānak, Gurū Rām Dās stands out as humanitarian par excellence and unsullied lotus.(15)

In Essence

Here also, Bhāī Gurdās Jī has established that the fourth Gurū—Gurū Rām Dās Jī had been cast in the mould of the first three Gurūs.

੧੬. (ਗੁਰੂ ਰਾਮਦਾਸ)

੧. ਗੁਰਮੁਖਿ ਮੇਲਾ ਸਚ ਦਾ ਸਚਿ ਮਿਲੈ ਸਚਿਆਰ ਸੰਜੋਗੀ।
੨. ਘਰਬਾਰੀ ਪਰਵਾਰ ਵਿਚਿ ਭੋਗ ਭੁਗਤਿ ਰਾਜੇ ਰਸੁ ਭੋਗੀ।
੩. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸ ਹੋਇ ਜੋਗ ਜੁਗਤਿ ਜੋਗੀਸਰੁ ਜੋਗੀ।
੪. ਦੇਦਾ ਰਹੈ ਨ ਮੰਗੀਐ ਮਰੈ ਨ ਹੋਇ ਵਿਜੋਗ ਵਿਜੋਗੀ।
੫. ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਹੈ ਵਾਇ ਪਿਤ ਕਫੁ ਰੋਗ ਅਰੋਗੀ।
੬. ਦੁਖੁ ਸੁਖੁ ਸਮਸਰਿ ਗੁਰਮਤੀ ਸੰਪੈ ਹਰਖ ਨ ਅਪਦਾ ਸੋਗੀ।
੭. ਦੇਹ ਬਿਦੇਹੀ ਲੋਗ ਅਲੋਗੀ॥੧੬॥

16. (Gurū Rāmdās)

1. Gurmukh(i) melā sach da sach(i) milai sachiār sanjogī.
2. Gharbārī parvār vich(i) bhog bhugat(i) rāje ras(u) bhogī.
3. Āsā vich(i) nirās hoe jog jugat(i) jogīsar(u) jogī.
4. Dedā rahai na mangīai marai na hoe vijog vijogī.
5. Ādh(i) biādh(i) upādh(i) hai vāe pit kaph(u) rog arogī.
6. Dukh(u) sukh(u) samsar(i) gurmatī sanpai harakh na apdā sogī.
7. Deh bidehī log alogī.(16)

16. Gurū Rām Dās

1. *Gurmukhs* alone meet with Lord, because meeting the truthfuls pave the way for reaching the True Lord.
2. In the family Gurū Jī enjoys all the material pleasures like a householder, and relish all delights like a king.
3. But, in fact they lead a detached life amidst all hopes. And in practicing such methods of *Yog*, they emerge as master of the craft *(Yog)*.
4. He gives in charity and never asks for anything in return. Such donors neither die nor suffer pangs of separation.
5. They are free from all physical, mental and psychological ailments and other maladies like *vāī*, *pitt* and *kaf*.
6. All pains and pleasures are treated alike. Gurū's wisdom is their wealth. Worldly wealth neither makes them happy nor sad.
7. Gurū Rām Dās Jī is body-less despite living in body. While living among the people, he is completely detached from them.(16)

In Essence

Gurū Rām Dās Jī is a perfect example of a *Gurmukh*. This is what has been explained by Bhāī Gurdās Jī in this *pauṛī*. Bhaṭṭ has following to say about Gurū Rām Dās Jī.

Nānā prakār jin(i) jag(u) kīo,
jan(u) Mathurā rasnā rasai.
Srī Sat(i) nām(u) Kartā Purakh(u)
Gur Rāmdās chitah basai. (*SGGS*, p. 1404)

Srī Gur Rāmdās jayo jaya jag maih,
tai har(i) param pad pāeyau.
(*SGGS*, p. 1405)

੧੭. (ਗੁਰੂ ਰਾਮਦਾਸ)

੧. ਸਭਨਾ ਸਾਹਿਬੁ ਇਕੁ ਹੈ ਦੂਜੀ ਜਾਇ ਨ ਹੋਇ ਨ ਹੋਇਗੀ।
੨. ਸਹਜ ਸਰੋਵਰ ਪਰਮ ਹੰਸੁ ਗੁਰਮਤਿ ਮੋਤੀ ਮਾਣਕ ਚੋਗੀ।
੩. ਖੀਰ ਨੀਰ ਜਿਉ ਕੂੜੁ ਸਚੁ ਤਜਣੁ ਭਜਣੁ ਗੁਰ ਗਿਆਨ ਅਧੋਗੀ।
੪. ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਪਰਿਹਰਿ ਦੂਜਾ ਭਾਉ ਦਰੋਗੀ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਘਰੋਗੀ।
੬. ਜੰਮਣੁ ਮਰਣਹੁ ਬਾਹਰੇ ਪਰਉਪਕਾਰ ਪਰਮਪਰ ਜੋਗੀ।
੭. ਰਾਮਦਾਸ ਗੁਰ ਅਮਰ ਸਮੋਗੀ ॥੧੭॥

17. (Gurū Rāmdās)

1. Sabhnā sāhib(u) ik(u) hai dūjī jāe na hoe na hoegī.
2. Sahaj sarovar param hans(u) gurmat(i) motī māṇak chogī.
3. Khīr nīr jio kūṛ(u) sach(u) tajaṇ(u) bhajaṇ(u) gur giān adhogī.
4. Ik man(i) ik(u) arādhaṇā par(i)har(i) dūjā bhāu darogī.
5. Sabad surat(i) liv sādhsang(i) sahaj(i) samādh(i) agādh(i) gharogī.
6. Jaṅmaṇ(u) marṇoh bāhre parupkār parmpar jogī.
7. Rāmdās gur amar samogī.(17)

17. Gurū Rām Dās

1. Master of all is one (Gurū Rām Dās). There had been no one equal to him in the past nor shall ever be in the future.
2. He is calm like lake Mānsarovar and a complete swan *(Gurmukh)*. He has pearls and gems of Gurū's wisdom with him.
3. O seeker! The truth and falsehood are like milk and water. Be the deserving candidate of Gurū's wisdom to leave falsehood and adopt truth.
4. Meditate on Lord's name with singular mind. Shed other attachments, deceit and falsehood.
5. Because Gurū Jī has the experience of the state of equipoise acquired in *Sādh Saṅgat* through engrossment of divine word in the consciousness. Beside, he is also a householder. (Thus he knows all about both worlds).
6. (Is he an ordinary hermit?). No. Gurū Rām Dās is complete Gurū-incarnate. He is beyond birth and death. He has come to the world for doing good to the humanity. His state is beyond comprehension.
7. Gurū Amar Dās Jī is permeating in Gurū Rām Dās.(17)

In Essence

Gurū Rām Dās Jī is a perfect Gurū-incarnate. He has come to the world to do good to the humanity at large. He is the true embodiment of Gurū Amar Dās Jī. He is always calm and in a state of equipoise. Like supreme swans, he thrives on gems and pearls of Gurū's wisdom. He is beyond birth and death. *Gurbāṇī* says :

> *Janam maraṇ duh-hū maih nāhī jan parupkārī āe.*
>
> (*SGGS*, p. 749)
>
> He is like a philanthropist who come to this world to do good to all the mankind.

੧੮. (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

੧. ਅਲਖ ਨਿਰੰਜਨੁ ਆਖੀਐ ਅਕਲ ਅਜੋਨਿ ਅਕਾਲ ਅਪਾਰਾ।
੨. ਰਵਿ ਸਸਿ ਜੋਤਿ ਉਦੋਤ ਲੰਘਿ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰੁ ਪਿਆਰਾ।
੩. ਜਗ ਮਗ ਜੋਤਿ ਨਿਰੰਤਰੀ ਜਗ ਜੀਵਨ ਜਗ ਜੈ ਜੈ ਕਾਰਾ।
੪. ਨਮਸਕਾਰ ਸੰਸਾਰ ਵਿਚਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਉਧਾਰਾ।
੫. ਚਾਰਿ ਵਰਨ ਛਿਅ ਦਰਸਨਾ ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਸਚੁ ਅਚਾਰਾ।
੬. ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਿ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ।
੭. ਗੁਰ ਅਰਜਣੁ ਸਚੁ ਸਿਰਜਣਹਾਰਾ॥੧੮॥

18. (Gurū Arjan Dev)

1. Alakh niraṅjan(u) ākhīai akal ajon(i) akāl apārā.
2. Rav(i) sas(i) jot(i) udot laṅgh(i) param jot(i) parmesar(u) piārā.
3. Jag mag jot(i) niraṅtarī jag jīvan jag jai jai kārā.
4. Namaskār saṅsār vich(i) ād(i) purakh ādes(u) udhārā.
5. Chār(i) varan chhe-a darsanā gurmukh(i) mārag(i) sach(u) achārā.
6. Nām(u) dān(u) isnān(u) diṛ(i) gurmukh(i) bhāe bhagat(i) nistārā.
7. Gur arjaṇ(u) sach(u) sirjaṇhārā.(18)

18. Gurū Arjan Dev

1. He is said to be beyond *māyā* and perception. He is beyond imagination, free from the process of birth and beyond time. He is the beginning and infinite. Such are his names.
2. Beyond the light of the Sun and the Moon, he is the dear one of the Lord, and therefore carries His refulgence.
3. His light is radiating perpetually. He is the life of the world and that is why the whole world is applauding him.
4. Everyone in the world salutes him. He is the beginning of all saints. Whosoever salutes him, is blessed.
5. Amidst the four sections of society and six religious philosophies, the path of *Gurmukhs* is the one of Truth.
6. In the pathway of *Gurmukhs*, meditation *(Nām)*, charity *(Dān)* and cleanliness *(Ishnān)* are re-affirmed. They achieve liberation through loving worship of the Lord.
7. And with all these qualities, the True Lord has created Gurū Arjan in His own mould.(18)

In Essence

In this *pauṛī*, Bhāī Sāhib has stated those qualities, which he had observed in Gurū Arjan Dev Jī. He was a perfect *Gurmukh*, who had the divine radiance blessed by the Lord Himself. Bhaṭṭs have also stated in their *swaiyyās* that Gurū Arjan is veritable Lord Himself.

Partachh(i) ridai Gur Arjun kai Har(i),
pūran Brahm(i) nivās(u) līo.

....

Dharan(i) gagan nav khaṇḍ maih,
jot(i) svarūpī rahio bhar(i).
Bhan(i) Mathurā kachh(u) bhed nahī,
Gur(u) Arjun(u) partakhya Har(i). (*SGGS*, p. 1409)

Bhaṭṭ Mathurā says that I have no doubt in my mind that Gurū Arjan Dev Jī is veritable God Himself.

੧੯. (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

੧. ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਅਹੁ ਕੁਲ ਦੀਪਕੁ ਅਜਰਾਵਰ ਨਤਾ।
੨. ਤਖਤੁ ਬਖਤੁ ਲੈ ਮਲਿਆ ਸਬਦ ਸੁਰਤਿ ਵਾਪਾਰਿ ਸਪਤਾ।
੩. ਗੁਰਬਾਣੀ ਭੰਡਾਰਿ ਭਰਿ ਕੀਰਤਨੁ ਕਥਾ ਰਹੈ ਰੰਗ ਰਤਾ।
੪. ਧੁਨਿ ਅਨਹਦਿ ਨਿਝਰੁ ਝਰੈ ਪੂਰਨ ਪ੍ਰੇਮ ਅਮਿਓ ਰਸ ਮਤਾ।
੫. ਸਾਧ ਸੰਗਤਿ ਹੈ ਗੁਰੁ ਸਭਾ ਰਤਨ ਪਦਾਰਥ ਵਣਜੁ ਸਹਤਾ।
੬. ਸਚੁ ਨੀਸਾਣੁ ਦੀਬਾਣੁ ਸਚੁ ਸਚੁ ਤਾਣੁ ਸਚੁ ਮਾਣੁ ਮਹਤਾ।
੭. ਅਬਚਲੁ ਰਾਜੁ ਹੋਆ ਸਣਖਤਾ॥੧੯॥

19. (Gurū Arjan Dev)

1. Pio dādā paṛdādioh kul dīpak(u) ajrāvar natā.
2. Takht(u) bakht(u) lai maliā sabad surat(i) vāpār(i) sapatā.
3. Gurbāṇī bhaṅḍār(i) bhar(i) kīrtan(u) kathā rahai raṅg ratā.
4. Dhun(i) anhad(i) nijhar(u) jharai pūran prem amio ras matā.
5. Sādh saṅgat(i) hai gur(u) sabhā ratan padārath vaṇaj(u) sahatā.
6. Sach(u) nīsāṇ(u) dībāṇ(u) sach(u) sach(u) tāṇ(u) sach(u) māṇ(u) mahatā.
7. Abchal(u) rāj(u) hoā saṇkhatā.(19)

19. Gurū Arjan Dev Jī

1. The divine light of the Lord in the lineage of Gurū Nānak passed through father Gurū Rām Dās, grandfather Gurū Amar Dās and great-grandfather Gurū Aṅgad and rested in the fifth generation in the person of Gurū Arjan Dev Jī.
2. He took the fortune and the theme of Gurūship and traded the most honourable trade of merging consciousness with Word.
3. Being storehouse of *Gurbāṇī*, he filled the lives of his Sikhs with divine teachings and himself remains absorbed in singing praises of the Lord.
4. Engrossed in the melodious singing of paeans incessantly, when the assembly is held, he remains intoxicated in His love in a state of renunciation.
5. The trading of divine gems is highly beneficial *Sādh Saṅgat* is one place where such trading is done.
6. Holy congregation is true. Its symbol is also true, and so is the grandeur, glory, honour and praise of the Gurū.
7. The reign of Gurū Arjan is eternal and significant.(19)

In Essence

The divine greatness of Gurū Arjan Dev Jī has been explained by Bhāī Sāhib in this *pauṛī*. Bhaṭṭs have written much in praise of Gurū Arjan Dev Jī and is available on pages-1409 and 1410 of *Srī Gurū Granth Sāhib.*

੨੦. (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

੧. ਚਾਰੇ ਚਕ ਨਿਵਾਇਓਨੁ ਸਿਖ ਸੰਗਤਿ ਆਵੇ ਅਗਣਤਾ।
੨. ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਪੂਰੇ ਪੂਰੀ ਬਣੀ ਬਣਤਾ।
੩. ਗੁਰਮੁਖਿ ਛਤ੍ਰ ਨਿਰੰਜਨੀ ਪੂਰਨ ਬ੍ਰਹਮ ਪਰਮਪਦ ਮਤਾ।
੪. ਵੇਦ ਕਤੇਬ ਅਗੋਚਰਾ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਾਧ ਸੰਗੁ ਸਤਾ।
੫. ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਕਰਿ ਗੁਰੁ ਸਿਖ ਜਨਕ ਅਸੰਖ ਭਗਤਾ।
੬. ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਅਕਥ ਕਥਾ ਅਬਿਗਤ ਅਬਿਗਤਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਸੁਗਤਾ ॥੨੦॥

20. (Gurū Arjan Dev)

1. Chāre chak nivāeon(u) sikh saṅgat(i) āve agaṇtā.
2. Laṅgar(u) chalai gur sabad(i) pūre pūrī baṇī baṇtā.
3. Gurmukh(i) chhatru niraṅjanī pūran brahm parmpad matā.
4. Ved kateb agocharā gurmukh(i) sabad(u) sādh saṅg(u) satā.
5. Māiā vich(i) udās(u) kar(i) gur(u) sikh janak asaṅkh bhagtā.
6. Kudrat(i) kīm na jāṇīai akath kathā abigat abigatā.
7. Gurmukh(i) sukh phal(u) sahaj sugtā.(20)

20. Gurū Arjan Dev Jī

1. The Gurū has subdued all the four corners of the world. Hordes of Sikh devotees are thronging in large numbers to see the Gurū.
2. The community kitchen *(Laṅgar)* runs under the orders of the Gurū and has never faced any shortfall of food or *(Shabad)*. It is the creation of the Perfect—the Gurū.
3. The *Gurmukhs* have divine protection over their head and they always remain engrossed in devotion of the complete God.
4. Their praise is beyond the ability of *vedās* and other scriptures of semitic religions. It is obtained by *Gurmukhs* from the holy congregation.
5. Gurū detaches his Sikh devotees from *māyā* while they are living life amidst it. He has made countless devotees like king Janak.
6. One cannot evaluate the Gurū and his nature. The account of his deeds is beyond description and his extent very difficult to comprehend.
7. The *Gurmukhs* achieve the fruit of divine peace and comfort gradually in worthy traditions.(20)

In Essence

Gurū is supreme and for him, his Sikh is very dear whom he blesses with all that is required to make him a *Gurmukh*. Such was the nature of Gurū Arjan Dev Jī. In a very beautiful hymn in *Rāg Srī Rāg*, he has praised the might of the Gurū :

Gur(u) samrath(u) apār(u) gur(u) vaḍbhāgī darsan(u) hoe.
Gur(u) agochar(u) nirmalā gur jevaḍ(u) avar(u) na koe.
....
Gur te bāhar(i) kichh(u) nahī, Gurū(u) kītā loṛe su hoe.2
....
Gur kī mahimā agam hai kiā kathe kathanhār(u).3

(*SGGS*, p. 52)

੨੧. (ਗੁਰੂ ਅਰਜਨ ਜੀ ਤੋਂ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

੧. ਹਰਖਹੁ ਸੋਗਹੁ ਬਾਹਰਾ ਹਰਣ ਭਰਣ ਸਮਰਥੁ ਸਰੰਦਾ।
੨. ਰਸ ਕਸ ਰੂਪ ਨ ਰੇਖਿ ਵਿਚਿ ਰਾਗ ਰੰਗ ਨਿਰਲੇਪ ਰਹੰਦਾ।
੩. ਗੋਸਟਿ ਗਿਆਨ ਅਗੋਚਰਾ ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਨ ਛੰਦਾ।
੪. ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹਰਿਗੋਵਿੰਦੁ ਸਦਾ ਵਿਗਸੰਦਾ।
੫. ਅਚਰਜ ਨੋ ਅਚਰਜ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਮਿਲੰਦਾ।
੬. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਚਲਣਾ ਖੰਡੇ ਧਾਰ ਕਾਰ ਨਿਬਹੰਦਾ।
੭. ਗੁਰ ਸਿਖਿ ਲੈ ਗੁਰ ਸਿਖੁ ਚਲੰਦਾ॥੨੧॥

21. (Gurū Arjan jī toṅ Gurū Har(i)gobiṅd)

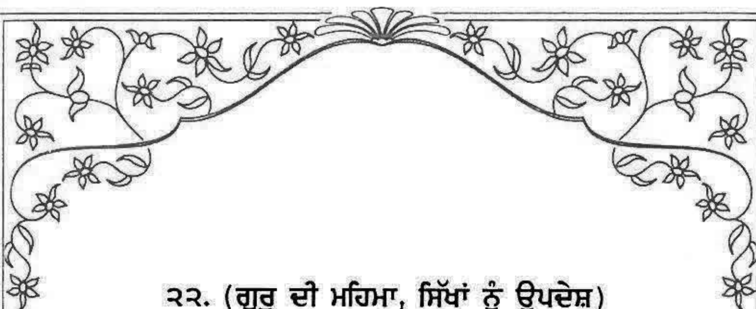
1. Harkhoh sogoh bāhrā haraṇ bharaṇ samrath(u) saraṅdā.
2. Ras kas rūp na rekh(i) vich(i) rāg raṅg nirlep rahaṅdā.
3. Gosṭ(i) giān agocharā budh(i) bal bachan bibek na chhaṅdā.
4. Gur Goviṅd(u) Goviṅd(u) gur(u) Har(i)goviṅd(u) sadā vigsaṅdā.
5. Acharj no acharj milai vismādai vismād milaṅdā.
6. Gurmukh(i) mārag(i) chalṇā khaṅḍe dhār kār nib-haṅdā.
7. Gur sikh(i) lai gur sikh(u) chalaṅdā.(21)

21. From Gurū Arjan to Gurū Hargobiṅd

1. The Gurū is beyond tribulations and happiness. He is Creator, Sustainer and Destroyer.
2. He is unsoiled by worldly pleasures of taste, vision, attachment, race, colour, caste, creed and remains detached from these attractions.
3. The Gurū is not a subject of discussion. He cannot be lured or enticed through intellect might, words, discrimination and lip service.
4. The Gurū is God in person and God is Gurū in form. Gurū Hargobiṅd of both these traits is ever happy and cheerful.
5. The blissful form of Gurū Arjan is absorbed in the blissful form of Gurū Hargobiṅd.
6. To tread the path of *Gurmukhs* is like walking on the edge of double-edged sword. (They can do so by the grace of the Gurū).
7. A *Gursikh* who adopts the teachings of the Gurū faithfully and treads on it, is sure to succeed in his mission – the emancipation.(21)

In Essence

As the grandeur and glory of the Gurūs have been described previously, Bhāī Sāhib says that Gurū Hargobind was the personification of Gurū Arjan whose light eternal adored the form of Gurū Hargobiṅd.



੨੨. (ਗੁਰੂ ਦੀ ਮਹਿਮਾ, ਸਿੱਖਾਂ ਨੂੰ ਉਪਦੇਸ਼)

੧. ਹੰਸਹੁ ਹੰਸ ਗਿਆਨੁ ਕਰਿ ਦੁਧੈ ਵਿਚਹੁ ਕਢੈ ਪਾਣੀ।
੨. ਕਛਹੁ ਕਛੁ ਧਿਆਨਿ ਧਰਿ ਲਹਰਿ ਨ ਵਿਆਪੈ ਘੁੰਮਣਵਾਣੀ।
੩. ਕੂੰਜਹੁ ਕੂੰਜੁ ਵਖਾਣੀਐ ਸਿਮਰਣੁ ਕਰਿ ਉਡੈ ਅਸਮਾਣੀ।
੪. ਗੁਰਪਰਚੈ ਗੁਰ ਜਾਣੀਐ ਗਿਆਨਿ ਧਿਆਨਿ ਸਿਮਰਣਿ ਗੁਰਬਾਣੀ।
੫. ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖ ਹੋਇ ਸਾਧ ਸੰਗਤਿ ਜਗ ਅੰਦਰਿ ਜਾਣੀ।
੬. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗਰਬੁ ਨਿਵਾਰਿ ਗਰੀਬੀ ਆਣੀ।
੭. ਪੀ ਚਰਣੋਦਕੁ ਅੰਮ੍ਰਿਤ ਵਾਣੀ ॥੨੨॥

22. (Gurū dī mahimā, Sikhān nūn updesh)

1. *Hansoh hans giān(u) kar(i) dudhai vichoh kaḍhai pāṇī.*
2. *Kachhoh kachh(u) dhiān(i) dhar(i) lahar(i) na viāpai ghunmaṇvāṇī.*
3. *Kūnjoh kūnj(u) vakhāṇīai simraṇ(u) kar(i) uḍai asmāṇī.*
4. *Gurparchai gur jāṇīai giān(i) dhiān(i) simraṇ(i) gurbāṇī.*
5. *Gur sikh lai gursikh hoe sādh sangat(i) jag andar(i) jāṇī.*
6. *Pairī pai pākhāk hoe garab(u) nivār(i) garībī āṇī.*
7. *Pī charaṇodak(u) anmrit vāṇī.(22)*

22. Praise of Gurū, Sermon to a Sikh

1. The Gurū is that swan *(Gurmukh)* among the Swans *(Gurmukhs)* who is able to separate the milk (true knowledge) from water (falsehood).
2. Among the tortoises, Gurū Ji is like that tortoise who brings up his Sikhs with concern. Thus they cannot be effected by the whirlpool of *māyā.*
3. The Gurū is a crane like those cranes who are ever engrossed in the well-being of their offsprings (Sikhs) when flying away (in search of food).
4. Let us keep our love with Gurū flourishing. Let us acquire knowledge through reflection on *Gurbāṇī* and meditate on God through *Gurbāṇī.*
5. Adopting the teachings of Gurū, one should become a devoted Sikh and a devout member of the holy congregation *(Sādh Saṅgat).*
6. Adopt the tradition of bowing at others feet to get rid of pride and become humble. Consider oneself low of the lowly.
7. And drink the elixir-like foot-wash of the Gurū that has all the qualities of nectar.(22)

In Essence

This *pauṛī* describes the supremacy of Gurū. Giving examples of swans, tortoise and cranes, Bhāī Sāhib says that Gurū is ever concerned about the well-being of his Sikhs. *Gurbāṇī* says :

Sat(i)gur(u) sikh kī karai pratipāl.
Sewak kau gur(u) sadā daiāl.
Sikh kī Gur(u) durmat(i) mal(u) hirai.
Gur bachanī Har(i) nām(u) uchrai. (*SGGS*, p. 286)

Bhāī Sāhib then suggests that the best way of gaining his favour is to live life according to his teachings.

੨੩. (ਗੁਰੂ ਅਰਜਨ ਜੀ ਦਾ ਜੋਤੀ ਜੋਤਿ)

੧. ਰਹਿੰਦੇ ਗੁਰੁ ਦਰੀਆਉ ਵਿਚਿ ਮੀਨ ਕੁਲੀਨ ਹੇਤੁ ਨਿਰਬਾਣੀ।
੨. ਦਰਸਨੁ ਦੇਖਿ ਪਤੰਗ ਜਿਉ ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ ਸਮਾਣੀ।
੩. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਮਿਰਗ ਜਿਉ ਭੀੜ ਪਈ ਚਿਤਿ ਅਵਰੁ ਨ ਆਣੀ।
੪. ਚਰਣ ਕਵਲ ਮਿਲਿ ਭਵਰ ਜਿਉ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਰੈਣਿ ਵਿਹਾਣੀ।
੫. ਗੁਰ ਉਪਦੇਸ ਨ ਵਿਸਰੈ ਬਾਬੀਹੇ ਜਿਉ ਆਖ ਵਖਾਣੀ।
੬. ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਿ ਜਾਣੀ।
੭. ਗੁਰ ਅਰਜਨ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੨੩॥

23. (Gurū Arjan jī dā jotī jot)

1. Raihṅde gur(u) darīāo vich(i) mīn kulīn het(u) nirbāṇī.
2. Darsan(u) dekh(i) pataṅg jio jotī aṅdar(i) jot(i) samāṇī.
3. Sabad(u) surat(i) liv mirag jio bhīṛ paī chit(i) avar(u) nā āṇī.
4. Charaṇ kaval mil(i) bhavar jio sukh saṅpaṭ vich(i) rāiṇ(i) vihāṇī.
5. Gur updes na visrai bābīhe jio ākh vakhāṇī.
6. Gurmukh sukh phal(u) piram ras(u) sahaj samādh(i) sādh saṅg(i) jāṇī.
7. Gur Arjan viṭoh kurbāṇī.(23)

23. Eternal Mergence of Gurū Arjan Dev Jī

1. For merging his light eternal with the Lord, Gurū Arjan Dev Jī got himself deeply engrossed in the divine and ever stable river-like God, as a fish is involved in the water.
2. Seeing the radiant Lord, the light eternal of Gurū Sāhib merged in it as a moth consumes itself on the flame of lamp.
3. When Gurū Arjan Dev Jī was put through pain and suffering, he entertained no other thought in his mind than oneness of his consciousness with Him, just as a deer remains intoxicated in the sound of *Ghaṅḍā-heṛā* instrument.
4. On the penultimate night of sufferings, Gurū Jī had his consciousness shut in the comforting box-like feet of the Lord just as a bumble-bee entrapped by the sweetness of lotus flower closes itself in its petals.
5. (Did he remain in divine peace and comfort ?) No. He did not forget to continue imparting sermons to his Sikhs.
6. Gurū Arjan, the True *Gurmukh* had always held *Sādh Saṅgat* as most blissful and peaceful where one can achieve equipoise in the love of the Lord.
7. I am sacrifice unto Gurū Arjan who has such amazing deeds to his credit.(23)

In Essence

The martyrdom of Gurū Arjan Dev Jī is unique and unparallel in the world history. Bearing untold hardships on his self, he faltered not the least in his faith. He had his consciousness engrossed in the Super-consciousness and bore all the tyranny with equanimity.

੨੪. (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

੧. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮਿ ਸਤਿਗੁਰ ਆਪੇ ਆਪੁ ਉਪਾਇਆ।
੨. ਗੁਰੁ ਗੋਬਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਜੋਤਿ ਇਕ ਦੁਇ ਨਾਵ ਧਰਾਇਆ।
੩. ਪੁਤੁ ਪਿਅਹੁ ਪਿਉ ਪੁਤ ਤੇ ਵਿਸਮਾਦਹੁ ਵਿਸਮਾਦੁ ਸੁਣਾਇਆ।
੪. ਬਿਰਖਹੁ ਫਲੁ ਫਲੁ ਤੇ ਬਿਰਖੁ ਆਚਰਜਹੁ ਆਚਰਜੁ ਸੁਹਾਇਆ।
੫. ਨਦੀ ਕਿਨਾਰੇ ਆਖੀਅਨਿ ਪੁਛੇ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
੬. ਹਰਨਿ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰੁ ਚੇਲੇ ਮਿਲਿ ਅਲਖੁ ਲਖਾਇਆ।
੭. ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰੂ ਗੁਰ ਭਾਇਆ ॥੨੪॥

24. (Gurū Har(i)gobind)

1. Pārbrahm pūran brahm(i) sat(i)gur āpe āp(u) upāiā.
2. Gur(u) gobind(u) govind(u) gur(u) jot(i) ik due nāv dharāiā.
3. Put(u) piauh pio put te vismādoh vismād(u) suṇāiā.
4. Birkhoh phal(u) phal(u) te birakh(u) ācharjoh āchārj(u) suhāiā.
5. Nadī kināre ākhīan(i) puchhe pārāvār(u) na pāiā.
6. Haran(i) alakh(u) na lakhīai gur(u) chele mil(i) alakh(u) lakhāiā.
7. Har(i) Govind(u) gurū gur(u) bhāiā.(24)

24. Gurū Hargobind

1. The Transcendental Lord produced his own immanent form in the shape of *Satgurū* Gurū Nānak and Gurū Arjan Dev Jī.
2. The same *Satgurū* is Gurū Hargobind and Gurū Hargobind is *Satgurū*. The names are two but the light effulgent in them is one.
3. A son from the father and father from the son was a strange and a wondrous happening.
4. A fruit from the tree and a tree from the fruit became an event of extraordinary nature.
5. A river has two banks. One which is near (to the observer) and the other is far. Banks cannot be fixed (because it depends upon which bank one is standing and looking). So is the case between Gurū Arjan and Gurū Hargobind. They both are each other.
6. No one has been able to explain the inaccessible. However Gurū Hargobind (the disciple) could discern the imperceptible Lord with the help of Gurū, Gurū Arjan Dev Jī.
7. Gurū Hargobind was dear to Gurū (Gurū Arjan Dev).(24)

In Essence

Like all the previous Gurūs who succeeded their predecessors, Gurū Hargobind was no different to Gurū Arjan Dev Jī. The light eternal of Gurū Nānak that had come to Gurū Arjan could be seen in the consciousness of Gurū Hargobind. Here is another example where the light has remained the same but the body has only changed.

੨੫. (ਖਸ਼ਟ ਗੁਰੂ ਵਰਣਨ)

੧. ਨਿਰੰਕਾਰ ਨਾਨਕ ਦੇਉ ਨਿਰੰਕਾਰਿ ਆਕਾਰ ਬਣਾਇਆ।
੨. ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਗੰਗਹੁ ਜਾਣੁ ਤਰੰਗ ਉਠਾਇਆ।
੩. ਅਮਰਦਾਸੁ ਗੁਰੁ ਅੰਗਦਹੁ ਜੋਤਿ ਸਰੂਪ ਚਲਤੁ ਵਰਤਾਇਆ।
੪. ਗੁਰੂ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਅਨਹਦ ਨਾਦਹੁ ਸਬਦੁ ਸੁਣਾਇਆ।
੫. ਰਾਮਦਾਸਹੁ ਅਰਜਨੁ ਗੁਰੂ ਦਰਸਨੁ ਦਰਪਨਿ ਵਿਚਿ ਦਿਖਾਇਆ।
੬. ਹਰਿ ਗੋਬਿੰਦ ਗੁਰ ਅਰਜਨਹੁ ਗੁਰੂ ਗੋਬਿੰਦ ਨਾਉਂ ਸਦਵਾਇਆ।
੭. ਗੁਰਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਪਰਗਟੀ ਆਇਆ।
੮. ਪੈਰੀ ਪਾਇ ਸਭ ਜਗਤੁ ਤਰਾਇਆ॥੨੫॥੨੪॥

25. (Khashṭ Gurū Varṇan)

1. Niraṅkār Nānak Deu niraṅkār(i) ākār baṇāiā.
2. Gur(u) Aṅgad(u) gur(u) aṅg te gaṅgoh jāṇ(u) taraṅg uṭhāiā.
3. Amardās(u) gur(u) Aṅgdauh jot(i) sarūp chalat(u) vartāiā.
4. Gurū Amrauh gur(u) Rāmdās(u) anhad nādoh sabad(u) suṇāiā.
5. Rāmdāsauh Arjan(u) gurū darsan(u) darpan(i) vich(i) dikhāiā.
6. Har(i) Gobiṅd gur Arjanoh Gurū Gobiṅd nāuṅ sadvāiā.
7. Gurmūrat(i) gur sabad(u) hai sādh saṅgat(i) vich(i) pargaṭī āiā.
8. Pairī pāe sabh jagat(u) tarāiā.(25.24)

25. A Vision of the Six Gurūs

1. Gurū Nānak is formless. The *(Nirankār)* Formless Lord Himself has created him in His own form.
2. Gurū Angad emerged out of the body of Gurū Nānak just as a wave emerges on the water surface of a river.
3. The divine flame of Gurū Angad got transferred into Gurū Amar Dās and this miracle of transference of divine light was seen by one and all.
4. From Gurū Amar Dās came into being Gurū Rām Dās. It was like producing sound of Word *(Shabad)* from unstruck mystic sound.
5. From Gurū Rām Dās, the radiance of Gurūship merged into Gurū Arjan. This was like seeing image in the mirror.
6. From Gurū Arjan, it came to Gurū Hargobind who was called Gurū as well as Gobind (another name of God).
7. In fact the image of the Gurū is *Shabad* (Word) of the Gurū that remains conspicuous amidst *Sādh Sangat* (Holy Congregation).
8. And thus the Gurūs had the whole world emancipated through humility; making them shed pride.(25.24)

In Essence

The *paurī* traces the evolution of Gurūship from Gurū Nānak Dev Ji to his sixth successor–Gurū Hargobind Sāhib. Each and every successor of Gurū Nānak's divine light had the same radiance in them. The light was the same but the outer form i.e. the body was different.

The doctrine of Gurū Nānak Dev Ji was meticulously followed by all his successors. Meditation on Lord's name, acquiring humility and giving up ego, attending *Sādh Sangat* and living in His will are the hallmarks of Gurū Nānak Dev's philosophy that all his successors guarded diligently.

ਵਾਰ 25

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਖਸ਼ਟਮ ਗੁਰ ਮੰਗਲਾਚਰਣ)

੧. ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
੨. ਏਕੰਕਾਰੁ ਅਕਾਰ ਕਰਿ ਗੁਰੁ ਗੋਬਿੰਦੁ ਨਾਉ ਸਦਵਾਇਆ।
੩. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਨਿਰਗੁਣ ਸਰਗੁਣ ਅਲਖੁ ਲਖਾਇਆ।
੪. ਸਾਧ ਸੰਗਤਿ ਆਰਾਧਿਆ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਅਛਲੁ ਛਲਾਇਆ।
੫. ਓਅੰਕਾਰ ਅਕਾਰ ਕਰਿ ਇਕ ਕਵਾਉ ਪਸਾਉ ਪਸਾਇਆ।
੬. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡੁ ਕਰੋੜਿ ਸਮਾਇਆ।
੭. ਸਾਧ ਜਨਾ ਗੁਰ ਚਰਨ ਧਿਆਇਆ ॥੧॥

1. (Khashṭam Gur Maṅglācharaṇ)

1. Ād(i) purkh ādes(u) kar(i) ād(i) purkh ādes(u) karāiā.
2. Ekaṅkār(u) akār kar(i) gur(u) Gobiṅd(u) nāu sadvāiā.
3. Pārbrahm(u) pūran Brahm(u) nirguṇ sarguṇ alakh(u) lakhāiā.
4. Sādh saṅgat(i) ārādhiā bhagat(i) vachhal(u) hoe achhal(u) chhalaiā.
5. Oaṅkār akār kar(i) ik kavāo pasāo pasāiā.
6. Rom rom vich(i) rakhion(u) kar(i) brahmaṇḍ(u) karoṛ(i) samāiā.
7. Sādh janā gur charan dhiāiā.(1)

1. Invocation – The Sixth Gurū

1. The Gurū bowed before the Primordial Lord and He in turn made the whole world bow before him (Gurū).*
2. The Formless manifested Himself in physical form and called Himself Gurū Hargobiṅd.
3. The Transcendental Lord took up His Immanent form and thus the Indescribable Lord made Himself known.
4. And what was the need for it ? The *Sādh Saṅgat* (Holy Congregation) had prayed and therefore despite being Undeceivable, had Himself tricked for the love of His devotees.
5. He, the *Oaṅkār*, uttered one Word and the whole expanse was created.
6. So much so that He has millions of universes in each trichome of His body.
7. (Who gets to know this mystery ?) Those who have worshipped the holy feet of the Lord in the company of saintly people.(1)

In Essence

It is an invocatory *pauṛī* where Bhāī Sāhib has brought out how the first Gurū (Gurū Nānak Dev Jī) bowed at the feet of the Lord who then blessed him to have the same done by the whole world. All the prophets and gods who had come to this world for deliverance of mankind had themselves worshipped and not the God. None propagated and preached that worship of the Supreme Lord was the door to salvation.

From Gurū Nānak through Gurū Hargobiṅd Sāhib, loving worship of One Transcendental Lord was preached. Gurū persons themselves were ever engrossed in His meditation beside teaching the same to their Sikhs.

* *Faridā je tū merā hoe raheh, sabh(u) jag(u) terā hoe.* (*SGGS*, p. 1382)

੨. (ਗੁਰਮੁਖ ਮਾਰਗ)

੧. ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਪੈਰੁ ਧਰਿ ਦਹਿਦਿਸਿ ਬਾਰਹ ਵਾਟ ਨ ਧਾਇਆ।
੨. ਗੁਰ ਮੂਰਤਿ ਗੁਰ ਧਿਆਨ ਧਰਿ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ।
੩. ਸਬਦ ਸੁਰਤਿ ਉਪਦੇਸੁ ਲਿਵ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਧਿਆਨੁ ਜਣਾਇਆ।
੪. ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਚਰਣ ਕਵਲ ਚਰਣੋਦਕੁ ਪਿਆਇਆ।
੫. ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਚਿਤੁ ਕਰਿ ਸੁਖ ਸੰਪਟ ਵਿਚਿ ਨਿਜ ਘਰੁ ਛਾਇਆ।
੬. ਪਰ ਤਨ ਪਰ ਧਨ ਪਰਹਰੇ ਪਾਰਸ ਪਰਸਿ ਅਪਰਸੁ ਰਹਾਇਆ।
੭. ਸਾਧ ਅਸਾਧਿ ਸਾਧ ਸੰਗਿ ਆਇਆ॥੨॥

2. (Gurmukh Mārg)

1. Gurmukh(i) mārag(i) pair(u) dhar(i) daihdis(i) bārah vāṭ na dhāiā.
2. Gur mūrat(i) gur dhiān dhar(i) ghaṭ(i) ghaṭ(i) pūran brahm(u) dikhāiā.
3. Sabad surat(i) updes(u) liv pārbrahm gur dhiān(u) jaṇāiā.
4. Silā alūṇī chaṭaṇī charaṇ kaval charṇodak(u) piāiā.
5. Gurmat(i) nihchal(u) chit(u) kar(i) sukh sanpaṭ vich(i) nij ghar(u) chhāiā.
6. Par tan par dhan parhare pāras paras(i) apars(u) rahāiā.
7. Sādh asādh(i) sādh sang(i) āiā.(2)

2. Pathway of *Gurmukhs*

1. He who took up the path of Gurū-oriented *(Gurmukh)* does not wander in ten directions nor get himself into twelve other cults or paths of *Yogīs.*
2. Reflecting deeply on the form of Gurū *(Shabad)* they see the presence of the Lord in every living being.
3. The awareness of Gurū's *Shabad* (Word) and engrossment in his sermon has revealed the knowledge of the Lord to him.
4. He who took up licking the tasteless stone slab tasted the nectar-like foot-wash of the Gurū's feet, and made other drink the ṣame.
5. By Gurū's wisdom, he has become stable of mind in the comfort of box-like self.
6. Having touched the philosopher's stone-like feet of the Gurū, he had become pure.
7. Because by coming to *Sādh Saṅgat* (Holy Congregation), he has achieved control over the air-like uncontrolled mind.(2)

In Essence

By reflecting on the Lord, *Gurmukhs* realise that He resides in all. Gurū's sermons and knowledge enable them to see the truth and they remain in the obedience and service of the Gurū. *Sādh Saṅgat* is their strength and they bring others to surrender before Gurū and obtain the blessed elixir. *Gurmukhs* however are free from all worldly desires. Having received the touch of Gurū who is like *pāras,* they have become invaluable themselves and do not hold any desire for others' wealth. In the company of Gurū and *Sādh Saṅgat,* their state is as described in the following lines of *Gurbāṇī* :

Kat jāīai re ghar lāgo raṅg(u).
Merā chit(u) na chalai man(u) bhaio paṅg(u)

(*SGGS,* p. 1195)

੩. (ਗੁਰਮੁਖਾਂ ਦੀ ਬਿਧੀ)

੧. ਜਿਉ ਵੜ ਬੀਉ ਸਜੀਉ ਹੋਇ ਕਰਿ ਵਿਸਥਾਰੁ ਬਿਰਖੁ ਉਪਜਾਇਆ।
੨. ਬਿਰਖਹੁ ਹੋਇ ਸਹਸ ਫਲ ਫਲ ਫਲ ਵਿਚ ਬਹੁ ਬੀਅ ਸਮਾਇਆ।
੩. ਦੁਤੀਆ ਚੰਦੁ ਅਗਾਸ ਜਿਉ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
੪. ਤਾਰੇ ਮੰਡਲ ਸੰਤ ਜਨ ਧਰਮ ਸਾਲ ਸਚਖੰਡ ਵਸਾਇਆ।
੫. ਪੈਰੀ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਆਪੁ ਗਵਾਇ ਨ ਆਪੁ ਜਣਾਇਆ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਧ੍ਰੂ ਜਿਵੈ ਨਿਹਚਲ ਵਾਸ ਅਗਾਸ ਚੜ੍ਹਾਇਆ।
੭. ਸਭ ਤਾਰੇ ਚਉਫੇਰਿ ਫਿਰਾਇਆ ॥੩॥

3. (Gurmukhāṅ dī bidhī)

1. Jiu vaṛ bīu sajīu hoe kar(i) visthār(u) birakh(u) upjāiā.
2. Birkhoh hoe sahas phal phal phal vich bahu bīa samāiā.
3. Dutīā chaṅd(u) agās jiu ād(i) purakh ādes(u) karāiā.
4. Tāre maṅḍal saṅt jan dharm sāl sachkhaṅḍ vasāiā.
5. Pairī pai pākhāk(u) hoe āp(u) gavāe na āp(u) jaṇāiā.
6. Gurmukh(i) sukh phal(u) dhrū jivai nihchal vās agās chaṛhāiā.
7. Sabh tāre chaupher(i) phirāiā.(3)

3. The Ways of *Gurmukhs*

1. Just as a seed of Banyan tree sprouts and grows into a tree of large spread,
2. That tree bear thousands of fruits and each fruit is filled with many seeds. (Similarly one *Gurmukh* can make many others like him).
3. Like the Moon on the second day of waxing, the Primal Authority make all salute Him.
4. Saints inhabit in *Dharamsāl* is the Realm of Truth, just as the stars shine in the sky.
5. They bow at the feet in humility. They give up their ego and never have themselves counted as significant.
6. The *Gurmukhs* acquire a stable place in the sky-like Realm of Truth just as Lord's devotee Dhrū has a stable place in the sky.
7. All the stars circumambulate the *Gurmukhs* (as is done in case of Dhrū).(3)

In Essence

Gurū-oriented persons are like a small seed of a Banyan tree that has the capability of producing countless fruits and each fruit has many seeds. Just as stars adorn the sky, so do the *Gurmukhs* the *Sādh Saṅgat* which is the Realm of Truth. *Gurmukhs* acquire a stable and permanent place in the realm of the Absolute just as Dhrū the supreme devotee has in the sky. Others circumambulate the *Gurmukhs* just as the stars do in the case of Dhrū (Pole Star).

Gurmukhs acquire an immortal and unshakable place in the court of the Lord. *Gurbāṇī* says :

> *Amrā pad(u) pāiā āp(u) gavāiā virlā giān vīchārī.*
> *Nānak bhagat(i) sohan(i) dar(i) sāchai sāche ke vāpārī.*
> (*SGGS*, p. 688)
>
> A rare person who loses his self achieve eternal place. Such persons are His ardent devotees and they ever trade in His most valuable commodity *Nām*.

੪. (ਭਗਤ ਨਾਮਦੇਵ)

੧. ਨਾਮਾ ਛੀਬਾ ਆਖੀਐ ਗੁਰਮੁਖਿ ਭਾਇ ਭਗਤਿ ਲਿਵਲਾਈ।
੨. ਖਤ੍ਰੀ ਬ੍ਰਹਮਣ ਦੇਹੁਰੈ ਉਤਮ ਜਾਤਿ ਕਰਨਿ ਵਡਿਆਈ।
੩. ਨਾਮਾ ਪਕੜਿ ਉਠਾਲਿਆ ਬਹਿ ਪਿਛਵਾੜੈ ਹਰਿ ਗੁਣ ਗਾਈ।
੪. ਭਗਤ ਵਛਲ ਆਖਾਇਦਾ ਫੇਰਿ ਦੇਹੁਰਾ ਪੈਜਿ ਰਖਾਈ।
੫. ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਿਆ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ।
੬. ਉਤਮੁ ਪਦਵੀ ਨੀਚ ਜਾਤਿ ਚਾਰੇ ਵਰਣ ਪਏ ਪਗ ਆਈ।
੭. ਜਿਉ ਨੀਵਾਣਿ ਨੀਰੁ ਚਲਿ ਜਾਈ ॥੪॥

4. (Bhagat Nāmdev)

1. Nāmā chhībā ākhīai gurmukh(i) bhāe bhagat(i) livlāī.
2. Khatrī brahmaṇ dehurai utam jāt(i) karan(i) vaḍiāī.
3. Nāmā pakaṛ(i) uṭhāliā baih pichhvāṛai har(i) guṇ gāī.
4. Bhagat vachhal akhāedā pher(i) dehurā paij(i) rakhāī.
5. Dargah māṇ(u) nimāṇiā sādh saṅgat(i) sat(i)gur sarṇāī.
6. Utam(u) padvī nīch jāt(i) chāre varaṇ pae pag āī.
7. Jiu nīvāṇ(i) nīr(u) chal(i) jāī.(4)

4. Nām Dev – The Devotee

1. Nāmdev, a calico-printer, devotee attached himself with the Lord in loving devotion and appeared as *Gurmukh* before the world.
2. In the temple, high caste *Kshatriyās* and *Brāhmins* were performing prayers, and worshipping their idols.
3. Because of his low caste, they ousted Nāmdev from the temple. He went to the rear courtyard of the temple and started singing praises of the Almighty.
4. The Lord who is a known lover of his devotees turned the doors of the temple to bring the idols in front of Nāmdev and thus saved the honour of His devotee.
5. Those who are in the refuge of *Satgurū Jī* in *Sādh Saṅgat* are honoured in His court.
6. *Brāhmins* and *Kshatriyās* belonging to high castes and other people of low castes came and fell at Nāmdev's feet.
7. Just as water always flows to lower spots.(4)

In Essence

In this episode from the life of Bhagat Nāmdev Jī, Bhāī Sāhib is reminding us the teachings of Gurū Nānak Dev Jī that God is not enamoured by the high caste, nor feel hatred towards low. Such devotion and worship is always rewarded by Him when He establishes the respect of His devotee among the proud, egoists and spurious devotees. There is a beautiful hymn in *Srī Gurū Granth Sāhib* on this theme.

Hast khelat tere dehure āiā.
Bhagat(i) karat Nāmā pakar(i) uṭhāiā.
Hīnaṛi jāt merī jādim rāiā.
Chhīpe ke janam(i) kāhe kau āiā.

(*SGGS*, p. 1164)

The above lines from *Srī Gurū Granth Sāhib* describe the episode covered in the above *pauṛī.*

੫. (ਭਗਤਾਂ ਦੀ ਜਾਤ ਨਹੀਂ)

੧. ਅਸੁਰ ਭਭੀਖਣੁ ਭਗਤੁ ਹੈ ਬਿਦਰੁ ਧ੍ਰੂ ਵਿਖਲੀ ਸਰਣਾਈ।
੨. ਧੰਨਾ ਜਟੁ ਵਖਾਣੀਐ ਸਧਨਾ ਜਾਤਿ ਅਜਾਤਿ ਕਸਾਈ।
੩. ਭਗਤੁ ਕਬੀਰ ਜੁਲਾਹੜਾ ਨਾਮਾ ਛੀਂਬਾ ਹਰਿ ਗੁਣ ਗਾਈ।
੪. ਕੁਲਿ ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਹੈ ਸੈਣੁ ਸਨਾਤੀ ਅੰਦਰਿ ਨਾਈ।
੫. ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਅੰਤਿ ਮਿਲੈ ਆਪਣੇ ਕੁਲ ਜਾਈ।
੬. ਕਿਸਨੁ ਜਸੋਧਾਂ ਪਾਲਿਆ ਵਾਸਦੇਵ ਕੁਲ ਕਵਲ ਸਦਾਈ।
੭. ਘਿਅ ਭਾਂਡਾ ਨ ਵੀਚਾਰੀਐ ਭਗਤਾ ਜਾਤਿ ਸਨਾਤਿ ਨ ਕਾਈ।
੮. ਚਰਣ ਕਵਲ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੫॥

5. (Bhagtāṅ dī jāt nahīṅ)

1. Asur Bhabhīkhaṇ(u) bhagat(u) hai bidar(u) Dhrū vikhlī sarṇāī.
2. Dhaṅnā jaṭ(u) vakhāṇīai Sadhnā jāt(i) ajāt(i) kasāī.
3. Bhagat(u) Kabīr julāhaṛā Nāmā chhīṅbā Har(i) guṇ gāī.
4. Kul(i) Ravidās(u) chamār(u) hai Saiṇ(u) sanātī aṅdar(i) nāī.
5. Koil pālai kāvaṇī aṅt(i) milai āpṇe kul jāī.
6. Kisan(u) jasodhāṅ pāliā Vāsdev kul kaval sadāī.
7. Ghi-a bhāṅḍā na vīchārīai bhagtā jāt(i) sanāt(i) na kāī.
8. Charaṇ kaval sat(i)gur sarṇāī.(5)

5. Devotees are Casteless

1. Bhabhīkhaṇ was a demon. *Bhagat* Bidar who was son of a maid-servant, Dhrū and a prostitute came to His refuge.
2. Dhaṅnā *Bhagat* was a peasant *(jaṭṭ)*, Sadhnā was a butcher and considered of low caste.
3. *Bhagat* Kabīr being a weaver and Nāmdev a calico-printer, sang praises of Almighty.
4. Ravidās was a cobbler and Sain being a barber belonged to low caste.
5. The female crow brings up offsprings of cuckoo, who ultimately join their own creed hearing the voice of their own species.
6. Yashodhā, the milkmaid reared Krishnā for twelve years, yet he was called the lotus flower of Vasudev's family ultimately.
7. Just as the pot containing clarified butter *(ghee)* is not of significance, similarly the high and low castes of *Bhagats* do not matter while in pursuit of the self and Lord.
8. Taking shelter in Gurū's lotus-feet is a highly profitable decision.(5)

In Essence

God is unconcerned about the caste, creed of His devotees. He loves those who obey His command, sing His praises and love His creation. Gurū is one single force that unites a devotee with the Lord. The fact that the majority of *Bhagats* belonged to the much hated section of society prove that God is oblivious of the caste, family lineage and profession that one persues for earning one's livelihood. *Gurbāṇī* says :

Agai jāt(i) na jor(u) hai, agai jīo nave.
Jin(i) kī lekhai pat(i) pavai change seī ke-e.

(*SGGS*, p. 469)

੬. (ਨੀਚ ਥਾਉਂ ਉੱਤਮ ਵਸਤਾਂ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਡੇਮੂ ਖਖਰਿ ਮਿਸਰੀ ਮਖੀ ਮੇਲੁ ਮਖੀਰੁ ਉਪਾਇਆ।
੨. ਪਾਟ ਪਟੰਬਰ ਕੀੜਅਹੁ ਕੁਟਿ ਕੁਟਿ ਸਣੁ ਕਿਰਤਾਸੁ ਬਣਾਇਆ।
੩. ਮਲਮਲ ਹੋਇ ਵੜੇਵਿਅਹੁ ਚਿਕੜਿ ਕਵਲੁ ਭਵਰੁ ਲੋਭਾਇਆ।
੪. ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਪਥਰੁ ਹੀਰੇ ਮਾਣਕ ਛਾਇਆ।
੫. ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਨਾਉ ਭਗਉਤੀ ਲੋਹੁ ਘੜਾਇਆ।
੬. ਮੁਸਕੁ ਬਿਲੀਅਹੁ ਮੇਦ ਕਰਿ ਮਜਲਸ ਅੰਦਰਿ ਨਹ ਮਹਕਾਇਆ।
੭. ਨੀਚ ਜੋਨਿ ਉਤਮੁ ਫਲੁ ਪਾਇਆ ॥੬॥

6. (Nīch thāoṅ uttam vastāṅ de drishṭāṅt)

1. Ḍehmū khakhar(i) misrī makhī mel(u) makhīr(u) upāiā.
2. Pāṭ paṭaṅbar kīṛauh kuṭ(i) kuṭ(i) saṇ(u) kirtās(u) baṇāiā.
3. Malmal hoe vaṛevioh chikaṛ(i) kaval(u) bhavar(u) lobhāiā.
4. Jio maṇ(i) kāle sap sir(i) pathar(u) hīre māṇak chhāiā.
5. Jāṇ(u) kathūrī mirag tan(i) nāu bhagautī loh(u) ghaṛāiā.
6. Musak(u) bilīoh med kar(i) majlas aṅdar(i) nah mahkāiā.
7. Nīch jon(i) utam(u) phal(u) pāiā.(6)

6. Paradigm of Superior Things from Disliked Places

1. One can find crystal of sugar in the nest of wasps and honey in the bee-hives.
2. Silk clothes are made of silk yarn that is produced by silk worms. Paper is prepared from hemp that is beaten into pulp.
3. Muslin cloth is weaved from cotton thread produced from cotton seeds. Mud produces lotus flower that attracts black bee.
4. A precious gem is found in the hood of a black snake while diamonds and rubies are found among the stones.
5. Musk is found in the naval of the deer, while a sword is made from ordinary iron strip.
6. The marrow of a cat gives an aromatic substance *(Mushak Billī)* that spreads much fragrance in assemblies.
7. Similarly, the *Bhagats*, though belonging to lower castes reached spiritual heights through their loving worship, that they are found mentioned in religious tomes even today and will remain so till eternity.(6)

In Essence

Wasps and bees are much hated insects for their venomous stings that cause much discomfort and pain, yet both are blessed with some goodness also. Cotton seed produces cotton and with its thread, one makes fine muslin cloth. Similarly, taking other examples of iron, stones, cat etc. Bhāī Sāhib has conveyed that even the worst of characteristics or looks do have some elements of goodness in them.

Bhagats may have come from much despicable background, yet they had the goodness of loving worship of the Lord to reach high spiritual state and obtain divine fruit of peace and comfort. *Gurbāṇī* has covered this subject very appropriately in the following hymn :

Gobiṅd Gobiṅd Gobiṅd saṅg(i) Nāmdeo man(u) līṇā.

(*SGGS*, p. 487)

੭. (ਰਾਜਾ ਬਲਿ ਦਾ ਪ੍ਰਸੰਗ)

੧. ਬਲਿ ਪੋਤਾ ਪ੍ਰਹਿਲਾਦ ਦਾ ਇੰਦਰ ਪੁਰੀ ਦਾ ਇਛ ਇਛੰਦਾ।
੨. ਕਰਿ ਸੰਪੂਰਣੁ ਜਗੁ ਸਉ ਇਕੁ ਇਕੋਤਰੁ ਜਗੁ ਕਰੰਦਾ।
੩. ਬਾਵਨ ਰੂਪੀ ਆਇਕੈ ਗਰਬੁ ਨਿਵਾਰੁ ਭਗਤ ਉਧਰੰਦਾ।
੪. ਇੰਦ੍ਰਾਸਣ ਨੋ ਪਰਹਰੈ ਜਾਇ ਪਾਤਾਲਿ ਸੁ ਹੁਕਮੀ ਬੰਦਾ।
੫. ਬਲਿ ਛਲਿ ਆਪੁ ਛਲਾਇਓਨੁ ਦਰਵਾਜੇ ਦਰਵਾਨ ਹੋਵੰਦਾ।
੬. ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਲੈ ਸਿਪ ਜਿਉ ਮੋਤੀ ਚੁੰਭੀ ਮਾਰਿ ਸੁਹੰਦਾ।
੭. ਹੀਰੇ ਹੀਰਾ ਬੇਧਿ ਮਿਲੰਦਾ॥੭॥

7. (Rājā Bal(i) dā prasaṅg)

1. Bal(i) potā prahlād dā iṅdar purī dā ichh ichhaṅdā.
2. Kar(i) saṅpūraṇ(u) jag(u) sau ik(u) ikotar(u) jag(u) karaṅdā.
3. Bāvan rūpī āekai garab(u) nivār(u) bhagat udhraṅdā.
4. Iṅdrāsaṇ no parharai jāe pātāl(i) su hukmī baṅdā.
5. Bal(i) chhal(i) āp(u) chhalāeon(u) darvāje darvān hovaṅdā.
6. Svāṅt(i) būṅd lai sip jio motī chuṅbhī mār(i) suhaṅdā.
7. Hīre hīrā bedh(i) milaṅdā.(7)

7. Context of Rājā Bal

1. Rājā Bal, son of Virochan and grandson of Prehlād had a deep desire to rule Iṅdrapurī (Heaven).
2. He had completed one hundred *yags* for the propitiation of gods and was in the process of performing another *Yag*.
3. Almighty Creator came in the form of a dwarf to allay his ego and liberated him.
4. Giving up his desire of ruling Iṅdrapurī, he became an obedient servant and went to the nether region *(Patāl Purī)*.
5. In the process of tricking Rājā Bal, the Lord had Himself tricked where upon He had to stay as watchman in the court of Rājā Bal.
6. Just as an oyster shell receives *Swātī* drop of rain and dives to the bottom of the sea to turn it into an invaluable pearl.
7. Similarly, diamond-like mind of Rājā Bal, was pierced by another diamond to become one with it.(7)

In Essence

Some very deep meaning lessons seem to have been revealed by Bhāī Sāhib in this *pauṛī*. Rājā Bal's desire for Iṅdrapurī implies total command over all pleasures of life and that sure would make one egoistic. God in His clemency had better designs for Rājā Bal than giving him the kingdom of Iṅdrapurī. Thus He proved His point by measuring all the three worlds in just two and a half step thereby implying that the merit of humility is even bigger than the reign of the three worlds.

When Rājā Bal lay prostate in order to give foothold to the God incarnate, he had been humbled and that took all his ego away.

੮. (ਕੀੜੀ)

੧. ਨੀਚਹੁ ਨੀਚ ਸਦਾਵਣਾ ਕੀੜੀ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ।
੨. ਗੁਰਮੁਖਿ ਮਾਰਗ ਚਲਣਾ ਇਕਤੁ ਖਡੁ ਸਹੰਸ ਸਮਾਏ।
੩. ਘਿਅ ਸਕਰ ਦੀ ਵਾਸ ਲੈ ਜਿਥੈ ਧਰੀ ਤਿਥੈ ਚਲਿ ਜਾਏ।
੪. ਡੁਲੈ ਖੰਡੁ ਜੁ ਰੇਤ ਵਿਚਿ ਖੰਡੂ ਦਾਣਾ ਚੁਣਿ ਚੁਣਿ ਖਾਏ।
੫. ਭ੍ਰਿੰਗੀ ਦੇ ਭੈ ਜਾਇ ਮਰਿ ਹੋਵੈ ਭ੍ਰਿੰਗੀ ਮਾਰਿ ਜੀਵਾਏ।
੬. ਅੰਡਾ ਕੱਛੂ ਕੂੰਜ ਦਾ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ।
੭. ਗੁਰਮੁਖਿ ਗੁਰੁ ਸਿਖੁ ਸੁਖ ਫਲ ਪਾਏ॥੮॥

8. (Kīṛī)

1. Nīchoh nīch sadāvaṇā kīṛī hoe na āp(u) gaṇāe.
2. Gurmukh(i) mārag chalṇā ikat(u) khaḍḍ(u) sahaṅs samāe.
3. Ghi-a sakar dī vās lai jithai dharī tithai chal(i) jāe.
4. Ḍulai khaṅḍ(u) ju ret vich(i) khaṅḍū dāṇā chuṇ(i) chuṇ(i) khāe.
5. Bhriṅgī de bhai jāe mar(i) hovai bhriṅgī mār(i) jīvāe.
6. Aṅḍā kachchhū kūṅj dā āsā vich(i) nirās(u) valāe.
7. Gurmukh(i) gur(u) sikh(u) sukh phal pāe.(8)

8. Ant

1. Ant projects itself as lowliest of the low. Being small in size, it has no reason to boast or have itself counted.
2. Just as all ants follow their leader and thousands of them live in small burrow, so should we tread the path of *Gurmukhs* and learn to live in love with each other.
3. Smelling the aroma of *ghee* and sugar they reach wherever these are stored. So should a Sikh reach the abode of *Sādh Saṅgat* wherever it assembles.
4. If sugar gets spilled in the sand the ant will pick its crystals and eat it. So should Gurū's Sikhs pick up all the virtues.
5. Dying of fear of Bhriṅgī, the ant itself becomes that Bhriṅgī (Similarly *Gurmukhs* kill a seeker's worldly instincts and have him following the path of Lord's worship).
6. Just as the infants of a turtle and a crane remain detached from hope.
7. Following the teachings of the Gurū, *Gurmukhs* acquire divine peace and pleasure.(8)

In Essence

This *pauṛī* brings our attention towards two particular lines from *Srī Gurū Granth Sāhib*, which are as under :

Har(i) hai khāṅḍ(u) ret(u) maih bikharī,
hāthī chunī na jāeī.
Kaih Kabīr gur bhalī bujhāī, kīṭī hoe kai khāe.
(*SGGS*, p. 1377)

Ant has been taken as a symbol of humility. Because of this trait, an ant can pick crystals of sugar from sand and enjoy its sweetness. No one else can do so.

Such are the traits of *Gurmukhs*. Whereas they themselves are free of all vices, they help other seekers become free of their worldly attractions.

੯. (ਨਿੱਕੇ ਹੋਣ ਪੁਰ ਲੋਕ ਪ੍ਰਸਿੱਧ ਪ੍ਰਸੰਗ)

੧. ਸੂਰਜ ਪਾਸਿ ਬਿਆਸੁ ਜਾਇ ਹੋਇ ਭੁਣਹਣਾ ਕੰਨਿ ਸਮਾਣਾ।
੨. ਪੜਿ ਵਿਦਿਆ ਘਰਿ ਆਇਆ ਗੁਰਮੁਖਿ ਬਾਲਮੀਕ ਮਨਿ ਭਾਣਾ।
੩. ਆਦਿ ਬਿਆਸ ਵਖਾਣੀਐ ਕਥਿ ਕਥਿ ਸਾਸਤ੍ਰ ਵੇਦ ਪੁਰਾਣਾ।
੪. ਨਾਰਦ ਮੁਨਿ ਉਪਦੇਸਿਆ ਭਗਤਿ ਭਾਗਵਤੁ ਪੜ੍ਹਿ ਪਤੀਆਣਾ।
੫. ਚਉਦਹ ਵਿਦਿਆ ਸੋਧਿਕੈ ਪਰਉਪਕਾਰੁ ਅਚਾਰੁ ਸੁਖਾਣਾ।
੬. ਪਰਉਪਕਾਰੀ ਸਾਧ ਸੰਗੁ ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਵਖਾਣਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਤਿ ਪਰਵਾਣਾ॥੯॥

9. (Nikke hoṇ pur lok prasiddh prasaṅg)

1. Sūraj pās(i) Biās(u) jāe hoe bhuṇhaṇā kaṅn(i) samāṇā.
2. Paṛ(i) vidiā ghar(i) āiā gurmukh(i) Bālmīk man(i) bhāṇā.
3. Ād(i) biās vakhāṇīai kath(i) kath(i) sāstra ved purāṇā.
4 Nārad mun(i) updesiā bhagat(i) bhāgvat(u) paṛh(i) patiāṇā.
5. Chaudah vidiā sodh(i)kai parupkār(u) achār(u) sukhāṇā.
6. Parupkārī sādh saṅg(u) patit udhāraṇ(u) birad(u) vakhāṇā.
7. Gurmukh(i) sukh phal(u) pat(i) parvāṇā.(9)

9. Famous Context on Becoming Humble

1. Sage Vyās went to the Sun and becoming a small insect entered into the ear of one of his horse. (Becoming humble, he took refuge to acquire knowledge from some learned person).
2. Bālmīk too became humble and Gurū-oriented *(Gurmukh)* and returned home after acquiring much knowledge.
3. Sage Vyās laboured himself on study of *Vedās*, *Shāstras* and *Purāṇas* and yet remained without peace of mind.
4. Sage Nārad advised him to read *Bhāgvat* with devotion. This study provided him much desired peace.
5. Acquiring mastery over fourteen different types of learnings, he ultimately felt happy doing good deeds.
6. *Sādh Saṅgat* is philanthropic in attitude. To help apostate achieve salvation is said to be its religious duty.
7. The *Gurmukhs* have achieved the divine peace and comfort. All their efforts have been accepted in the divine court.(9)

In Essence

The theme of humility continues in this *pauṛī* as well. Worldly knowledge acquired through hardwork makes a person arrogant and bereft of peace of mind even if acquired by becoming lowly. For peace; one has to learn to be good, do good and obey Lord's command. *Sādh Saṅgat* is one institution that is sure to free one from the shackles of ego and pride. This is where *Gurmukhs* had achieved divine peace.

Gurbāṇī says :

Kar(i) kirpā jis kai hirdai garībī basāvai.
Nānak īhā mukt(u) āgai sukh(u) pāvai.

(*SGGS*, p. 278)

Man tūṇ mat māṇ(u) karaih je hau kichh(u) jāṇdā,
Gurmukh(i) nimāṇā hoh(u). (*SGGS*, p. 441)

੧੦. (ਸੁਕਦੇਵ)

੧. ਬਾਰਹ ਵਰੇ ਗਰਭਾਸਿ ਵਸਿ ਜੰਮਦੇ ਹੀ ਸੁਕਿ ਲਈ ਉਦਾਸੀ।
੨. ਮਾਇਆ ਵਿਚਿ ਅਤੀਤ ਹੋਇ ਮਨ ਹਠ ਬੁਧਿ ਨ ਬੰਦਿ ਖਲਾਸੀ।
੩. ਪਿਤਾ ਬਿਆਸ ਪਰਬੋਧਿਆ ਗੁਰ ਕਰਿ ਜਨਕ ਸਹਜ ਅਭਿਆਸੀ।
੪. ਤਜਿ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਲਈ ਸਿਰ ਧਰਿ ਜੂਠਿ ਮਿਲੀ ਸਾਬਾਸੀ।
੫. ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਗਰਬਿ ਨਿਵਾਰਿ ਜਗਤਿ ਗੁਰਦਾਸੀ।
੬. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜ ਨਿਵਾਸੀ॥੧੦॥

10. (Sukdev)

1. Bārah vare garbhās(i) vas(i) jaṅmde hī suk(i) laī udāsī.
2. Māiā vich(i) atīt hoe man haṭh budh(i) na baṅd(i) khalāsī.
3. Pitā biās parbodhiā gur kar(i) janak sahaj abhiāsī.
4. Taj(i) durmat(i) gurmat(i) laī sir dhar(i) jūṭh(i) milī sābāsī.
5. Gur updes(u) aves(u) kar(i) garab(i) nivār(i) jagat(i) gurdāsī.
6. Pairī pai pākhāk hoe gurmat(i) bhāu bhagat(i) pargāsī.
7. Gurmukh(i) sukh phal sahaj nivāsī.(10)

10. Sukdev

1. After remaining in his mother's womb for twelve years, Sukdev took birth and became a mendicant.
2. Though he was detached from *māyā*, yet could not deliver himself from his intellect and stubbornness of mind.
3. His father, Vyās advised him to take refuge of Rājā Janak as a Gurū who had acquired a state of equipoise.
4. Accepting his father's advice and giving up his wicked stubbornness, he supported used leaf plates on his head as ordered by his Gurū and thus received his first sermon and applause from him.
5. Inspired by Gurū's teachings, he gave up his ego. The whole world then revered him.
6. The lesson of humility like bowing at the feet, becoming humble is imparted by *Gurumukhs* beside loving worship and wisdom of the Gurū.
7. And thus they attain divine blessings.(10)

In Essence

Although Sukdev was highly knowledgeable and had become a mendicant, he could not get over his trait of stubbornness and adamancy. Thus he could only enjoy peace after learning humility from Rājā Janak. His first lesson was obedience. He was made to stand outside till called. Meanwhile after the king and his guest had eaten their meals, the used leaves were thrown out which fell on his head. But he did not budge an inch from there despite rain of used leaves. There is a quote available in *Gurbāṇī* describing this episode :

Jāt(i) najāt(i) dekh(i) mat bharmauh,
Suk janak pagīṅ lag(i) dhiāvaigo.
Jūṭhan jūṭh paī sir ūpar(i),
khin(u) manūā til(u) na ḍulāvaigo.

(*SGGS*, p. 1309)

੧੧. (ਗੁਰ ਸਿੱਖਾਂ ਦੀ ਵਿਸ਼ੇਖਤਾ)

੧. ਰਾਜੁ ਜੋਗੁ ਹੈ ਜਨਕ ਦੇ ਵਡਾ ਭਗਤੁ ਕਰਿ ਵੇਦ ਵਖਾਣੈ।
੨. ਸਨਕਾਦਿਕ ਨਾਰਦ ਉਦਾਸ ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਸੁਹਾਣੈ।
੩. ਜੋਗ ਭੋਗ ਲਖ ਲੰਘਿਕੈ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਤਿ ਨਿਰਬਾਣੈ।
੪. ਆਪੁ ਗਣਾਇ ਵਿਗੁਚਣਾ ਆਪੁ ਗਵਾਏ ਆਪੁ ਸਿਞਾਣੈ।
੫. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਸਚ ਦਾ ਪੈਰੀ ਪਵਣਾ ਰਾਜੇ ਰਾਣੈ।
੬. ਗਰਬੁ ਗੁਮਾਨੁ ਵਿਸਾਰਿਕੈ ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਣੈ।
੭. ਸਚੀ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣੈ ॥੧੧॥

11. (Gur Sikhāṅ dī vishekhtā)

1. Rāj(u) jog(u) hai Janak de vaḍā bhagat(u) kar(i) ved vakhāṇai.
2. Sankādik Nārad udās bāl subhāe atīt suhāṇai.
3. Jog bhog lakh laṅgh(i)kai gursikh sādh saṅgat(i) nirbāṇai.
4. Āp(u) gaṇāe viguchaṇā āp(u) gavāe āp(u) siñāṇai.
5. Gurmukh(i) mārag(u) sach dā pairī pavṇā rāje rāṇai.
6. Garab(u) gumān(u) visār(i)kai gurmat(i) ridai garībī āṇai.
7. Sachī dargah māṇ(u) nimāṇai.(11)

11. Peculiarities of *Gursikhs*

1. Janak was a king who ruled and a *Yogī* who remained attached with the Lord all the time. (So say the *Vedās*).
2. Sankādik and Nārad were ascetic since their childhood. They liked to remain in this state.
3. But crossing millions of reigns and *yogs*, the Sikhs of the Gurū remain free of all bonds in the holy congregation.
4. Those who assert their presence and existence go astray in illusions. But those who give up their pride are able to know their real self.
5. That is why the path of Gurū-oriented is true. All kings and chieftains come and fall on their feet.
6. And that too after dispelling ego and pride from their heart they start abiding humility and Gurū's wisdom in their heart.
7. Such humble persons are honoured in the True Court.(11)

In Essence

King Janak enjoys a very high respect in the hearts of the Indian people for being a king and a hermit at the same time. There were other ascetics like Sankādik and Nārad who were detached from the illusionary world.

A Gurū-oriented Sikh is much ahead of all of them. He is not bound by any conditions and encumbrances. They are deemed to have shed their ego, pride and self-assertion by becoming part of *Sādh Sańgat*. They harbour no disire for kingdoms nor for salvation. They are keen to be at the holy feet of the Lord.

Rāj(u) nā chāhauṅ mukt(i) nā chāhauṅ
man(i) prīt(i) charan kamlāre. (*SGGS*, p. 533)

I have no desire for kingdoms nor keen to be liberated. The only fond desire of my heart is to be in love with your lotus like feet.

੧੨. (ਚਰਣੋਦਿਕ ਵਿਸ਼ੇਖਤਾ)

੧. ਸਿਰੁ ਉਚਾ ਅਭਿਮਾਨੁ ਵਿਚਿ ਕਾਲਖ ਭਰਿਆ ਕਾਲੇ ਵਾਲਾ।
੨. ਭਰਵਟੇ ਕਾਲਖ ਭਰੇ ਪਿਪਣੀਆਂ ਕਾਲਖ ਸੂਰਾਲਾ।
੩. ਲੋਇਣ ਕਾਲੇ ਜਾਣੀਅਨਿ ਦਾੜੀ ਮੁਛ ਕਰਿ ਮੂਹ ਕਾਲਾ।
੪. ਨਕ ਅੰਦਰਿ ਨਕ ਵਾਲ ਬਹੁ ਲੂੰਇ ਲੂੰਇ ਕਾਲਖ ਬੇਤਾਲਾ।
੫. ਊਚੈ ਅੰਗ ਨ ਪੂਜੀਅਨਿ ਚਰਣ ਧੂੜਿ ਗੁਰਮੁਖਿ ਧਰਮਸਾਲਾ।
੬. ਪੈਰਾ ਨਖ ਮੁਖ ਉਜਲੇ ਭਾਰੁ ਉਚਾਇਨਿ ਦੇਹੁ ਦੁਰਾਲਾ।
੭. ਸਿਰ ਧੋਵਣੁ ਅਪਵਿੱਤ੍ਰ ਹੈ ਗੁਰਮੁਖਿ ਚਰਣੋਦਕ ਜਗ ਭਾਲਾ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਹਜੁ ਸੁਖਾਲਾ॥੧੨॥

12. (Charṇodik vishekhtā)

1. Sir(u) uchā abhimān(u) vich(i) kālakh bhariā kāle vālā.
2. Bharvaṭe kālakh bhare pipaṇīāṅ kālakh sūrālā.
3. Loiṇ kāle jāṇīan(i) dāṛī muchh kar(i) mūh kālā.
4. Nak aṅdar(i) nak vāl bahu lūṅe lūṅe kālakh betālā.
5. Ūchai aṅg na pūjīan(i) charaṇ dhūṛ(i) gurmukh(i) dharmsālā.
6. Pairā nakh mukh ujle bhār(u) uchāen(i) deh(u) durālā.
7. Sir dhovaṇ(u) apavittra hai gurmukh(i) charṇodak jag bhālā.
8. Gurmukh(i) sukh phal sahaj(u) sukhālā.(12)

12. Peculiarity of Foot-wash

1. Head is (located) high in pride. It is full of darkness (of ignorance) and therefore covered with black hair.
2. Eyebrows are black too, while eyelashes are like sharp black needles.
3. Eyes are known to be black (in India) and the whole face is covered with black beard and moustaches.
4. There are countless hair in the nose and all are black. Every trichome is black. It is a very awkward form.
5. All these enjoy a higher place in the body than other parts, yet these are not worshipped. The dust of the feet of *Gurmukhs* is worshipped in *Dharamsāl* (holy places) where teachings of the Gurū are practiced.
6. Toe nails are white, Feet are blessed because they carry the weight of the whole body.
7. The head-wash is considered dirty and no one drinks it. But the foot-wash of *Gurmukhs* is much sought after.
8. Thus, having attained divine fruit of peace and comfort, *Gurmukhs* remain in a state of bliss and tranquillity.(12)

In Essence

This *pauṛī* is an exposition of the following cantos from *Gauṛī Sukhmanī, Mahalla* 5 :

Sukhī basai maskīniā āp(u) nivār(i) tale.
Baḍe baḍe ahaṅkārīāṅ Nānak garb(i) gale.

(*SGGS*, p. 278)

A humble person always live in peace and comfort. Those who are proud and egoistic are bound to live a disturbed life. They have to undergo repeated births and deaths because of countless deeds performed by them as a result of their pride and arrogance.

੧੩. (ਈਸ਼੍ਵਰੀ ਰਚਨਾ)

੧. ਜਲ ਵਿਚ ਧਰਤੀ ਧਰਮਸਾਲ ਧਰਤੀ ਅੰਦਰਿ ਨੀਰ ਨਿਵਾਸਾ।
੨. ਚਰਣ ਕਵਲ ਸਰਣਾਗਤੀ ਨਿਹਚਲ ਧੀਰਜੁ ਧਰਮੁ ਸੁਵਾਸਾ।
੩. ਕਿਰਖ ਬਿਰਖ ਕੁਸਮਾਵਲੀ ਬੂਟੀ ਜੜੀ ਘਾਹ ਅਬਿਨਾਸਾ।
੪. ਸਰ ਸਾਇਰ ਗਿਰਿ ਮੇਰੁ ਬਹੁ ਰਤਨ ਪਦਾਰਥ ਭੋਗ ਬਿਲਾਸਾ।
੫. ਦੇਵ ਸਥਲ ਤੀਰਥ ਘਣੇ ਰੰਗ ਰੂਪ ਰਸ ਕਸ ਪਰਗਾਸਾ।
੬. ਗੁਰ ਚੇਲੇ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਗੁਣਤਾਸਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਆਸ ਨਿਰਾਸਾ ॥੧੩॥

13. (Īsbvarī racbnā)

1. Jal vich dhartī dharmsāl dhartī aṅdar(i) nīr nivāsā.
2. Charaṇ kaval sarṇāgatī nibchal dhīraj(u) dharam(u) suvāsā.
3. Kirakh birakh kusmāvalī būṭī jaṛī ghāh abināsā.
4. Sar sāir gir(i) mer(u) bahu ratan padārath bhog bilāsā.
5. Dev sathal tīrath ghaṇe raṅg rūp ras kas pargāsā.
6. Gur chele rahrās(i) kar(i) gurmukh(i) sādh saṅgat(i) guṇtāsā.
7. Gurmukh(i) sukh phal ās nirāsā.(13)

13. God's Creation

1. Earth, the place for the conduct of *dharmā* is located amidst water and water resides inside the earth too.
2. By the touch of the holy feet of Lord's devotees, by virtue of traits like righteousness, patience and forgiveness, it is complete.
3. The Earth has perpetual growth of many fields, trees, herbs, orchards, crops, weeds, grass and so on.
4. It has many oceans, ponds, mountains, hills, numerous types of precious materials and other pleasure-giving things.
5. There are many temples of gods, pilgrim centres, things of different colours and forms, edibles and inedibles that grow on it.
6. Because of the tradition of Gurū and disciple, the holy congregation of *Gurumukhs* is the ocean of virtues.
7. Because *Gurmukhs* remain detached amidst desires, they receive the divine peace and comfort.(13)

In Essence

The Earth is believed to be the place for all living beings to do righteous deeds. That is why it has been called *Dharamsāl*

Tis(u) vich(i) dharti thāp(i) rakhī dharam sāl.

(*SGGS*, p. 7)

It has been blessed with such divine traits as patience, besides righteousness, tolerance, charity and essential commodities for living beings to survive. Besides all these divine traits, there are many subjects of enjoyment, relishment and engrossment. Thus whatever one sows, so would one reap.

Gurmukhs are ever engrossed in Lord's meditation, service and doing good to others. Therefore, they are blessed with divine peace and comfort.

੧੪. (ਸਾਧ ਚਰਣ ਪੂਜਾ)

੧. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਸਮਾਈ।
੨. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਤਿਪੁਰਖ ਸਤਿਗੁਰ ਸੁਖਦਾਈ।
੩. ਚਾਰਿ ਵਰਨ ਗੁਰ ਸਿਖ ਹੋਏ ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸਰਣਾਈ।
੪. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣਿ ਸਦਾ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਰਤਿ ਲਿਵਲਾਈ।
੫. ਭਾਇ ਭਗਤਿ ਭਉ ਪਿਰਮ ਰਸ ਸਤਿਗੁਰੁ ਮੂਰਤਿ ਰਿਦੇ ਵਸਾਈ।
੬. ਏਵਡੁ ਭਾਰੁ ਉਚਾਇੰਦੇ ਸਾਧ ਚਰਣ ਪੂਜਾ ਗੁਰ ਭਾਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਕੀਮ ਨ ਪਾਈ॥੧੪॥

14. (Sādh charaṇ pūjā)

1. Rom rom vich(i) rakhion(u) kar(i) brahmaṇḍ karoṛ(i) samāī.
2. Pārbrahm(u) pūran brahm(u) sat(i)purkh sat(i)gur sukhdāī.
3. Chār(i) varan gur sikh hoe sādh saṅgat(i) sat(i)gur sarṇāī.
4. Giān dhiān simraṇ(i) sadā gurmukh(i) sabad(i) surat(i) livlāī.
5. Bhāe bhagat(i) bhau piram ras sat(i)gur(u) mūrat(i) ride vasāī.
6. Evaḍ bhār(u) uchāeṅde sādh charaṇ pūjā gur bhāī.
7. Gurmukh(i) sukh phal(u) kīm na pāī.(14)

14. Worship of Holy Feet

1. The Transcendental Lord has assimilated millions of Universes in His each trichome.
2. That Complete and Inaccessible Lord created the comfort-giving form of *Satgurū* (Gurū Nānak Dev Jī).
3. All the four *Varnās* came under the shelter of the Gurū as one section in the form of holy congregation.
4. The *Gurmukhs* engrossed their consciousness in perpetual meditation there, while their mind remains focused on divine knowledge.
5. They lodged the image of *Satgurū* (Gurū Nānak Dev Jī) in their heart loving worship of the Lord in their mind and reverential fear in their consciousness.
6. They bear such a burden of Gurū's image (that has millions of universes in each trichome). Therefore the worship of their feet with affection is the true worship.
7. The divine pleasure enjoyed by *Gurmukhs* cannot be evaluated.(14)

In Essence

The Lord created *Satgurū* (Gurū Nānak) who brought the divided society under one section of *Gurmukhs/Gursikhs.* This section was blessed with reflection on the Lord and meditation on His name. These devotees had the image of the *Satgurū* lodged in their mind and thus they became *Sādh* (The righteous people). Since they have the image of the True Gurū in their heart who carries the burden of millions of universes in His trichome, the feet of *Satgurū* are also worthy of worship. *Gurbāṇī* praises a *Satgurū* in the following words :

Sat(i)gur kī mahimā sat(i)gur(u) jāṇai.
Jo kichh(u) kare su āpaṇ bhāṇai.
Sādhū dhūr(i) jācheh jan tere Nānak sad kurbānāṅ he.
(*SGGS*, p. 1075)

The praise of the True Gurū is only known to the True Gurū. He does as He likes. I (Nānak) am sacrifice unto the dust of His feet that I seek.

੧੫. (ਅਨਜਾਈਂ ਰਾਜੇ)

੧. ਵਸੇ ਛਹਬਰ ਲਾਇਕੈ ਪਰਨਾਲੀਂ ਹੁਇ ਵੀਹੀਂ ਆਵੈ।
੨. ਲਖ ਨਾਲੇ ਉਛਲ ਚਲਨਿ ਲਖ ਪਰਵਾਹੀ ਵਾਹ ਵਹਾਵੈ।
੩. ਲਖ ਨਾਲੇ ਲਖ ਵਾਹਿ ਵਹਿ ਨਦੀਆ ਅੰਦਰਿ ਰਲੈ ਰਲਾਵੈ।
੪. ਨਉ ਸੈ ਨਦੀ ਨੜਿਨਵੈ ਪੂਰਬਿ ਪਛਮਿ ਹੋਇ ਚਲਾਵੈ।
੫. ਨਦੀਆ ਜਾਇ ਸਮੁੰਦ ਵਿਚਿ ਸਾਗਰ ਸੰਗਮੁ ਹੋਇ ਮਿਲਾਵੈ।
੬. ਸਤਿ ਸਮੁੰਦ ਗੜਾੜ ਮਹਿ ਜਾਇ ਸਮਾਹਿ ਨ ਪੇਟੁ ਭਰਾਵੈ।
੭. ਜਾਇ ਗੜਾੜੁ ਪਤਾਲ ਹੇਠਿ ਹੋਇ ਤਵੇ ਦੀ ਬੂੰਦ ਸਮਾਵੈ।
੮. ਸਿਰ ਪਾਤਿਸਾਹਾ ਲਾਖ ਲਖ ਇੰਨਣੁ ਜਾਲਿ ਤਵੇ ਨੋ ਤਾਵੈ।
੯. ਮਰਦੇ ਖਹਿ ਖਹਿ ਦੁਨੀਆ ਦਾਵੈ॥੧੫॥

15. (Anyāṁ Rāje)

1. Vase chhahbar lāekai parnālīṅ hue vīhīṅ āvai.
2. Lakh nāle uchhal chalan(i) lakh parvāhī vāh vahāvai.
3. Lakh nāle lakh vāhe vaih nadīā aṅdar(i) ralai ralāvai.
4. Nau sai nadī naṛinavai pūrab(i) pachham(i) hoe chalāvai.
5. Nadīā jāe samuṅd vich(i) sāgar saṅgam(u) hoe milāvai.
6. Sat(i) samuṅd gaṛāṛ maih jāe samāhe na peṭ(u) bharāvai.
7. Jāe gaṛāṛ(u) patāl heṭh(i) hoe tave dī būṅd samāvai.
8. Sir pāt(i)sāhā lākh lakh innaṇ(u) jāl(i) tave no tāvai.
9. Marde khaih khaih dunīā dāvai.(15)

15. Unjust Kings

1. When it rains, the rain-water comes gushing down from the roof tops through exit pipes and flows in the streets.
2. Millions of drains, brooks, streams and rivulets overflow giving semblance of flood.
3. Millions of streams and rivulets in spate join into the river to make one large flow of water.
4. Nine hundred and ninety-nine big and small rivers flow in the East and West (part of India).
5. Thus the rivers flow into the sea and become part of it.
6. Seven such seas are merging into a large ocean. And yet the ocean is not satisfied.
7. (Where does all the water go? Why is not the ocean satiated?) Lord's expanse is so vast that it is like a drop of water dropping on a hot skillet that dries up in no time. (Where does all the heat come from?)
8. The heat is generated by burning the heads of millions of kings. (Who are these kings?)
9. Who make false worldly claims, commit cruelty, injustice, keep fighting amongst themselves and kill the innocents.(15)

In Essence

It is the moral duty of a king to do justice. He himself should also abstain from committing those offences for which he punishes his subjects. The king must have the fear of the Creator in his mind. Only then can he dispense true justice.

There are some very worthy advices available in *Gurbāṇī* for a King:

Takht(i) bahai Takhtai kī lāik. (*SGGS*, p. 1039)

Nihkanṭak rāj(u) bhuñch(i) tū gurmukh(i) sach(u) kamāī.
Sachai takht(i) baiṭhā niāo kar(i) satsangat mel(i) milāī.
(*SGGS*, p. 1087)

Rāje chulī niāv kī, paṛiā sach(u) dhiān(u). (*SGGS*, p. 1240)

੧੬. (ਦੋ ਪਾਤਸ਼ਾਹ—ਵੀਹ ਫ਼ਕੀਰ)

੧. ਇਕਤੁ ਥੇਕੈ ਦੁਇ ਖੜਗੁ ਦੁਇ ਪਾਤਸਾਹ ਨ ਮੁਲਕਿ ਸਮਾਣੈ।
੨. ਵੀਹ ਫਕੀਰ ਮਸੀਤਿ ਵਿਚਿ ਖਿੰਥ ਖਿੰਧੋਲੀ ਹੇਠਿ ਲੁਕਾਣੈ।
੩. ਜੰਗਲ ਅੰਦਰਿ ਸੀਹ ਦੁਇ ਪੋਸਤ ਡੋਡੇ ਖਸਖਸ ਦਾਣੈ।
੪. ਸੂਲੀ ਉਪਰਿ ਖੇਲਣਾ ਸਿਰਿ ਧਿਰਿ ਛਤ੍ਰ ਬਜਾਰ ਵਿਕਾਣੈ।
੫. ਕੋਲੂ ਅੰਦਰਿ ਪੀੜੀਅਨਿ ਪੋਸਤਿ ਪੀਹਿ ਪਿਆਲੇ ਛਾਣੈ।
੬. ਲਉਬਾਲੀ ਦਰਗਾਹ ਵਿਚਿ ਗਰਬੁ ਗੁਨਾਹੀ ਮਾਣੁ ਨਿਮਾਣੈ।
੭. ਗੁਰਮੁਖਿ ਹੋਦੇ ਤਾਣਿ ਨਿਤਾਣੈ ॥੧੬॥

16. (Do Pātshāh—Vīh Fakīr)

1. Ikat(u) thekai due kharag(u) due pātsāh na mulak(i) samāṇai.
2. Vīh fakīr masīt(i) vich(i) khiṅth khiṅdholī heṭh(i) lukāṇai.
3. Jaṅgal aṅdar(i) sīh due post ḍoḍe khaskhas dāṇai.
4. Sūlī upar(i) khelṇā sir(i) dhir(i) chhatra bajār vikāṇai.
5. Kolū aṅdar(i) pīṛian(i) post(i) pīh(i) piāle chhāṇai.
6. Laubālī dargāh vich(i) garab(u) gunāhī māṇ(u) nimāṇai.
7. Gurmukh(i) hode tāṇ(i) nitāṇai.(16)

16. Two Emperors – Twenty *Fakīrs*

1. Just as two swords cannot be contained in one sheath, similarly two emperors cannot rule in one country.
2. However twenty *fakīrs* (hermits) can live comfortably in a mosque under one patched blanket.
3. Two emperors in a country are like two lions in a jungle while twenty hermits *(fakīrs)* are like poppy seeds in a pod.
4. These poppy seeds go through lot of hardships. They first decay in the earth, then hung atop a stem, and developing like an umbrella are sold in the market. (Umbrella means pods of poppy).
5. The seeds are crushed in an oil crusher to take out oil which has multifarious uses. The residue is strained and used as an intoxicant.
6. In the court of the Carefree Almighty, the proud ones are sinners while the humble enjoy respect and honour.
7. Despite being powerful, the *Gurmukhs* behave humbly.(16)

In Essence

No worldly power can bring peace in the mind of a seeker. On the contrary, power of any kind breeds pride, ego and arrogance. *Gurmukhs* who have all the powers at their beck and call do not use it nor display it to scare others. They keep it suppressed and hidden under their characteristics of humility and love for the creation of their Lord. That is why they are much respected in the divine court, *Gurbāṇī* says :

Re re dargah kahai na koū.
Āo baiṭh(u) ādar(u) subh deū. (*SGGS*, p. 252)

So, a poppy seed, like a hermit, is far more useful to the society than a lion like king who is haughty, arrogant, proud and egoistic.

੧੭. (ਬੱਕਰੀ)

੧. ਸੀਹ ਪਜੂਤੀ ਬਕਰੀ ਮਰਦੀ ਹੋਈ ਹੜ ਹੜ ਹਸੀ।
੨. ਸੀਹੁ ਪੁਛੈ ਵਿਸਮਾਦੁ ਹੋਇ ਇਤੁ ਅਉਸਰ ਕਿਤੁ ਰਹਸਿ ਰਹਸੀ।
੩. ਬਿਨਉ ਕਰੇਦੀ ਬਕਰੀ ਪੁਤ੍ਰ ਅਸਾਡੇ ਕੀਚਨਿ ਖਸੀ।
੪. ਅਕ ਧਤੂਰਾ ਖਾਧਿਆ ਕੁਹਿ ਕੁਹਿ ਖਲ ਉਖਲਿ ਵਿਣਸੀ।
੫. ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿਕੈ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ।
੬. ਗਰਬੁ ਗਰੀਬੀ ਦੇਹ ਖੇਹ ਖਾਜ ਅਖਾਜੁ ਅਕਾਜੁ ਕਰਸੀ।
੭. ਜਗਿ ਆਇਆ ਸਭ ਕੋਈ ਮਰਸੀ ॥੧੭॥

17. (Bakkrī)

1. Sīh pajūtī bakrī mardī hoī haṛ haṛ hassī.
2. Sīh(u) puchhai vismād(u) hoe it(u) ausar kit(u) rahas(i) rahsī.
3. Binau karedī bakrī putra asāḍe kīchan(i) khasī.
4. Ak dhatūrā khādhiā kuh(i) kuh(i) khal ukhal(i) viṇsī.
5. Mās(u) khān(i) gal vaḍh(i)kai hāl(u) tināṛā kauṇ(u) hovsī.
6. Garab(u) garībī deh kheh khāj akhāj(u) akāj(u) karsī.
7. Jag(i) āiā sabh koī marsī.(17)

17. Goat

1. A goat caught in the jaws of a lion laughed loudly when about to be killed.
2. Surprised, the lion asked her what happiness had made her laugh when she was about to be killed.
3. The goat prayed before the lion and requested that their male offspring be casterated so as to end our species to save them from the pain she had gone through.
4. "Having lived on wild plants like *Akk (calotropis procera)* and thorny bushes that grow by themselves, we are brutally skinned," said the goat.
5. "I wonder what would happen to them like you who sever the necks of others and eat their flesh ?"
6. The bodies of both the egoist and humble will be reduced to dust one day. But those who commit misdeeds will be declared 'Sinful' and those doing good deeds will be honoured.
7. Everyone who has come to this world will die ultimately. Goodness will be rewarded while evil will be punished.(17)

In Essence

Narū marai nar(u) kām(i) na āvai.
Pasū marai das kāj swārai. (*SGGS*, p. 870)

When a person dies, he hardly does any good to humanity (unless he had donated his functional organs to save some other life needing those life-sustaining parts). But when an animal dies, its body is put to many uses by humanity.

Thus poor and meek goats are far better than proud lions. The goats do much good to the mankind when they die. Those who have done good, enjoy the satisfaction of being useful and this is well reckoned in the Lord's Court. One who has not done any philanthropic deed and has lived an egoistic and proud life has lived a sinful and illegitimate life.

੧੮. (ਗੁਰਮੁਖ)

੧. ਚਰਣਕਵਲ ਰਹਰਾਸਿ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧਸੰਗਤਿ ਪਰਗਾਸੀ।
੨. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਲੇਖ ਅਲੇਖ ਅਮਰ ਅਬਿਨਾਸੀ।
੩. ਕਰਿ ਚਰਣੋਦਕੁ ਆਚਮਨ ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਖਲਾਸੀ।
੪. ਗੁਰਮਤਿ ਆਪੁ ਗਵਾਇਆ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਨਿਰੰਕਾਰ ਸਚਖੰਡਿ ਨਿਵਾਸੀ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਅਗਾਧਿ ਬੋਧਿ ਅਕਥਕਥਾ ਅਚਰਜ ਗੁਰਦਾਸੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਆਸ ਨਿਰਾਸੀ॥੧੮॥

18. (Gurmukh)

1. Charṇ-kaval rahrās(i) kar(i) gurmukh(i) sādhsaṅgat(i) pargāsī.
2. Pairī pai pākhāk hoe lekh alekh amar abināsī.
3. Kar(i) charṇodak(u) āchman ādh(i) biādh(i) upādh(i) khalāsī.
4. Gurmat(i) āp(u) gavāiā māiā aṅdar(i) karan(i) udāsī.
5. Sabad surat(i) livlīṇ(u) hoe niraṅkār sachkhaṅḍ(i) nivāsī.
6. Abigat(i) gat(i) agādh(i) bodh(i) akath-kathā acharj gurdāsī.
7. Gurmukh(i) sukh phal(u) ās nirāsī.(18)

18. Gurū-Oriented Person

1. The *Gursikhs* who have joined the holy congregation and have lodged the radiance of the holy feet of the Gurū in their mind and accepted its way of life;
2. In such a way as to become the dust of the feet of those holy, they have become free from rendering the account of their deeds. They have become eternal.
3. Drinking the nectar-like foot-wash of their holy feet, *Gurmukhs* have become free from the three forms of ailments.
4. Having lost their self, *Gurmukhs* remain detached from the worldly attractions and live a life of renunciation.
5. Absorbed in the sweet sound of the Word *(Shabad)* in their consciousness, they reside in the Realm of Truth.
6. The state of such devouts of the Gurū is divinely and full of knowledge. The service of the Gurū in that state is beyond description.
7. Having received the divine peace and comfort they *(Gurmukhs)* become indifferent to hopes and desires.(18)

In Essence

This is another *pauṛī* where Bhāī Gurdās Jī has described the glorious traits of a *Gurmukh*. A *Gurmukh* has qualities which are countless if not infinite. *Gurbāṇī* has covered the traits of a *Gurmukh* in many ways :

Gurmukh(i) muktā gurmukh(i) jugtā.
Gurmukh(i) giānī gurmukh(i) baktā.
Dhann(u) gir-hī udāsī gurmukh(i),
gurmukh(i) kīmat(i) pāe jīo.5 (*SGGS*, p. 131)

Gurmukh achieves salvation and becomes one with God. *Gurmukh* is knowledgeable and adept in singing His praises. He is the blessed householder and an ascetic at the same time. He alone realises the value of the Lord's merits.

੧੯. (ਸਤਿਸੰਗ ਨਿਰਦੋਖ ਤਾਰਦਾ ਹੈ)

੧. ਸਣ ਵਣ ਵਾੜੀ ਖੇਤੁ ਇਕੁ ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਜਣਾਵੈ।
੨. ਖਲ ਕਢਾਹਿ ਵਟਾਇ ਸਣ ਰਸਾ ਬੰਧਨੁ ਹੋਇ ਬਨ੍ਹਾਵੈ।
੩. ਖਾਸਾ ਮਲਮਲ ਸਿਰੀਸਾਫੁ ਸੂਤੁ ਕਤਾਇ ਕਪਾਹ ਵੁਣਾਵੈ।
੪. ਲਜਣੁ ਕਜਣੁ ਹੋਇਕੈ ਸਾਧੁ ਅਸਾਧੁ ਬਿਰਦੁ ਬਿਰਦਾਵੈ।
੫. ਸੰਗ ਦੋਖ ਨਿਰਦੋਖ ਮੋਖ ਸੰਗ ਸੁਭਾਉ ਨ ਸਾਧੁ ਮਿਟਾਵੈ।
੬. ਤ੍ਰਪੜੁ ਹੋਵੈ ਧਰਮਸਾਲ ਸਾਧ ਸੰਗਤਿ ਪਗ ਧੂੜਿ ਧੁਮਾਵੈ।
੭. ਕੁਟਿ ਕੁਟਿ ਸਣ ਕਿਰਤਾਸੁ ਕਰਿ ਹਰਿ ਜਸੁ ਲਿਖਿ ਪੁਰਾਣ ਸੁਣਾਵੈ।
੮. ਪਤਿਤ ਪੁਨੀਤ ਕਰੈ ਜਨ ਭਾਵੈ॥੧੯॥

19. (Sat(i)sang nirdokh tārdā hai)

1. Saṇ vaṇ vāṛī khet(u) ik(u) parupkār vikār jaṇāvai.
2. Khal kaḍhāh(i) vaṭāe saṇ rasā bandhan(u) hoe banhāvai.
3. Khāsā malmal sirīsāph(u) sūt(u) katāe kapāh vuṇāvai.
4. Lajaṇ(u) kajaṇ(u) hoekai sādh(u) asādh(u) birad(u) birdāvai.
5. Sang dokh nirdokh mokh sang subhāo na sādh(u) miṭāvai.
6. Trapaṛ(u) hovai dharmsāl sādh sangat(i) pag dhūṛ(i) dhumāvai.
7. Kuṭ(i) kuṭ(i) saṇ kirtās(u) kar(i) har(i) jas(u) likh(i) purāṇ suṇāvai.
8. Patit punīt karai jan bhāvai.(19)

19. Holy Congregation Emancipates Innocents

1. Hemp and cotton grow in the same field. Cotton is put to good use while hemp is used inappropriately.
2. After removing the outer skin, the hemp is twisted into ropes which are used for tying people to remain in captivity.
3. Whereas from cotton yarn, fine cloth like *khāsā* (muslin) and *srīsaf* are woven. (Both are types of cotton cloth).
4. The cotton cloth covers the modesty of others, protects the *dharmā* of saints and wicked people.
5. In the company of saints, even the sinners are liberated (Because the saints do not lose the characteristics of their company).
6. (And when the wickeds come to the company of noble souls) The sinner (hemp) is woven into runner mats, which is spread in *dharmsālās*, where it acquires the dust of the holy feet of saints. Thus it is delivered of all its sins.
7. For making paper, hemp is thrashed, bonded and dried. It is then used by learned people to write Lord's eulogies which are read out.
8. If God showers His blessings to His slaves, even the sinners are redeemed.(19)

In Essence

The company of noble souls is like a philosopher's stone whose touch can turn a base metal like iron into gold. This is the theme of the above *pauṛī* that Bhāī Gurdās Jī has tried to explain through the examples of cotton and hemp.

The holy dust of the feet of saints has the power to redeem even hemp into useful running mats in a holy place for other seekers to sit on. Therefore one should always try to seek the company of *Gurmukhs* and saintly persons. Thus base persons also get accepted in the court of the Lord (if He wills).

Khoṭe khare tudh(u) āp(i) upāe.
Tudh āpe parkhe lok sabāe.
Khare parakh(i) khajāne pāe-he,
khoṭe bharam(i) bhulāvaṇiā. (*SGGS*, p. 119)

੨੦. (ਸੰਗਤ ਗੁਣ)

੧. ਪਥਰ ਚਿਤੁ ਕਠੋਰੁ ਹੈ ਚੂਨਾ ਹੋਵੈ ਅਗੀ ਦਧਾ।
੨. ਅਗ ਬੁਝੈ ਜਲੁ ਛਿੜਕੀਐ ਚੂਨਾ ਅਗਿ ਉਠੈ ਅਤਿ ਵਧਾ।
੩. ਪਾਣੀ ਪਾਏ ਵਿਹੁ ਨ ਜਾਇ ਅਗਨਿ ਨ ਛੁਟੈ ਅਵਗੁਣ ਬਧਾ।
੪. ਜੀਭੈ ਉਤੈ ਰਖਿਆ ਛਾਲੈ ਪਵਨਿ ਸੰਗਿ ਦੁਖ ਲਧਾ।
੫. ਪਾਨ ਸੁਪਾਰੀ ਕਥੁ ਮਿਲਿ ਰੰਗੁ ਸੁਰੰਗੁ ਸਪੂਰਣੁ ਸਧਾ।
੬. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਾਧੁ ਹੋਇ ਗੁਰਮੁਖਿ ਮਹਾ ਅਸਾਧ ਸਮਧਾ।
੭. ਆਪੁ ਗਵਾਇ ਮਿਲੈ ਪਲੁ ਅਧਾ ॥੨੦॥੨੫॥

20. (Saṅgat guṇ)

1. Pathar chit(u) kaṭhor(u) hai chūnā hovai agī dadhā.
2. Ag bujhai jal(u) chhiṛkīai chūnā ag(i) uṭhai at(i) vadhā.
3. Pāṇī pāe vihu na jāe agan(i) na chhuṭai avguṇ badhā.
4. Jībhai utai rakhiā chhālai pavan(i) saṅg(i) dukh ladhā.
5. Pān supārī kath(u) mil(i) raṅg(u) suraṅg(u) sapūraṇ(u) sadhā.
6. Sādh saṅgat(i) mil(i) sādh(u) hoe gurmukh(i) mahā asādh samadhā.
7. Āp(u) gavāe milai pal(u) adhā.(20.25)

20. Merits of *Saṅgat* (Company)

1. The hard-hearted stone becomes lime when burnt.
2. The (outward) fire of the stone is extinguished by sprinkling water over it, but it produces much heat when poured on lime.
3. Stone (evil-minded) is so tightly gripped in demerits that even if water is poured on it, its inner furious and poisoned fire is not assuaged.
4. If same lime is put on the tongue, it creates painful blisters.
5. But when it is combined with betel leaf, betel nut and catechu, give out beautiful red colour.
6. So, one who is a chronic sinner and evil-minded, becomes a saintly person in the holy congregation of *Gurmukhs.*
7. Giving up self ego even for half a moment does not go unrewarded.(20.25)

In Essence

The compnay of *Gurmukhs* and saintly persons has the ability to soften the minds of ḥard core-hearted sinners. They may not give up their character completely as is explained by him in the paradigm of stone and lime-stone, but more a reforming seeker mixes in the company of nobles, the greater would be the change in his attitude, till he blends with others and loses his self. Initially, it may be for a few moments, yet it is worth it, as has been said by the Tenth Master :

Ek chit jih ik chhin dhiāyo, kāl phās ke bīch na āyo.

Thus the merit of the *saṅgat* is sublime. This has also been well explained in a hymn recorded in *Srī Gurū Granth Sāhib.* It relates to the story of a prostitute who had her parrot trained to say–*Nārāyaṇ.* In the company of the parrot, who would constantly say *Nārāyaṇ* she too was delivered from the cycle of birth and death.

Saṅgat(i) kā gun(u) bahut(u) adhikāī,
paṛ(i) sūā ganak udhāre. (*SGGS*, p. 981)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹ ਪਾਤਿਸਾਹਾ ਪਾਤਿਸਾਹੁ ਸਿਰੰਦਾ।
੨. ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡਿ ਵਸੰਦਾ।
੩. ਸਚੁ ਫੁਰਮਾਣੁ ਨੀਸਾਣੁ ਸਚੁ ਸਚਾ ਹੁਕਮੁ ਨ ਮੂਲਿ ਫਿਰੰਦਾ।
੪. ਸਚੁ ਸਬਦੁ ਟਕਸਾਲ ਸਚੁ ਗੁਰ ਤੇ ਗੁਰ ਹੋਇ ਸਬਦ ਮਿਲੰਦਾ।
੫. ਸਚੀ ਭਗਤਿ ਭੰਡਾਰ ਸਚੁ ਰਾਗ ਰਤਨ ਕੀਰਤਨੁ ਭਾਵੰਦਾ।
੬. ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਹੈ ਸਚੁ ਦੋਹੀ ਸਚੁ ਰਾਜੁ ਕਰੰਦਾ।
੭. ਵੀਹ ਇਕੀਹ ਚੜਾਉ ਚੜੰਦਾ ॥੧॥

1. (Maṅglācharaṇ)

1. Sat(i)gur sachā pāt(i)sāh pāt(i)sāhā pāt(i)sāh(u) siraṅdā.
2. Sachai takht(i) nivās(u) hai sādh saṅgat(i) sachkhaṅḍ(i) vasaṅdā.
3. Sach(u) phurmāṇ(u) nīsāṇ(u) sach(u) sachā hukam(u) na mūl(i) phiraṅdā.
4. Sach(u) sabad(u) ṭaksāl sach(u) gur te gur hoe sabad milaṅdā.
5. Sachī bhagat(i) bhaṅḍār sach(u) rāg ratan kīrtan(u) bhāvaṅdā.
6. Gurmukh(i) sachā paṅth(u) hai sach(u) dohī sach(u) rāj(u) karaṅdā.
7. Vīh ikīh chaṛāu chaṛaṅdā.(1)

1. Invocation

1. True Gurū (*Satgurū* Gurū Nānak) is the Emperor of emperors. He is the Creator of emperors.
2. He adorns the throne of Truth and creator of Realm of Truth like holy congregation.
3. His command is True; so is His identification/consecration. True is His order which no one can disobey.
4. His Word *(Shabad)* and His mint are True. One who unites with His word and imbibes it, is Gurū. (Gurū Aṅgad, Gurū Amar Dās and so on united with divine word and became Gurū).
5. His true worship and service are storehouse of Truth. Singing His praises pleases Him.
6. The path of *Gurmukhs* is True. Their proclamation is also True. The rule of *Gurmukh* is true and just.
7. The treader of this path, surely climbs the worldly heights and attain the spiritual stage that enables him realize the Formless Lord.(1)

In Essence

God is Eternal. He abides in Truth and He dispenses Truth alone. Gurū Nānak is the embodiment of Lord's Truth since he has His True word lodged in his consciousness. Therefore he is the True Gurū. Anyone who is a devoted Sikh and attaches himself with the feet of the True Gurū, treads the path shown by him, is sure to surmount all worldly hurdles and reach spiritual state where oneness with the Formless becomes evident. Those who go by the words of the True Gurū are *Gurmukhs* and thus they too become True.

Gurmukhīāṅ muh sohane Gur kai het(i) piār(i).
Sachī bhagtī sach(i) rate dar(i) sachai sachiār.

(*SGGS*, p. 66)

In the love of the Gurū, the faces of Gurū-oriented persons are beautiful. Their faces reflect their true worship, their engrossment with Him and that they are the residents of Truth.

੨. (ਮੰਗਲਾਚਰਣ)

੧. ਗੁਰ ਪਰਮੇਸਰੁ ਜਾਣੀਐ ਸਚੇ ਸਚਾ ਨਾਉ ਧਰਾਇਆ।
੨. ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ।
੩. ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰੁ ਬਣਾਇਆ।
੪. ਇਕਦੂ ਹੋਏ ਤਿਨਿ ਦੇਵ ਤਿਹੁ ਮਿਲਿ ਦਸ ਅਵਤਾਰ ਗਣਾਇਆ।
੫. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਹੈ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਇਆ।
੬. ਸੇਖ ਨਾਗੁ ਸਿਮਰਣੁ ਕਰੈ ਨਾਵਾਂ ਅੰਤੁ ਬਿਅੰਤੁ ਨ ਪਾਇਆ।
੭. ਗੁਰਮੁਖਿ ਸਚਾ ਨਾਉ ਮਨਿ ਭਾਇਆ॥੨॥

2. (Manglācharaṇ)

1. Gur parmesar(u) jāṇiai sache sachā nāu dharāiā.
2. Nirankār(u) ākār(u) hoe ekankār(u) apār(u) sadāiā.
3. Ekankāroh sabad dhun(i) Oankār akār(u) baṇāiā.
4. Ikdū hoe tin(i) dev tih(u) mil(i) das avtār gaṇāiā.
5. Ād(i) purakh(u) ādes(u) hai oh(u) vekhai onā nadar(i) na āiā.
6. Sekh nāg(u) simraṇ(u) karai nāvān ant(u) beant na pāiā.
7. Gurmukh(i) sachā nāu man(i) bhāiā.(2)

2. Invocation

1. Know the God-like Gurū, who is True and so is His name. (He is eternal and so is His name that will exist forever).
2. The Formless Lord is self-effulged and thus became known as *Ekoaṅkār.*
3. The *Ekaṅkār* Form let out a melodious Word *(Shabad)* that created His countless forms as *Oaṅkār* (from One to many). One manifested in many forms.
4. According to Hindu belief, from one emerged three gods (Brahmā, Vishṇū and Shivā), who further incarnated from time to time in different forms.
5. The Primal Being is beyond time, place and country. He sees these incarnates but is invisible Himself.
6. The mythical multiheaded serpent *(Sheshnāg),* utters thousands of His names daily but His names do not come to an end.
7. His True name pleases the mind of *Gurmukhs.*(2)

In Essence

God created His own form and then extended Himself into many forms manifesting in each other. He is free of time, place and country as was believed by various religionists. His expanse is so unlimited that *Sheshnāg* has been uttering His name with every mouth since the creation of the universe yet His names have not exhausted. *Gurbāṇī* says :

Anik bhāṅt(i) hoe pasariā Nānak Ekaṅkār(u).

(*SGGS*, p. 296)

All His names are True and Gurū-oriented persons love to sing His paeans in those names.

Gurmukh(i) andin(u) sabde rātā.
Gurmukh(i) jug chāre hai jātā.
Gurmukh(i) guṇ gāvai sadā nirmal(u),
sabde bhagat(i) karāvaṇiā.

(*SGGS*, p. 125)

੩. (ਈਸ਼੍ਵਰੀ ਉਸਤੁਤਿ)

੧. ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ ਕੁਦਰਤਿ ਕਰਿ ਕਰਤਾਰ ਕਹਾਇਆ।
੨. ਧਰਤੀ ਅੰਦਰਿ ਪਾਣੀਐ ਵਿਣੁ ਥੰਮਾਂ ਆਗਾਸ ਰਹਾਇਆ।
੩. ਇੰਨਣ ਅੰਦਰਿ ਅਗਿ ਧਰਿ ਅਹਿਨਿਸਿ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇਆ।
੪. ਛਿਅ ਰੁਤਿ ਬਾਰਹਮਾਹ ਕਰਿ ਖਾਣੀ ਬਾਣੀ ਚਲਤੁ ਰਚਾਇਆ।
੫. ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਫਲੁ ਜਨਮੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ।
੬. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮਾਇਆ॥੩॥

3. (Īshvarī Ustut)

1. Aṅbar(u) dharat(i) vichhoṛian(u) kudrat(i) kar(i) kartār kahāiā.
2. Dhartī aṅdar(i) pāṇīai viṇ(u) thaṅmāṅ āgās rahāiā.
3. Iṅnaṇ aṅdar(i) ag(i) dhar(i) aihnis(i) sūraj(u) chaṅd(u) upāiā.
4. Chhia rut(i) bārahmāh kar(i) khāṇī bāṇī chalat(u) rachāiā.
5. Māṇas janam(u) dulaṅbh(u) hai saphal(u) janam(u) gur(u) pūrā pāiā.
6. Sādh saṅgat(i) mil(i) sahaj(i) samāiā.(3)

3. Praise of God

1. God fabricated Earth and separated it from the sky. Thus He became known as Creator *(Kartār)*.
2. He created the Earth surrounded by water and held the sky above it without any support. (Living beings, vegetation, water and air enjoy Earth's support).
3. He placed fire in the wood. He created the Sun and the Moon to provide light during the day and night respectively.
4. He created miracles of six seasons in twelve months, four methods to bring the living beings into this world and four stages of speech.
5. Among all His creations, human life is rare. This valuable life is fruitful only if one finds complete Gurū (Gurū Nānak).
6. Uniting themselves in the holy congregation of noble and God-loving souls, the Sikhs of Gurū Nānak attain state of equipoise and achieve liberation here and now.(3)

In Essence

The human form is so unique that even gods and goddesses long to be born in it.

Is dehī kau simraih dev.
So dehī bhaj(u) Har(i) kī sev. (*SGGS*, p. 1159)

Consciously, one may have all the knowledge but it can only be experienced in a human body. For gods/goddesses to experience their power, they have to take a human form and bear its pleasures and pangs.

Human life ultimately provides opportunity for one to realise Him beside enjoying all His creation.

੪. (ਈਸ਼੍ਵਰੀ ਉਸਤੁਤਿ)

੧. ਸਤਿਗੁਰੁ ਸਚੁ ਦਾਤਾਰ ਹੈ ਮਾਣਸ ਜਨਮੁ ਅਮੋਲੁ ਦਿਵਾਇਆ।
੨. ਮੂਹੁ ਅਖੀ ਨਕੁ ਕੰਨੁ ਕਰਿ ਹਥ ਪੈਰ ਦੇ ਚਲੈ ਚਲਾਇਆ।
੩. ਭਾਉ ਭਗਤਿ ਉਪਦੇਸੁ ਕਰਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ।
੪. ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਨਾਵਣਾ ਗੁਰਮੁਖਿ ਜਪੁ ਗੁਰਮੰਤੁ ਜਪਾਇਆ।
੫. ਰਾਤਿ ਆਰਤੀ ਸੋਹਿਲਾ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੁ ਰਹਾਇਆ।
੬. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇਇ ਨ ਆਪੁ ਗਣਾਇਆ।
੭. ਚਾਰਿ ਪਦਾਰਥ ਪਿਛੈ ਲਾਇਆ ॥੪॥

4. (Īshvarī ustut)

1. Sat(i)gur(u) sach(u) dātār hai māṇas janam(u) amol(u) divāiā.
2. Mūh(u) akhī nak(u) kaṅn(u) kar(i) hath pair de chalai chalāiā.
3. Bhāu bhagat(i) updes(u) kar(i) nām(u) dān(u) isnān(u) diṛāiā.
4. Aṅmrit velai nāvaṇā gurmukh(i) jap(u) gur(u)maṅt(u) japāiā.
5. Rāt(i) ārtī sohilā māiā vich(i) udās(u) rahāiā.
6. Miṭhā bolaṇ(u) niv(i) chalaṇ(u) hathoh de-e na āp(u) gaṇāiā.
7. Chār(i) padārath pichhai lāiā.(4)

4. Praise of God

1. The True Gurū is truly a great donor who has bestowed us with this unique human life.
2. He has blessed us with mouth, eyes, ears and nose (the organs of acquiring knowledge), hands and feet (organs of action) to move around and perform tasks.
3. With precept of loving worship, the True Gurū re-affirmed the virtues of *Nām, Dān* and *Ishnān* (cleanliness).
4. Inspiring the *Gurmukhs* to rise during ambrosial hours, he advised them to recite the blessed incantation of the Gurū *(Gur mantra).*
5. Instructing to recite *Ārti* and *Sohilā* in the evening he advised them to stay detached amidst *māyā.*
6. The Gurū has also taught his Sikhs to speak sweetly, keep a humble profile and never boast of giving to the needy.
7. And thus, the Gurū has put the four much desired elements of spiritual progress *dharm, arth, kām* and *moksh* chasing the *Gurmukhs.*(4)

In Essence

Gurmukhs who follow Gurū's teachings are blessed with all the four treasures of *dharm, arth, kām* and *moksh.* Gurū Nānak says :

Sat(i)gur jevaḍ(u) dātā ko nahī sabh(i) suṇioh lok sabāiā.
(*SGGS*, p. 465)

There is no other benefactor as great as the True Gurū and he alone can take us to the True Master.

੫. (ਗੁਰ ਉਸਤਤਿ)

੧. ਸਤਿਗੁਰ ਵਡਾ ਆਖੀਐ ਵਡੇ ਦੀ ਵਡੀ ਵਡਿਆਈ।
੨. ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਲਖ ਦਰੀਆਉ ਨ ਕੀਮਤਿ ਪਾਈ।
੩. ਇਕ ਵਰਭੰਡ ਅਖੰਡ ਹੈ ਜੀਅ ਜੰਤ ਕਰਿ ਰਿਜਕ ਦਿਵਾਈ।
੪. ਲੂੰਅ ਲੂੰਅ ਵਿਚ ਰਖਿਓਨੁ ਕਰਿ ਵਰਭੰਡ ਕਰੋੜਿ ਸਮਾਈ।
੫. ਕੇਵਡੁ ਵਡਾ ਆਖੀਐ ਕਵਣ ਥਾਉ ਕਿਸੁ ਪੁਛਾ ਜਾਈ।
੬. ਅਪੜਿ ਕੋਇ ਨ ਹੰਘਈ ਸੁਣਿ ਸੁਣਿ ਆਖਣ ਆਖਿ ਸੁਣਾਈ।
੭. ਸਤਿਗੁਰ ਮੂਰਤਿ ਪਰਗਟੀ ਆਈ ॥੫॥

5. (Gur Ustat)

1. Sat(i)gur vaḍā ākhīai vaḍe dī vaḍī vaḍiāī.
2. Oaṅkār(i) akār(u) kar(i) lakh dariāo na kīmat(i) pāī.
3. Ik varbhaṇḍ akhaṇḍ hai jīa jaṅt kar(i) rijak divāī.
4. Lūṅ-a lūṅ-a vich rakhion(u) kar(i) varbhaṇḍ karoṛ(i) samāī.
5. Kevaḍ(u) vaḍā ākhīai kavaṇ thāu kis(u) puchhā jāī.
6. Apaṛ(i) koe na haṅghaī suṇ(i) suṇ(i) ākhaṇ ākh(i) suṇāī.
7. Sat(i)gur mūrat(i) pargaṭī āī.(5)

5. Praise of the Gurū

1. Everyone says that the True Gurū *(Satgurū)* is great because the praise and the glory of the great Gurū is also mighty.
2. God assumed a form and then created millions of systems whose extent and evaluation cannot be done.
3. There is only One present in the Universe who having created living beings is now sustaining them.
4. He has millions of universes spread in His each trichome.
5. Who should be asked how mighty is He and where does He reside ?
6. No one can reach to see Him. People say what they have heard.
7. His form appears manifested in True Gurū (Gurū Nānak Dev Ji).(5)

In Essence

No one knows how mighty is God ? People say that He is Great and Mighty because this is what they have heard.

Suṇ(i) vaḍā ākhai sabh(u) koe.
Kevaḍ(u) vaḍā ḍīṭhā hoe. (*SGGS*, p. 9)

So, He blessed a complete and True Gurū *(Satgurū)* Gurū Nānak with all His traits and sent him to this world for the redemption of the people. *Satgurū* is the true form of the Lord.

Nānak sodhe simrit(i) bed.
Pārbrahm Gur nāhī bhed. (*SGGS*, p. 1142)

I have verified and authenticated from all scriptures of knowledge (*Vedās* and *Simritīs*). They all confirm that there is no distinction between God and Gurū. Gurū is God in form.

੬. (ਗੁਰ ਉਸਤਤਿ)

੧. ਧਿਆਨੁ ਮੂਲੁ ਗੁਰ ਦਰਸਨੋ ਪੂਰਨ ਬ੍ਰਹਮ ਜਾਣਿ ਜਾਣੋਈ।
੨. ਪੂਜ ਮੂਲੁ ਸਤਿਗੁਰੁ ਚਰਣ ਕਰਿ ਗੁਰਦੇਵ ਸੇਵ ਸੁਖ ਹੋਈ।
੩. ਮੰਤ੍ਰ ਮੂਲੁ ਸਤਿਗੁਰ ਬਚਨ ਇਕ ਮਨਿ ਹੋਇ ਅਰਾਧੇ ਕੋਈ।
੪. ਮੋਖ ਮੂਲੁ ਕਿਰਪਾਲੁ ਗੁਰੁ ਜੀਵਨੁ ਮੁਕਤਿ ਸਾਧ ਸੰਗਿ ਸੋਈ।
੫. ਆਪੁ ਗਣਾਇ ਨ ਪਾਈਐ ਆਪੁ ਗਵਾਇ ਮਿਲੈ ਵਿਰਲੋਈ।
੬. ਆਪੁ ਗਵਾਏ ਆਪ ਹੈ ਸਭ ਕੋ ਆਪਿ ਆਪੇ ਸਭ ਕੋਈ।
੭. ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਹੋਈ॥੬॥

6. (Gur Ustat)

1. Dhiān(u) mūl(u) gur darsano pūran brahm jāṇ(i) jāṇoī.
2. Pūj mūl(u) sat(i)gur(u) charaṇ kar(i) gurdev sev sukh hoī.
3. Mantra mūl(u) sat(i)gur bachan ik man(i) hoe arādhe koī.
4. Mokh mūl(u) kirpāl(u) gur(u) jīvan(u) mukt(i) sādh sang(i) soī.
5. Āp(u) gaṇāe na pāīai āp(u) gavāe milai virloī.
6. Āp(u) gavāe āp hai sabh ko āp(i) āpe sabh koī.
7. Gur(u) chelā chelā gur(u) hoī.(6)

6. Praise of the Gurū

1. The glimpse of the True Gurū is the basis of all reflections. He is the embodiment of the Omniscient Lord.
2. The feet of the True Gurū are the source of all worships. The true happiness lies in the service of True Gurū.
3. True Gurū's Word, the source of all incantations, bears fruit when somebody reflects on it with singular mind.
4. Gurū's grace and clemency is the source of salvation, which is obtained in the company of *Sādh Saṅgat* while still alive.
5. Gurū's grace is not earned by projecting oneself better than others. Some rare meets Him ever often shedding pride.
6. Shedding pride, he considers all in his own form and all others love him as they love themselves.
7. And thus Gurū becomes a disciple and the disciple the Gurū (like Gurū Nānak and Gurū Aṅgad).(6)

In Essence

The above *pauṛī* is exposition of the following lines from *Srī Gurū Granth Sāhib*:

Āp(u) gavāīai tā sauh pāīai aur(u) kaisī chaturāī.
Sauh nadar(i) kar(i) dekhai so din(u) lekhai
kāmaṇ(i) nau nidh(i) pāī. (p. 722)

One must give up self-pride, self-assertion, ego and become humble to realize the Lord. The Master will not cast a glance of grace unless these essentials are present. His grace is like receiving all the treasures of the world.

Farīd Jī says :

Āp(u) savāraih mai milaih mai miliā sukh(u) hoe.
Farīdā, je tū merā hoe rahaih, sabh(u) jag(u) terā hoe.
(*SGGS*, p. 1382)

(God says :) O Farīd, if you become mine, I will meet you and you will experience comfort and peace. Not only that, then the whole world will also belong to you.

੭. (ਚਾਰ ਜੁਗਾਂ ਦੇ ਧਰਮ)

੧. ਸਤਿਜੁਗਿ ਪਾਪ ਕਮਾਇਆ ਇਕਸ ਪਿਛੈ ਸਭ ਦੇਸੁ ਦੁਖਾਲਾ।
੨. ਤ੍ਰੇਤੈ ਨਗਰੀ ਪੀੜੀਐ ਦੁਆਪੁਰਿ ਪਾਪੁ ਵੰਸੁ ਕੋ ਦਾਲਾ।
੩. ਕਲਿਜੁਗਿ ਬੀਜੈ ਸੋ ਲੁਣੈ ਵਰਤੈ ਧਰਮ ਨਿਆਉ ਸੁਖਾਲਾ।
੪. ਫਲੈ ਕਮਾਣਾ ਤਿਹੁ ਜੁਗੀ ਕਲਿਜੁਗਿ ਸਫਲੁ ਧਰਮੁ ਤਤਕਾਲਾ।
੫. ਪਾਪ ਕਮਾਣੈ ਲੇਪੁ ਹੈ ਚਿਤਵੈ ਧਰਮ ਸੁਫਲੁ ਫਲਵਾਲਾ।
੬. ਭਾਇ ਭਗਤਿ ਗੁਰਪੁਰਬ ਕਰਿ ਬੀਜਨਿ ਬੀਜੁ ਸਚੀ ਧਰਮਸਾਲਾ।
੭. ਸਫਲ ਮਨੋਰਥ ਪੂਰਣ ਘਾਲਾ॥੭॥

7. (Chār jugāṅ de dharm)

1. Sat(i)jug(i) pāp kamāiā ikas pichhai sabh des(u) dukhālā.
2. Tretai nagrī pīṛīai duāpar(i) pāp(u) vaṅs(u) ko dālā.
3. Kal(i)jug(i) bījai so luṇai vartai dharm niāo sukhālā.
4. Phalai kamāṇā tihu jugī kal(i)jug(i) saphal(u) dharm(u) tatkālā.
5. Pāp kamāṇai lep(u) hai chitvai dharm suphal(u) phalwālā.
6. Bhāe bhagat(i) gurpurab kar(i) bījan(i) bīj(u) sachī dharmsālā.
7. Saphal manorath pūraṇ ghālā.(7)

7. The Duties of the Four Ages

1. In *Satyug*, the whole country suffered for the crime committed by one individual.
2. In *Tretā*, the whole town was made to suffer for the crime committed by one individual while in *Duāpar*, the whole family had to suffer for the wrong done by one of its members.
3. In *Kalyug*, one reaps what one sows. Dispensation of justice is true.
4. In the first three ages, all deeds were rewarded regardless of the age these were performed. But in *Kalyug*, one gets the fruit of actions instantaneously.
5. Yet another characteristic of *Kalyug* is that unless sin is committed, no punishment is awarded. And if one conceives doing good, one receives its fruit there and then.
6. And thus the Sikhs of the Gurū sow the seeds of goodness in the holy congregation by dwelling on Gurū's teachings with loving worship and devotion.
7. They succeed in their aim and their efforts receive due recognition.(7)

In Essence

In describing the characteristics of the four ages, Bhāī Gurdās Jī has explained the following lines of *Gurbāṇī* in this *pauṛī* :

Satjug(u) Tretā, Duāpar(u) bhaṇīai,
Kal(i)jug(u) ūtamo jugā māhe.
Aih kar(u) kare su aih kar(u) pāe,
koī na pakṛīai kisai thāe. (*SGGS*, p. 406)

Also, becoming humble, giving up ego and pride, uniting with saintly persons in the holy congregation and reflecting on the divine word are the other practices that can lead one to the Realm of Truth. Those who abide by these sermons of the Gurū, achieve their aim and make their toil a success.

੮. (ਕਲਿਜੁਗ ਦਾ ਧਰਮ)

੧. ਸਤਿਜੁਗ ਸਤਿ ਤ੍ਰੇਤੈ ਜੁਗਾ ਦੁਆਪਰਿ ਪੂਜਾ ਬਾਹਲੀ ਘਾਲਾ।
੨. ਕਲਿਜੁਗਿ ਗੁਰਮੁਖਿ ਨਾਉ ਲੈ ਪਾਰਿ ਪਵੈ ਭਵਜਲ ਭਰਨਾਲਾ।
੩. ਚਾਰਿ ਚਰਣ ਸਤਿਜੁਗੈ ਵਿਚਿ ਤ੍ਰੇਤੈ ਚਉਥੈ ਚਰਣ ਉਕਾਲਾ।
੪. ਦੁਆਪਰਿ ਹੋਏ ਪੈਰ ਦੁਇ ਇਕਤੈ ਪੈਰ ਧਰੰਮੁ ਦੁਖਾਲਾ।
੫. ਮਾਣੂ ਨਿਮਾਣੈ ਜਾਣਿਕੈ ਬਿਨਉ ਕਰੈ ਕਰਿ ਨਦਰਿ ਨਿਹਾਲਾ।
੬. ਗੁਰੁ ਪੂਰੈ ਪਰਗਾਸੁ ਕਰ ਧੀਰਜੁ ਧਰਮ ਸਚੀ ਧਰਮਸਾਲਾ।
੭. ਆਪੇ ਖੇਤ ਆਪੇ ਰਖਵਾਲਾ॥੮॥

8. (Kaljug dā dharm)

1. Sat(i)jug sat(i) tretai jugā duāpar(i) pūjā bāhlī ghālā.
2. Kal(i)jug(i) gurmukh(i) nāu lai pār(i) pavai bhavjal bharnālā.
3. Chār(i) charaṇ sat(i)jugai vich(i) tretai chauthai charaṇ ukālā.
4. Duāpar(i) hoe pair due iktai pair dharaṅm(u) dukhālā.
5. Māṇ(u) nimāṇai jāṇ(i)kai binau karai kar(i) nadar(i) nihālā.
6. Gur(u) pūrai pargās(u) kar dhīraj(u) dharm sachī dharmsālā.
7. Āpe khet āpe rakhwālā.(8)

8. The Duties of *Kalyug*

1. Being truthful was the merit in *Satyug*, while in *Tretā* people took to performing *Yag* and in *Duāpar*, strenuous worship of the deities became the practices of their salvation.
2. In *Kalyug*, Gurū-oriented people could swim across the worldly ocean simply by meditating on Lord's *Nām.*
3. In *Satyug*, all the four feet of *dharmā* (penance, cleanliness, compassion and truth) were intact. In *Tretā* the fourth foot (Truth) broke.
4. In *Duāpar*, only two feet of *dharmā* survived. In *Kalyug* another foot was lost causing religion to suffer greatly.
5. Knowing that the Lord bestows His honour on hapless who approach Him, *Dharmā* prayed to Almighty to bless him with His benevolent look of grace.
6. Then the all-merciful Creator manifesting Himself in the form of True Gurū (Gurū Nānak) created the true abode—*Dharmsālā.*
7. Thus God Himself became the watchman of His own Creation.(8)

In Essence

Having described gradual deterioration in the righteousness in the first three *Yugs* (eras), Bhāī Sāhib explains that *Dharmā* wailed before the Lord that it cannot support the universe on one leg. Gurū Nānak taught people to develop truthfulness *(Sat)*, live in Lord's will *(Saṅtokh)* reflect on His greatness *(Vichār)* and meditate on His unfathomable traits *(Nām Simran)*. The following lines of *Gurbāṇī* explain the characteristics of different ages :

Satjug(i) tai māṇio chhalio bal(i) bāvan bhāeo.
Tretai tai māṇio Rām raghuvaṅs(u) kahāeo.

....

Kal(i)jug(i) pramāṇ(u) Nānak Gur(u)
Aṅgad(u) Amar(u) kahāeo.
Sri gurū rāj(u) abichal(u) aṭal(u) Ād(i) Purakh(i) phurmāeo.
(*SGGS*, p. 1390)

੯. (ਜਿੱਤ ਕੇ ਹਾਰਨਾ)

੧. ਜਿਨਾ ਭਾਉ ਤਿਨ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਅਗੈ ਨਿਭਵਿਆਹਾ।
੨. ਅਗਿ ਤਤੀ ਜਲ ਸੀਅਲਾ ਨਿਵ ਚਲੇ ਸਿਰੁ ਕਰੈ ਉਤਾਹਾ।
੩. ਭਰਿ ਡੁਬੈ ਖਾਲੀ ਤਰੈ ਵਜਿ ਨ ਵਜੈ ਘੜੈ ਜਿਵਾਹਾ।
੪. ਅੰਬੁ ਸੁਫਲ ਫਲਿ ਝੁਕਿ ਲਹੈ ਦੁਖ ਫਲੁ ਅਰੰਡੁ ਨ ਨਿਵੈ ਤਲਾਹਾ।
੫. ਮਨੁ ਪੰਖੇਰੂ ਧਾਵਦਾ ਸੰਗਿ ਸੁਭਾਇ ਜਾਇ ਫਲ ਖਾਹਾ।
੬. ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਹਉਲਾ ਭਾਰਾ ਤੋਲੁ ਤੁਲਾਹਾ।
੭. ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਜਿਣੈ ਪੈਰਾ ਉਤੇ ਸੀਸੁ ਧਰਾਹਾ।
੮. ਪੈਰੀ ਪੈ ਜਗ ਪੈਰੀ ਪਾਹਾ॥੯॥

9. (Jitt ke hārnā)

1. Jinā bhāu tin nāh(i) bhau much(u) bhau agai nibh-viāhā.
2. Ag(i) tatī jal sīalā niv chale sir(u) karai utāhā.
3. Bhar(i) ḍubai khālī tarai vaj(i) na vajai ghaṛai jivāhā.
4. Anb(u) suphal phal(i) jhuk(i) lahai dukh phal(u) aranḍ(u) na nivai talāhā.
5. Man(u) pankherū dhāvdā sang(i) subhāe jāe phal khāhā.
6. Dhar(i) tārājū toliai haulā bhārā tol(u) tulāhā.
7. Jiṇ(i) hārai hārai jiṇai pairā ute sīs(u) dharāhā.
8. Pairī pai jag pairī pāhā.(9)

9. Losing yet Victorious

1. Those who have imbibed the love of the Creator in their hearts do not dread *Yamas* – the angels of death. And those who do not recognize fear of the Lord remain destined to encounter bigger fears ahead.
2. The fire keeps its head high and is hot. Water flows downwards and is therefore cold.
3. A filled pitcher produces no musical notes and sinks (when placed in a river), an empty pitcher floats and produces musical notes too.
4. A mango tree, laden with fruits bends humbly towards ground and gives sweet fruit whereas a castor tree holds itself high in pride and yields fruits not worthy of consumption.
5. Mind wanders around like a bird and picks up fruits according to the company it associates with.
6. When something is weighed on the balance, the lighter side always goes up and heavier side moves downward.
7. Winner is one who is humble and has the whole world falling at one's feet and not who is proud and holds one's head high in ego.
8. Those who bow at the feet, have the world bowing at their feet.(9)

In Essence

Inspired by the following lines of *Gurbāṇī*, Bhāī Sāhib has once again emphasised the virtues of humility :

Sabh(u) ko nivai āp kau, par kau nivai na koe.
Dhar(i) tārājū toliai, nivai su gaurā hoe. (*SGGS*, p. 470)

Mind is full of arrogance and is never willing to yield. It runs around in all directions and picks up traits according to the company it keeps.

Kabīr man(u) paṅkhī bhaio, uḍ(i) uḍ(i) dah dis jāe.
Jo jaisī saṅgat(i) milai so taiso phal(ū) khāe.
(*SGGS*, p. 1369)

੧੦. (ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲ)

੧. ਸਚੁ ਹੁਕਮੁ ਸਚੁ ਲੇਖੁ ਹੈ ਸਚੁ ਕਾਰਣੁ ਕਰਿ ਖੇਲੁ ਰਚਾਇਆ।
੨. ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਵਿਰਲੈ ਦਾ ਓਹੁ ਕਰੈ ਕਰਾਇਆ।
੩. ਸੋ ਕਿਹੁ ਹੋਰੁ ਨ ਮੰਗਈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਇਆ।
੪. ਖਸਮੈ ਏਵੈ ਭਾਵਦਾ ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਬਿਰਦੁ ਸਦਾਇਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਲਿਵ ਕਾਰਣ ਕਰਤਾ ਕਰਦਾ ਆਇਆ।
੬. ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਜਗਿ ਵਰ ਸਰਾਪ ਦਾ ਭਰਮੁ ਚੁਕਾਇਆ।
੭. ਜੇਹਾ ਭਾਉ ਤੇਹੋ ਫਲ ਪਾਇਆ॥੧੦॥

10. (Jehā bhāu tehā phal)

1. Sach(u) hukam(u) sach(u) lekh(u) hai sach(u) kāraṇ(u) kar(i) khel(u) rachāiā.
2. Kāraṇ(u) karte vas(i) hai virlai dā oh(u) karai karāiā.
3. So kihu hor(u) na maṅgaī khasmai dā bhāṇā tis(u) bhāiā.
4. Khasmai evai bhāvdā bhagat(i) vachhal(u) hoe birad(u) sadāiā.
5. Sādh saṅgat(i) gur sabad(u) liv kāraṇ kartā kardā āiā.
6. Bāl subhāe atīt jag(i) var sarāp dā bharam(u) chukāiā.
7. Jehā bhāu teho phal pāiā.(10)

10. Reap What You Sow

1. The Supreme Being is True and so is His command. Whatever He has blessed people with, is also true. He has created the world for True reasons.
2. All the causes are under His control but He abides by the wishes of His devotees occasionally.
3. (And where does such a devoted disciple (Sikh) operate ?) He asks for nothing more. (Like Bhāī Bhikhārī) he loves his Lord's Will.
4. And in order to live upto His name of 'Beloveds of His Devotees', He likes to accept what His devotees ask for or desire.
5. The devotees *(Gurmukhs)* keep their consciousness absorbed in Gurū's word in the Holy congregation *(Sādh Saṅgat)* and are well aware that He is the cause of all actions.
6. Like an innocent child, His devotees remain detached from the world and keep themselves free from delusion of boons and curses.
7. They receive fruit as per their love for Him.(10)

In Essence

Lord's devotees are like *Kalapbrichh* (the mystical tree of heaven). They obtain fruits according to their motives and desires. They are free of all curses. Devotees do not indulge in such discords that learned persons often resort to. Devotees know their beloved God and they know how to love Him. Once their mind is dyed in the hue of His love, they obey and accept what He does.

Har(i) ke bhagat bhare bhaṅḍārā.
Āpe bakhse sabad(i) vīchārā.
Jo tudh(u) bhāvai soī karseh
sache sio man(u) rātā he. (*SGGS*, p. 1052)

੧੧. (ਅਉਗਣ ਦਾ ਗੁਣ ਕਰਨਾ)

੧. ਅਉਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਸਹਜਿ ਸੁਭਾਉ ਤਰੋਵਰ ਹੁੰਦਾ।
੨. ਵਢਣ ਵਾਲਾ ਛਾਉ ਬਹਿ ਚੰਗੇ ਦਾ ਮੰਦਾ ਚਿਤਵੰਦਾ।
੩. ਫਲ ਦੇ ਵਟ ਵਗਾਇਆ ਵਢਣ ਵਾਲੇ ਤਾਰਿ ਤਰੰਦਾ।
੪. ਬੇਮੁਖ ਫਲ ਨਾ ਪਾਇਦੇ ਸੇਵਕ ਫਲ ਅਣਗਣਤ ਫਲੰਦਾ।
੫. ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਜਾਣੀਐ ਸੇਵਕੁ ਸੇਵਕ ਸੇਵ ਕਰੰਦਾ।
੬. ਜਗੁ ਜੋਹਾਰੇ ਚੰਦ ਨੋ ਸਾਇਰ ਲਹਰਿ ਅਨੰਦੁ ਵਧੰਦਾ।
੭. ਜੋ ਤੇਰਾ ਜਗੁ ਤਿਸਦਾ ਬੰਦਾ॥੧੧॥

11. (Augaṇ dā guṇ karnā)

1. Auguṇ kīte guṇ karai sahaj(i) subhāu tarovar huṅdā.
2. Vaḍhaṇ wālā chhāu baih change dā maṅdā chitvaṅdā.
3. Phal de vaṭ vagāiā vaḍhaṇ wāle tār(i) taraṅdā.
4. Bemukh phal nā pāede sevak phal aṇgaṇat phalaṅdā.
5. Gurmukh(i) virlā jāṇiai sevak(u) sevak sev karaṅdā.
6. Jag(u) johāre chaṅd no sāir lahar(i) anaṅd(u) vadhaṅdā.
7. Jo terā jag(u) tisdā baṅdā.(11)

11. Return Evil with Goodness

1. A tree is calm and tranquil by nature. It returns good even if someone does wrong to it.
2. The woodcutter sits in its shade and plans how to cut it (despite the fact that it has done good to him).
3. It gives fruit to those who throw stones at it. To its destroyers, it provides wooden planks that help them sail across the river in a boat.
4. Those mind-oriented sinners (who think evil of good doers) bear no fruit whereas the devotees are blessed with infinite rewards.
5. Rare is a *Gurmukh* who serves the servants of the Supreme Being as a slave.
6. Many salute the second day moon and even ocean throws the waves towards it in ecstasy.
7. One who belongs to Him has the whole world belonging to him.(11)

In Essence

A self-oriented person always reacts adversely whenever some harm falls upon him. This reaction often leads him into more troubles that lead him astray. And for such people, Bhāī Sāhib has taken the example of a tree to bring home that one should always be creative and do good to others. Sheikh Farīd Jī has composed a very self-explanatory verse on this theme :

Farīdā bure dā bhalā kar(i) gusā man(i) na haḍhāe.
Dehī rog(u) na lagaī, palai sabh(u) kichh(u) pāe.

(*SGGS*, p. 1381-82)

Do good to even an evil person. Do not keep anger in your mind while dealing with him. You will never suffer any body ailment and be the owner of all your wishes.

੧੨. (ਕਮਾਦ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਜਿਉ ਵਿਸਮਾਦੁ ਕਮਾਦੁ ਹੈ ਸਿਰ ਤਲਵਾਇਆ ਹੋਇ ਉਪੰਨਾ।
੨. ਪਹਿਲੇ ਖਲ ਉਖਲਿਕੈ ਟੋਟੇ ਕਰਿ ਕਰਿ ਭੰਨਣਿ ਭੰਨਾ।
੩. ਕੋਲੂ ਪਾਇ ਪੀੜਾਇਆ ਰਸ ਟਟਰਿ ਕਸ ਇੰਨਣ ਵੰਨਾ।
੪. ਦੁਖ ਸੁਖ ਅੰਦਰਿ ਸਬਰੁ ਕਰਿ ਖਾਇ ਅਵਟਣੁ ਜਗ ਧੰਨਾ ਧੰਨਾ।
੫. ਗੁੜੁ ਸਕਰੁ ਖੰਡੁ ਮਿਸਰੀ ਗੁਰਮੁਖ ਸੁਖਫਲੁ ਸਭ ਰਸ ਬੰਨਾ।
੬. ਪਿਰਮ ਪਿਆਲਾ ਪੀਵਣਾ ਮਰਿ ਮਰਿ ਜੀਵਣੁ ਥੀਵਣੁ ਗੰਨਾ।
੭. ਗੁਰਮੁਖਿ ਬੋਲ ਅਮੋਲ ਰਤੰਨਾ॥੧੨॥

12. (Kamād dā drishṭānt)

1. Jio vismād(u) kamād(u) hai sir talvāiā hoe upannā.
2. Paihle khal ukhal(i)kai ṭoṭe kar(i) kar(i) bhanaṇ(i) bhannā.
3. Kolū pāe pīṛāiā ras ṭaṭar(i) kas innaṇ vannā.
4. Dukh sukh andar(i) sabar(u) kar(i) khāe avaṭaṇ(u) jag dhannā dhannā.
5. Guṛ(u) sakar(u) khanḍ(u) misrī gurmukh sukhphal(u) sabh ras bannā.
6. Piram piālā pīvaṇā mar(i) mar(i) jīvaṇ(u) thīvaṇ(u) gannā.
7. Gurmukh(i) bol amol ratannā.(12)

12. Paradigm of Sugarcane

1. Just as sugarcane is a strange plant that grows with its head downward
2. First, its skin is peeled off. Then it is cut into pieces, and tied in bundles.
3. It is crushed in cane-crusher to extract its juice, which is boiled in cauldron, over the fire raised by burning bagasse.
4. By remaining contented in joys and sufferings alike, it bears pain of being boiled. The world calls it a 'blessed one'.
5. So are the *Gurmukhs* – sweet and adored like jaggery-cakes, jaggery and sugar etc. who are the cause of all things blessed and peace-giving.
6. Having consumed the divine cup of love, *Gurmukhs* die every moment of their lives like sugarcane to become emancipated when still alive.
7. Thus the words of *Gurmukhs* are like priceless jewels. They are destroyer of birth-death cycle.(12)

In Essence

Gurmukhs live life in the love of the Lord. They sing His praises and remain absorbed in Him. They bear distresses and comforts of the world and always do good to others. Taking the example of a sugarcane, Bhāī Sāhib has explained this aspect of their lives. And yet again, Sheikh Farīd Jī has the following precept for us mortals :

Faridā, jo tai māran(i) mukīān tinā na māre ghunm(i).
Āpanṛe ghar(i) jāīai pair tinā de chunm(i).

(*SGGS*, p. 1378)

Those who land blows on you, do not return blows to them. Go to their homes and kiss their feet.

੧੩. (ਗੁਰ ਦਰੀਆਉ)

੧. ਗੁਰੁ ਦਰੀਆਉ ਅਮਾਉ ਹੈ ਲਖ ਦਰੀਆਉ ਸਮਾਉ ਕਰੰਦਾ।
੨. ਇਕਸ ਇਕਸ ਦਰੀਆਉ ਵਿਚਿ ਲਖ ਤੀਰਥ ਦਰੀਆਉ ਵਹੰਦਾ।
੩. ਇਕਤੁ ਇਕਤੁ ਵਾਹੜੈ ਕੁਦਰਤਿ ਲਖ ਤਰੰਗ ਉਠੰਦਾ।
੪. ਸਾਇਰ ਸਣੁ ਰਤਨਾਵਲੀ ਚਾਰਿ ਪਦਾਰਥੁ ਮੀਨ ਤਰੰਦਾ।
੫. ਇਕਤੁ ਲਹਰਿ ਨ ਪੁਜਨੀ ਕੁਦਰਤਿ ਅੰਤੁ ਨ ਅੰਤ ਲਹੰਦਾ।
੬. ਪਿਰਮ ਪਿਆਲੇ ਇਕ ਬੂੰਦ ਗੁਰਮੁਖ ਵਿਰਲਾ ਅਜਰੁ ਜਰੰਦਾ।
੭. ਅਲਖ ਲਖਾਇ ਨ ਅਲਖੁ ਲਖੰਦਾ॥੧੩॥

13. (Gur dariāo)

1. Gur(u) dariāu amāu hai lakh dariāu samāu karańdā.
2. Ikas ikas dariāu vich(i) lakh tīrath dariāu vahańdā.
3. Ikat(u) ikat(u) vāhṛai kudrat(i) lakh tarańg uṭhańdā.
4. Sāir saṇ(u) ratnāvalī chār(i) padārath(u) mīn tarańdā.
5. Ikat(u) lahar(i) na pujnī kudrat(i) ańt(u) na ańt lahańdā.
6. Piram piāle ik būńd gurmukh virlā ajar(u) jarańdā.
7. Alakh lakhāe na alakh(u) lakhańdā.(13)

13. Gurū is the Flowing River

1. Gurū is like an ocean beyond measurement because millions of rivers are absorbed in it.
2. Each river has millions of pilgrimage centre systems located on it. (Glimpse of the Gurū bless one with visit to millions of pilgrim centres).
3. In each centre, numerous waves of Lord's panegyrics and reflections are generated that is capable of taking countless people across the worldly ocean.
4. The ocean-like Gurū has rows of jewels including the four ideals (*dharm*, *arth*, *kām* and *moksh*) swimming like fish in it.
5. All the four ideals cannot match even to one wave (Gurū's Word) of Gurū's ocean. No one can fathom the extent of Gurū (the embodiment of universe).
6. A drop from His loving cup is unbearable. However a rare *Gurmukh* can bear its power and intoxication.
7. Such a person realizes the imperceptible Lord but does not claim to have done so.(13)

In Essence

The significance of Gurū in Sikhism is unmatched. No one can ever achieve salvation without the help of Gurū. Gurū is epitome of the Lord with all His traits. It is the Gurū who makes a seeker taste that one drop of nectar from the divine cup of love. One who has tasted it, cannot describe the ecstasy and blissful experience.

Kahu Kabīr gūṅgai guṛ(u) khāiā pūchhe te kiā kahīai.
(*SGGS*, p. 334)

How can a dumb person tell the taste of jaggery-cake ?

And, he who has realized Him has the Lord hidden within :

Kāṅe re bakbād(u) lāeo.
Jin(i) Har(i) pāio tinaih chhapāeo. (*SGGS*, p. 718)

Why get into futile arguments ? Whosoever has realised the Lord has not been able to reveal His form or experience.

੧੪. (ਈਸ਼੍ਵਰ ਬੇਅੰਤ ਹੈ)

੧. ਬ੍ਰਹਮੇ ਥਕੇ ਬੇਦ ਪੜਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣ ਰਾਜ ਕਰੰਦੇ।
੨. ਮਹਾਂਦੇਵ ਅਵਧੂਤ ਹੋਇ ਦਸ ਅਵਤਾਰੀ ਬਿਸਨੁ ਭਵੰਦੇ।
੩. ਸਿਧ ਨਾਥੁ ਜੋਗੀਸਰਾ ਦੇਵੀ ਦੇਵ ਨ ਭੇਵ ਲਹੰਦੇ।
੪. ਤਪੇ ਤਪੀਸਰੁ ਤੀਰਥਾ ਜਤੀ ਸਤੀ ਦੇਹ ਦੁਖ ਸਹੰਦੇ।
੫. ਸੇਖ ਨਾਗ ਸਭ ਰਾਗ ਮਿਲਿ ਸਿਮਰਣੁ ਕਰਿ ਨਿਤਿ ਗੁਣ ਗਾਵੰਦੇ।
੬. ਵਡਭਾਗੀ ਗੁਰ ਸਿਖ ਜਗਿ ਸਬਦੁ ਸੁਰਤਿ ਸਤਸੰਗਿ ਮਿਲੰਦੇ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖੁ ਲਖੰਦੇ॥੧੪॥

14. (Ishvar beaṅt hai)

1. Brahme thake bed paṛ(i) iṅdra iṅdrāsaṇ rāj karaṅde.
2. Mahāṅdev avdhūt hoe das avtārī bisan(u) bhavaṅde.
3. Sidh nāth(u) jogīsarā devī dev na bhev lahaṅde.
4. Tape tapīsar(u) tīrthā jatī satī deh dukh sahaṅde.
5. Sekh nāg sabh rāg mil(i) simraṇ(u) kar(i) nit(i) guṇ gāvaṅde.
6. Vaḍbhāgī gur sikh jag(i) sabad(u) surat(i) satsaṅg(i) milaṅde.
7. Gurmukh(i) sukh phal(u) alakh(u) lakhaṅde.(14)

14. God is Infinite

1. Numerous Brahmās and many Iṅdras got tired of reciting *Vedās* and ruling their kingdoms respectively.
2. Many Shivās in the form of saints/*Yogīs* and numerous Vishṇūs assuming ten incarnations kept roaming hither and thither.
3. (Eighty-four) *Sidhs* and (nine) *Nāths*, other *Yogīs*, gods and goddesses could not solve His mystery.
4. Ascetics meditated at the pilgrimage centres. Celibates, the faithful and the chaste kept suffering bodily pains.
5. The *Sheshnāg* (The king of snakes) along with all the *Rāgās* (musical measures) kept meditating and singiṅg His praises but could not determine His vastness.
6. The Sikhs of Gurū are fortunate in this world who develop love for the Word (of the Gurū) and assemble in the holy congregation.
7. They become Gurū-oriented, receive the divine peace and comfort and realize the indescribable.(14)

In Essence

The Gurū-oriented Sikhs are far more fortunate than the deities of Hiṅdū pantheon, *Sidhs, Nāths* etc., because they are able to realize Him by the blessings of Gurū. *Gurbāṇī* says :

Gurdev sāṅt(i) sat(i) budh(i) mūrat(i),
Gurdev pāras paras parā.
Gurdev tīrath(u) aṅmrit sarovar(u),
Gur giān majan(u) apraṅprā.
....
Gurdev Sat(i)gur Pārbrahm(u) Parmesar(u),
Gurdev Nānak Har(i) namaskārā.

(*SGGS*, p. 262)

Gurū himself has all the characteristics of God the Unfathomable. He is God incarnate. Nānak salutes him.

੧੫. (ਨਿੰਮ੍ਰਤਾ ਦਾ ਗੁਣ)

੧. ਸਿਰ ਤਲਵਾਇਆ ਬਿਰਖੁ ਹੈ ਹੋਇ ਸਹਸ ਫਲ ਸੁਫਲ ਫਲੰਦਾ।
੨. ਨਿਰਮਲੁ ਨੀਰੁ ਵਖਾਣੀਐ ਸਿਰੁ ਨੀਵਾਂ ਨੀਵਾਣਿ ਚਲੰਦਾ।
੩. ਸਿਰੁ ਉਚਾ ਨੀਵੇਂ ਚਰਣ ਗੁਰਮੁਖਿ ਪੈਰੀ ਸੀਸੁ ਪਵੰਦਾ।
੪. ਸਭ ਦੂ ਨੀਵੀ ਧਰਤਿ ਹੋਇ ਅਨੁ ਧਨੁ ਸਭੁ ਸੈ ਸਾਰੁ ਸਹੰਦਾ।
੫. ਧੰਨੁ ਧਰਤੀ ਓਹੁ ਥਾਉ ਧੰਨੁ ਗੁਰੁ ਸਿਖ ਸਾਧੂ ਪੈਰੁ ਧਰੰਦਾ।
੬. ਚਰਣ ਧੂੜਿ ਪਰਧਾਨ ਕਰਿ ਸੰਤ ਵੇਦ ਜਸੁ ਗਾਵਿ ਸੁਣੰਦਾ।
੭. ਵਡਭਾਗੀ ਪਾਖਾਕ ਲਹੰਦਾ॥੧੫॥

15. (Ninmratā dā guṇ)

1. Sir talvāiā birakh(u) hai hoe sahas phal suphal phalandā.
2. Nirmal(u) nīr(u) vakhāṇīai sir(u) nīvān nīvāṇ(i) chalandā.
3. Sir(u) uchā nīven charaṇ gurmukh(i) pairī sīs(u) pavandā.
4. Sabh dū nīvī dharat(i) hoe an(u) dhan(u) sabh(u) sai sār(u) sahandā.
5. Dhann(u) dhartī oh(u) thāo dhann(u) gur(u) sikh sādhū pair(u) dharandā.
6. Charaṇ dhūṛ(i) pardhān kar(i) sant ved jas(u) gāv(i) suṇandā.
7. Vaḍbhāgī pākhāk lahandā.(15)

15. Virtues of Humility

1. A tree keeps its head downwards in the ground. It bears much fruits and flowers. (It is the characteristic of humility that brings forth fruits and flowers).
2. The water is considered pure because it always flows downwards (in humility).
3. The head is higher and the feet are lower yet the *Gurmukhs* bow their head on the feet.
4. The Earth is the lowest of all but bears the burden of providing everyone with food and wealth.
5. Thus blessed is the earth and that place where saintly Sikhs of the Gurū and other holy men place their feet.
6. All the religious scriptures sing and praise the significance of the dust of their holy feet.
7. Blessed are those who obtain the dust of these holy feet.(15)

In Essence

The virtue of humility has much significance in the teachings of Sikhism. Humility means absence of ego, pride and self-assertion that keeps a person away from recognizing his true self. Giving examples of a fruit-laden tree and water, Bhāī Sāhib has established that the ground that holy people walk on is blessed and pious.

Humility is also blessing of the Lord because without His benevolence no one can bathe in the dust of the holy feet of the saints. And one cannot acquire humility without giving up pride. *Gurbāṇī* says :

Dhūṛī majan(u) sādh khe sāī thīe kripāl.
Ladhe habhe thokaṛe Nānak Har(i) dhan(u) māl(u).
(*SGGS*, p. 80)

It is by the grace of God that one is able to enjoy the company of saintly persons. It is here that one destroys one's ego. Those who harbour the wealth of Lord's name in their mind have found all treasures/commodities.

੧੬. (ਗੁਰੂ ਨਾਨਕ ਪੂਰਣ ਗੁਰੂ ਹੈ)

੧. ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਠਾਟੁ ਬਣਾਇਆ।
੨. ਪੂਰੇ ਪੂਰਾ ਤੋਲੁ ਹੈ ਘਟੈ ਨ ਵਧੈ ਘਟਾਇ ਵਧਾਇਆ।
੩. ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਹੋਰਸੁ ਪੁਛਿ ਨ ਮਤਾ ਪਕਾਇਆ।
੪. ਪੂਰੇ ਪੂਰਾ ਮੰਤੁ ਹੈ ਪੂਰਾ ਬਚਨ ਨ ਟਲੈ ਟਲਾਇਆ।
੫. ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਪੂਰਾ ਪਾਇਆ।
੬. ਵੀਹ ਇਕੀਹ ਉਲੰਘਕੈ ਪਤਿ ਪਉੜੀ ਚੜਿ ਨਿਜ ਘਰਿ ਆਇਆ।
੭. ਪੂਰੇ ਪੂਰਾ ਹੋਇ ਸਮਾਇਆ॥੧੬॥

16. (Gurū Nānak pūraṇ Gurū hai)

1. Pūrā sat(i)gurū jāṇiai pūre pūrā ṭhāṭ(u) baṇāiā.
2. Pūre pūrā tol(u) hai ghaṭai na vadhai ghaṭāe vadhāiā.
3. Pūre pūrī mat(i) hai horas(u) puchh(i) na matā pakāiā.
4. Pūre pūrā mant(u) hai pūrā bachan na ṭalai ṭalāiā.
5. Sabhe ichhā pūrīā sādh saṅgat(i) mil(i) pūrā pāiā.
6. Vīh ikīh ulaṅgh-kai pat(i) pauṛī chaṛ(i) nij ghar(i) āiā.
7. Pūre pūrā hoe samāiā.(16)

16. Gurū Nānak is Complete Gurū

1. True Gurū is complete and perfect because the complete (The Creator) has moulded him in His own form.
2. Perfect is the assessment of the complete Gurū. Nothing can be added to or reduced from it.
3. The wisdom (teachings) of the perfect Gurū is complete. He makes up his mind without others' counsel.
4. The Word of the perfect Gurū is infallible and cannot be altered by anyone's efforts.
5. One who has found the complete Gurū in the company of *Sādh Saṅgat* has all his desires and wants fulfilled.
6. And crossing all the worldly hurdles, such a seeker climbs up the ladder to reach the higher spiritual stage, and realize his true self.
7. Becoming complete himself, he merges in perfect Almighty Creator.(16)

In Essence

Just as the complete characteristics of the Almighty cannot be described, so also is the description of the complete Gurū who is the embodiment of God in human form. Gurū Nānak is rightly called *Niraṅkār* since he is complete and in the mould of the Lord. He is the blesser of all things worldly and divine. There are numerous quotes in *Gurbāṇī* expressing Gurū's greatness. Here are some :

Man kio bairāg(u) karehgā sat(i)gur(u) merā pūrā.
Mansā kā dātā sabh sukh nidhan(u) amrit sar(i) sad hī bharpūrā.
(*SGGS*, p. 375)

Saphal mūrat(i) Gurdeo suāmī sarb kalā bharpūre.
Nānak Gur(u) Parbrahm(u) Parmesar(u) sadā sadā hajūre.
(*SGGS*, p. 802)

Gur Gobind Gopāl Gur Gur pūran Nārāeṇah.
Gur daiāl samrath(u) Gur Gur Nānak patit udhārṇah.
(*SGGS*, p. 710)

੧੭. (ਸਤਿਗੁਰ ਜਾਗਤਾ ਹੈ ਦੇਵ)

੧. ਸਿਧ ਸਾਧਿਕ ਮਿਲਿ ਜਾਗਦੇ ਕਰਿ ਸਿਵਰਾਤੀ ਜਾਤੀ ਮੇਲਾ।
੨. ਮਹਾਦੇਉ ਅਉਧੂਤੁ ਹੈ ਕਵਲਾਸਣਿ ਆਸਣਿ ਰਸਕੇਲਾ।
੩. ਗੋਰਖੁ ਜੋਗੀ ਜਾਗਦਾ ਗੁਰਿ ਮਾਛਿੰਦ੍ਰ ਧਰੀ ਸੁ ਧਿਰੇਲਾ।
੪. ਸਤਿਗੁਰ ਜਾਗਿ ਜਗਾਇਦਾ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।
੫. ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈਅਨੁ ਅਨਹਦ ਸਬਦ ਪਿਰਮ ਰਸ ਖੇਲਾ।
੬. ਆਪਿ ਪੁਰਖ ਆਦੇਸ ਹੈ ਅਲਖ ਨਿਰੰਜਨ ਨੇਹੁ ਨ ਵੇਲਾ।
੭. ਚੇਲੇ ਤੇ ਗੁਰੁ ਗੁਰੁ ਤੇ ਚੇਲਾ॥੧੭॥

17. (Satgur jāgtā hai Dev)

1. Sidh sādhik mil(i) jāgde kar(i) sivrātī jātī melā.
2. Mahādeu audhūt(u) hai kavalāsaṇ(i) āsaṇ(i) raskelā.
3. Gorakh(u) jogī jāgdā gur(i) māchhindra dharī su dhirelā.
4. Sat(i)gur jāg(i) jagāedā sādh saṅgat(i) mil(i) aṅmrit velā.
5. Nij ghar(i) tāṛī lāīan(u) anhad sabad piram ras khelā.
6. Āp(i) purakh ādes hai alakh niraṅjan nehu na velā.
7. Chele te gur(u) gur(u) te chelā.(17)

17. The True Gurū is Ever Awake

1. The *Sidhs* and other observers of penances would keep themselves awake along with other pilgrimages to celebrate *Shivrātrī* fair.
2. Shiv is shown immersed in contemplation and detached while Brahmā is enjoying his seat on a lotus flower.
3. Gorakh *Yogī* was up and awake while his teacher Machhinder was performing a fraud (on the widowed queen whom he loved).
4. True Gurū (Gurū Nānak) was always awake and wakes up others. He assembles them in a holy congregation in the ambrosial hour.
5. In the holy congregation, the devotees concentrate upon their selves and get absorbed in the loving elixir and the melody of the unstruck Word.
6. I salute the Timeless Primal Being who is inaccessible and beyond the traits of *māyā*.
7. Thus a Gurū, and his disciple become one.(17)

In Essence

The institution of Gurū in Sikhism is supreme. The love that Gurū showers on his Sikh is incomparable. Gurū is ever keen to have his disciple emancipated and he guides him through. He is ever awake to the needs of his Sikh. This is clear from the following hymn :

Sat(i)gur(u) merā bemuhtāj(u).
Sat(i)gur mere sachā sāj(u).
Sat(i)gur(u) merā sabhas kā dātā.
Sat(i)gur(u) merā purakh(u) bidhātā.1
....
Nānak sodhe Sinmrit(i) Bed.
Pārbrahm Gur nāhī bhed. (*SGGS*, p. 1142)

੧੮. (ਸੱਚ ਸੱਚਾ ਹੈ, ਕੂੜ ਕੂੜਾ ਹੈ)

੧. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਸੈਸਾਰੀ ਭੰਡਾਰੀ ਰਾਜੇ।
੨. ਚਾਰਿ ਵਰਨ ਘਰਬਾਰੀਆਂ ਜਾਤ ਪਾਤ ਮਾਇਆ ਮੁਹਤਾਜੇ।
੩. ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤ੍ਰਾ ਪਾਖੰਡ ਕਰਮ ਕਰਨਿ ਦੇਵਾਜੇ।
੪. ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਨਿਵਾਜੇ।
੫. ਦਹਦਿਸਿ ਬਾਰਹ ਵਾਟ ਹੋਇ ਪਰ ਘਰਿ ਮੰਗਨਿ ਖਾਜ ਅਖਾਜੇ।
੬. ਚਾਰਿ ਵਰਨ ਗੁਰਸਿਖ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਅਨਹਦ ਵਾਜੇ।
੭. ਗੁਰਮੁਖਿ ਵਰਨ ਅਵਰਨੁ ਹੋਇ ਦਰਸਨੁ ਨਾਉਂ ਪੰਥ ਸੁਖ ਸਾਜੇ।
੮. ਸਚੁ ਸਚਾ ਕੂੜਿ ਕੂੜੇ ਪਾਜੇ॥੧੮॥

18. (Sach sachā hai, kūṛ kūṛā hai)

1. Brahmā bisan(u) mahes(u) trai saisārī bhaṇḍārī rāje.
2. Chār(i) varan gharbārīāṅ jāt pāt māiā muhtāje.
3. Chhia darsan chhia sāstrā pākhaṇḍ karam karan(i) devāje.
4. Saṅniāsī das nām dhar(i) jogī bārah paṅth nivāje.
5. Dahdis(i) bārah vāṭ hoe par ghar(i) maṅgan(i) khāj akhāje.
6. Chār(i) varan gursikh mil(i) sādh saṅgat(i) vich(i) anhad vāje.
7. Gurmukh(i) varan avaran(u) hoe darsan(u) nāuṅ paṅth sukh sāje.
8. Sach(u) sachā kūṛ(i) kūṛe pāje.(18)

18. Truth is Eternal, Falsehood is Temporary

1. Brahmā, Vishṇū and Mahesh–the three gods are believed to be Creator, Sustainer and Destroyer (Hindu mythology) respectively.
2. The human creation is caught up in the web of four *varṇās,* householder's life, caste and clan division, lineage and dependency on *māyā.*
3. Some indulge in observance of hypocritical rituals as taught in the tomes of six religious philosophies.
4. The ascetic *(Saṅnyāsīs)* have assumed ten names while *yogīs* have organized themselves in twelve sects.
5. Caught in the tribulations of sustenance, these twelve sects roam about in different directions begging alms visiting one door after another and eating food purchased of false earnings.
6. *Gursikhs* from all the four castes assemble in a holy congregation, recite and listen to Gurū's melodious Word *(Shabad).*
7. Whether they belong to any caste division or not; the religion of *Gurmukhs* is meditation on *Nām* in *Sādh Saṅgat.* This is the path of comfort and peace.
8. Truth is always eternal and falsehood has no standing.(18)

In Essence

The path of loving worship and meditation on *Nām* for salvation is supreme as it provides direct union with God. All other methods are incomplete and paltry. Rites and rituals performed in lifetime will be taken away as tax/octroi by the angels of death.

Karm dharm pākhanḍ jo dīsaih,
tin jam(u) jāgātī lūṭai.
Nirbāṇ kīrtan(u) gāvauh karte kā,
nimakh simrat jit(u) chhūṭai. (*SGGS,* p. 747)

Sing the eulogies of the Creator. A moment spent in His memory can deliver one from the bond of birth and death.

੧੯. (ਸਤਿਗੁਰ ਮਹਿਮਾ)

੧. ਸਤਿਗੁਰ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਗੁਣ ਕਰਿ ਬਖਸੈ ਅਵਗੁਣਿਆਰੇ।
੨. ਸਤਿਗੁਰ ਪੂਰਾ ਵੈਦੁ ਹੈ ਪੰਜੇ ਰੋਗ ਅਸਾਧ ਨਿਵਾਰੇ।
੩. ਸੁਖ ਸਾਗਰ ਗੁਰੁਦੇਉ ਹੈ ਸੁਖ ਦੇ ਮੇਲਿ ਲਏ ਦੁਖਿਆਰੇ।
੪. ਗੁਰ ਪੂਰਾ ਨਿਰਵੈਰੁ ਹੈ ਨਿੰਦਕ ਦੋਖੀ ਬੇਮੁਖ ਤਾਰੇ।
੫. ਗੁਰ ਪੂਰਾ ਨਿਰਭਉ ਸਦਾ ਜਨਮ ਮਰਣ ਜਮ ਡਰੈ ਉਤਾਰੇ।
੬. ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ਹੈ ਵਡੇ ਅਜਾਣ ਮੁਗਧ ਨਿਸਤਾਰੇ।
੭. ਸਤਿਗੁਰੁ ਆਗੂ ਜਾਣੀਐ ਬਾਂਹ ਪਕੜਿ ਅੰਧਲੇ ਉਧਾਰੇ।
੮. ਮਾਣੁ ਨਿਮਾਣੇ ਸਦ ਬਲਿਹਾਰੇ॥੧੯॥

19. (Satgur Mahimā)

1. Sat(i)gur guṇī nidhān(u) hai guṇ kar(i) bakhsai avguṇiāre.
2. Sat(i)gur pūrā vaid(u) hai paṅje rog asādh nivāre.
3. Sukh sāgar gur(u)deu hai sukh de mel(i) lae dukhiāre.
4. Gur pūrā nirvair(u) hai niṅdak dokhī bemukh tāre.
5. Gur pūrā nirbhau sadā janam maraṇ jam ḍarai utāre.
6. Sat(i)gur purakh(u) sujāṇ(u) hai vaḍe ajāṇ mugadh nistāre.
7. Sat(i)gur(u) āgū jāṇīai bāṅh pakaṛ(i) aṅdhle udhāre.
8. Māṇ(u) nimāṇe sad balihāre.(19)

19. Praise of *Satgurū*

1. The True Gurū is the ocean of virtues. Becoming clement on sinners, he forgives them.
2. The True Gurū is perfect doctor who cures all the five chronic diseases by the medicine-like word.
3. Gurū is the ocean of peace and comforts who dispense peace to the distressed and unites them with himself.
4. The complete Gurū is sans animosity. He sails the slanderers, sinners and apostates from the worldly ocean.
5. The True Gurū is fearless and dispels the fear of *Yama* (the angel of death) and repeated incarnations.
6. The True Gurū is an enlightened soul. He liberates the ignorants and those who are low on wisdom.
7. The True Gurū holds the ignorants by their hand and takes them across the worldly ocean.
8. He is bestower of honour to the honourless and I am sacrifice unto him.(19)

In Essence

The faith of Sikh on his Gurū is infallible. He knows that his Gurū is bestower of all things good both here and hereafter. So he never forgets him even for a moment and he finds total solace in his memory. This is the theme of the *pauṛī* and corresponding hymn on this theme is as under :

Tudh(u) chit(i) āe mahā anaṅdā,
jis(u) visraih so mar(i) jāe.
Daiāl(u) hovaih jis(u) ūpar(i) karte,
so tudh(u) sadā dhiāe.
Mere sāhib, tūṅ mai(ṅ) māṇ(u) nimāṇī.
Ardās(i) karī Prabh apne āgai,
suṇ(i) suṇ(i) jīvā terī bāṇī.(Rahāo). (*SGGS*, p. 749)

It is the Word of the Gurū, humility and constant remembrance that deliver a Sikh from repeated incarnations. He departs from this world with honour.

੨੦. (ਸਤਿਗੁਰ)

੧. ਸਤਿਗੁਰੁ ਪਾਰਸ ਪਰਸਿਐ ਕੰਚਨੁ ਕਰੈ ਮਨੂਰ ਮਲੀਣਾ।
੨. ਸਤਿਗੁਰੁ ਬਾਵਨੁ ਚੰਦਨੋ ਵਾਸੁ ਸੁਵਾਸੁ ਕਰੈ ਲਾਖੀਣਾ।
੩. ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਰਿਜਾਤੁ ਸਿੰਮਲੁ ਸਫਲੁ ਕਰੈ ਸੰਗਿ ਲੀਣਾ।
੪. ਮਾਨ ਸਰੋਵਰੁ ਸਤਿਗੁਰੂ ਕਾਗਹੁ ਹੰਸ ਜਲਹੁ ਦੁਧੁ ਪੀਣਾ।
੫. ਗੁਰ ਤੀਰਥੁ ਦਰੀਆਉ ਹੈ ਪਸੂ ਪਰੇਤੁ ਕਰੈ ਪਰਬੀਣਾ।
੬. ਸਤਿਗੁਰੁ ਬੰਦੀ ਛੋੜੁ ਹੈ ਜੀਵਣ ਮੁਕਤਿ ਕਰੈ ਓਡੀਣਾ।
੭. ਗੁਰਮੁਖਿ ਮਨ ਅਪਤੀਜੁ ਪਤੀਣਾ ॥੨੦॥

20. (Satgur)

1. Sat(i)gur(u) pāras parsiai kaṅchan(u) karai manūr malīṇā.
2. Sat(i)gur(u) bāvan(u) chaṅdano vās(u) suvās(u) karai lākhīṇā.
3. Sat(i)gur(u) pūrā pār(i)jāt(u) siṅmal(u) saphal(u) karai saṅg(i) līṇā.
4. Mān sarovar(u) sat(i)gurū kāgoh haṅs jalauh dudh(u) pīṇā.
5. Gur tīrath(u) dariāo hai pasū paret(u) karai parbīṇā.
6. Sat(i)gur(u) baṅdī chhoṛ(u) hai jīvaṇ mukt(i) karai oḍīṇā.
7. Gurmukh(i) man aptīj(u) patīṇā.(20)

20. *Satgur*

1. The True Gurū is philosopher's stone whose touch turns crude iron-like mind into pure gold.
2. The True Gurū is like sandalwood who dispenses his fragrance to all and sundry vegetation to make them fragrant and valuable.
3. The True Gurū is like the wish-fulfilling tree *(Kalpbrichh)* which can make Silk cotton tree bear precious fruits. (Even the non-believers are brought to the *Sādh Saṅgat.*
4. The True Gurū is that Mānsarovar Lake (sacred lake in Hindu mythology) which transforms crows into swans making them capable of separating milk and water.
5. The True Gurū is like that holy pilgrim centre where fools and persons with bestial temperaments become knowledgeable and skilful.
6. The True Gurū is the liberator and cuts the shackles of births and deaths and grants salvation.
7. Those whose mind never finds peace and stability anywhere finds it in the company of Gurū-oriented Sikhs.(20)

In Essence

The path of the True Gurū breeds the quality of patience, contentment and faith through loving worship that ultimately liberates a person from the cycle of transmigration. *Gurbāṇī* says :

Gur(u) simrat sabh(i) kilvikh nāsaih.
Gur(u) simrat jam saṅg(i) na phāsaih.
Gur(u) simrat man(u) nirmal(u) hovai,
gur(u) kāṭe apmānā he.
....
Sat(i)gur kī mahimā sat(i)gur(u) jāṇai.
Jo kichh(u) kare su āpaṇ bhāṇai.
Sādhū dhūr(i) jāchaih(i) jan tere,
Nānak sad kurbānāṅ he.

(*SGGS*, p. 1075)

੨੧. (ਗੁਰੂ ਨਾਨਕ ਦੇਵ)

੧. ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਗੋਸਟਿ ਕਰਿ ਕਰਿ ਕੰਨ ਫੜਾਇਆ।
੨. ਬਾਬਰ ਕੇ ਬਾਬੇ ਮਿਲੇ ਨਿਵ ਨਿਵ ਸਭ ਨਬਾਬ ਨਿਵਾਇਆ।
੩. ਪਤਿਸਾਹਾ ਮਿਲਿ ਵਿਛੁੜੇ ਜੋਗ ਭੋਗ ਛਡਿ ਚਲਿਤੁ ਰਚਾਇਆ।
੪. ਦੀਨ ਦੁਨੀਆ ਦਾ ਪਾਤਿਸਾਹੁ ਬੇਮੁਹਤਾਜੁ ਰਾਜੁ ਘਰਿ ਆਇਆ।
੫. ਕਾਦਰ ਹੋਇ ਕੁਦਰਤਿ ਕਰੇ ਏਹ ਭਿ ਕੁਦਰਤਿ ਸਾਂਗ ਬਣਾਇਆ।
੬. ਇਕਨਾ ਜੋੜ ਵਿਛੋੜਦਾ ਚਿਰੀ ਵਿਛੁਨੇ ਆਣ ਮਿਲਾਇਆ।
੭. ਸਾਧ ਸੰਗਤ ਵਿਚਿ ਅਲਖ ਲਖਾਇਆ ॥੨੧॥

21. (Gurū Nānak Dev)

1. Sidh nāth avtār sabh gosṭ(i) kar(i) kar(i) kaṅn phaṛāiā.
2. Bābar ke bābe mile niv niv sabh nabāb nivāiā.
3. Pat(i)sāhā mil(i) vichhuṛe jog bhog chhaḍ(i) chalit(u) rachāiā.
4. Dīn duniā dā pāt(i)sāh(u) bemuhtāj(u) rāj(u) ghar(i) āiā.
5. Kādar hoe kudrat(i) kare eh bhi kudrat(i) sāṅg baṇāiā.
6. Iknā joṛ vichhoṛdā chirī vichhune āṇ milāiā.
7. Sādh saṅgat vich(i) alakh lakhāiā.(21)

21. Gurū Nānak Dev Jī

1. Gurū Nānak held discussion with *Sidhs*, *Nāths* and others so-called incarnations of gods and brought them around to his views.
2. The office-bearers of Bābar and other *Nawābs* came to *Bābā* Nānak and met him with humility.
3. Giving up the comforts of householders life and a well established business while still engrossed in the Lord, *Bābā* performed a wonderful feat of reforming humanity.
4. Emperor of both the worlds (spiritual and temporal) he travelled to near and far places teaching lessons of salvation.
5. God creates the Universe and is called Creator. Creation of Gurū Nānak too is His wonderful creation (as if He Himself has come down in Gurū Nānak's form).
6. He unites a long separated seeker with the Lord and also weans away those who have been in the grip of vices.
7. His knowledge is obtained in the holy congregation *(Sādh Saṅgat)*.(21)

In Essence

The *pauṛī* depicts the greatness of Gurū Nānak who had the most powerful *Yogīs* and *Nāths* of his times submitting to him in the discussion on the subject spiritual. Gurū Nānak visited places and freed people from the influences of rites, rituals and magicians like *Yogīs* and *Nāths*. He brought the seekers to *Sādh Saṅgat* and advised them to reflect on the Lord's name in loving meditation. He made them realize who they were.

Gurū Nānak belonged to a well-to-do family; was a householder and a devoted worshipper of the Transcendental Lord. Giving up all these comforts and personal spiritual achievements, he was far more concerned with the good of humanity and therefore set out to show them the right and more plausible path of realising Him.

੨੨. (ਗੁਰੂ ਨਾਨਕ)

੧. ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਹੁ ਹੈ ਤ੍ਰਿਭਵਣ ਜਗੁ ਤਿਸਦਾ ਵਣਜਾਰਾ।
੨. ਰਤਨ ਪਦਾਰਥ ਬੇਸੁਮਾਰ ਭਾਉ ਭਗਤਿ ਲਖ ਭਰੇ ਭੰਡਾਰਾ।
੩. ਪਾਰਿਜਾਤ ਲਖ ਬਾਗ ਵਿਚਿ ਕਾਮਧੇਨੁ ਦੇ ਵਗ ਹਜਾਰਾ।
੪. ਲਖਮੀਆਂ ਲਖ ਗੋਲੀਆਂ ਪਾਰਸ ਦੇ ਪਰਬਤੁ ਅਪਾਰਾ।
੫. ਲਖ ਅੰਮ੍ਰਿਤ ਲਖ ਇੰਦ੍ਰ ਲੈ ਹੁਇ ਸੱਕੇ ਛਿੜਕਨਿ ਦਰਬਾਰਾ।
੬. ਸੂਰਜ ਚੰਦ ਚਰਾਗ ਲਖ ਰਿਧਿ ਸਿਧਿ ਨਿਧ ਬੋਹਲ ਅੰਬਾਰਾ।
੭. ਸਭੇ ਵੰਡਿ ਵੰਡਿ ਦਿਤਿਓਨੁ ਭਾਉ ਭਗਤਿ ਕਰਿ ਸਚੁ ਪਿਆਰਾ।
੮. ਭਗਤਿ ਵਛਲੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰਾ॥੨੨॥

22. (Gurū Nānak)

1. Sat(i)gur(u) pūrā sāhu hai tribhavaṇ jag(u) tisdā vaṇjārā.
2. Ratan padārath besumār bhāu bhagat(i) lakh bhare bhaṅḍārā.
3. Pār(i)jāt lakh bāg vich(i) kāmdheṇ(u) de vag hajārā.
4. Lakhmīāṅ lakh golīāṅ pāras de parbat(u) apārā.
5. Lakh aṅmrit lakh iṅdra lai hue sakke chhiṛkan(i) darbārā.
6. Sūraj chaṅd charāg lakh ridh(i) sidh(i) nidh bohal aṅbārā.
7. Sabhe vaṅḍ(i) vaṅḍ(i) ditīon(u) bhāu bhagat(i) kar(i) sach(u) piārā.
8. Bhagat(i) vachhal(u) sat(i)gur(u) niraṅkārā.(22)

22. Gurū Nānak Dev Jī

1. The True Gurū (Gurū Nānak) is the Universal Emperor and people of all the three worlds are his traders.
2. Just as emperors have treasures of pearls and diamonds, his (Gurū Nānak's) house is full of treasures of loving devotion and spiritual meditation.
3. His garden has millions of *Pārjāt* (wish-fulfilling trees—in the form of *Sādh Saṅgat*) and herds of Kāmdhenū cows.
4. Millions of *Lakshmīs* serve as maids in his house. He has mountains of philosopher's stone *(Pāras)*.
5. Millions of *Iṅdras* hold numerous types of nectars in their hands and sprinkle them in his court.
6. Millions of Suns and Moons shine like lamps in his court. His store-houses are filled with mystical powers and invaluable treasures.
7. He does not keep any of these blessings to himself but distributes them among those who love truth and are absorbed in loving worship of the Lord.
8. The Formless True Gurū (Gurū Nanak) is the beloved of his devotees.(22)

In Essence

And yet again Bhāī Gurdās Jī has described the greatness of Gurū Nānak in this *pauṛī*. He is the embodiment of the Lord Himself. He has all the mystic boons at his command. All gods and goddesses serve him as they would serve God. But Gurū Nānak is deeply in love with those who are in love with God, The Almighty.

੨੩. (ਚੌਦਾਂ ਰਤਨ)

੧. ਖੀਰ ਸਮੁੰਦ੍ਰ ਵਿਰੋਲਿਕੈ ਕਢਿ ਰਤਨ ਚਉਦਹ ਵੰਡਿ ਲੀਤੇ।
੨. ਮਣੀ ਲਖਮੀ ਪਾਰਜਾਤ ਸੰਖੁ ਸਾਰੰਗ ਧਣਖੁ ਬਿਸਨੁ ਵਸਿ ਕੀਤੇ।
੩. ਕਾਮਧੇਣੁ ਤੇ ਅਪਛਰਾਂ ਐਰਾਪਤਿ ਇੰਦ੍ਰਾਸਣਿ ਸੀਤੇ।
੪. ਕਾਲਕੂਟ ਤੇ ਅਰਧ ਚੰਦੁ ਮਹਾਂਦੇਵ ਮਸਤਕਿ ਧਰਿ ਪ੍ਰੀਤੇ।
੫. ਘੋੜਾ ਮਿਲਿਆ ਸੂਰਜੈ, ਮਦੁ ਅੰਮ੍ਰਿਤ ਦੇਵ ਦਾਨਵ ਰੀਤੇ।
੬. ਕਰੇ ਧਨੰਤਰੁ ਵੈਦਗੀ ਡਸਿਆ ਤੱਛਕਿ ਮਤਿ ਬਿਪਰੀਤੇ।
੭. ਗੁਰ ਉਪਦੇਸੁ ਅਮੋਲਕਾ ਰਤਨ ਪਦਾਰਥ ਨਿਧਿ ਅਗਣੀਤੇ।
੮. ਸਤਿਗੁਰ ਸਿਖਾਂ ਸਚੁ ਪਰੀਤੇ ॥੨੩॥

23. (Chaudāṅ Ratan)

1. Khīr samuṅdra virol(i)kai kaḍh(i) ratan chaudah vaṅḍ(i) līte.
2. Maṇī lakhmī pārjāt saṅkh(u) sāraṅg dhaṇakh bisan(u) vas(i) kīte.
3. Kāmdheṇ(u) te apachhrāṅ airāpat(i) iṅdrāsaṇ(i) sīte.
4. Kālkūṭ te ardh chaṅd(u) mahāṅdev mastak(i dhar(i) prīte.
5. Ghoṛā miliā sūrjai, mad(u) aṅmrit dev dānav rīte.
6. Kare dhanaṅtar(u) vaidgī ḍasiā tachhak(i) mat(i) biprīte.
7. Gur updes(u) amolkā ratan padārath nidh(i) agṇīte.
8. Sat(i)gur sikhāṅ sach(u) parīte.(23)

23. Fourteen Gems

1. The gods and demons churned the *Khīr* ocean and took out fourteen jewels that they distributed among themselves.
2. Vishṇū obtained jewel called *Kaustabh*, *Lakshmī* (goddess of wealth), *Kalapbrichh*, conch and a bow called *Sāraṅg*. He kept these under his control.
3. Kāmdhenū cow (wish-fulfilling cow), Airāvat elephant, Rambhā, the beautiful maid reached the abode of *Iṅdra.*
4. Shiva possessed *kālkooṭ* and the Moon of second lunar night. He adored the former around his neck and the latter in his hair.
5. The horse named Uchchshravā fell in the lot of the Sun, while the wine and elixir *(amrit)* went to demons and gods respectively.
6. Dhanaṅtar who used to practice medicine but when Prīkhat was bitten by snake Tachhak, Dhanaṅtar cost his wisdom (He took money from Tachhak and left the treatment halfway and went home).
7. In the Gurū-like ocean, there are innumerable valuable jewels in the form of precepts.
8. That is why Sikhs of the Gurū have true loving devotion for him.(23)

In Essence

In writing the above *pauṛī* in praise of Gurū, Bhāī Gurdās Jī seems to have been inspired by the following lines of *Gurbāṇī.*

Gur(u) samrath(u) apār(u) gur(u) vaḍbhāgī darsan(u) hoe.
Gur(u) agochar(u) nirmalā gur jevaḍ(u) avar(u) na koe.
Gur(u) kartā gur(u) karaṇhār(u) gurmukh(i) sachī soe.
Gur(u) te bāhar(i) kichh(u) nahī gur(u) kītā loṛe so hoe.2.
Gur(u) tīrath(u) gur(u) pārjāt(u) gur(u) mansā pūraṇhār(u).
Gur(u) dātā Har(i) nām(u) de-e udhrai sabh(u) saṅsār(u).
Gur(u) samrath(u) gur(u) Niraṅkār(u)
gur(u) ūchā agam apār(u).
Gur(u) kī mahimā agam hai kiā kathe kathanhār(u).3.
(*SGGS*, p. 52)

੨੪. (ਸਿੱਖ ਪ੍ਰਸ਼ਨ)

੧. ਧਰਮਸਾਲ ਕਰਿ ਬਹੀਦਾ ਇਕਤ ਥਾਉਂ ਨ ਟਿਕੈ ਟਿਕਾਇਆ।
੨. ਪਾਤਿਸਾਹ ਘਰਿ ਆਵਦੇ ਗੜਿ ਚੜਿਆ ਪਾਤਿਸਾਹ ਚੜਾਇਆ।
੩. ਉਮਤਿ ਮਹਲ ਨ ਪਾਵਦੀ ਨਠਾ ਫਿਰੈ ਨ ਡਰੈ ਡਰਾਇਆ।
੪. ਮੰਜੀ ਬਹਿ ਸੰਤੋਖਦਾ ਕੁਤੇ ਰਖਿ ਸਿਕਾਰੁ ਖਿਲਾਇਆ।
੫. ਬਾਣੀ ਕਰਿ ਸੁਣਿ ਗਾਵਦਾ ਕਥੈ ਨ ਸੁਣੈ ਨ ਗਾਵਿ ਸੁਣਾਇਆ।
੬. ਸੇਵਕ ਪਾਸ ਨ ਰਖੀਅਨਿ ਦੋਖੀ ਦੁਸਟ ਆਗੂ ਮੁਹਿ ਲਾਇਆ।
੭. ਸਚੁ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ਚਰਣ ਕਵਲ ਸਿਖ ਭਵਰ ਲੁਭਾਇਆ।
੮. ਅਜਰੁ ਜਰੇ ਨ ਆਪੁ ਜਣਾਇਆ ॥੨੪॥

24. (Sikh prashn)

1. Dharmsāl kar(i) bahīdā ikat thāuṅ na ṭikai ṭikāiā.
2. Pāt(i)sāh ghar(i) āvde gaṛ(i) chaṛiā pāt(i)sāh chaṛāiā.
3. Umat(i) mahal na pāvdī naṭhā phirai na ḍarai ḍarāiā.
4. Maṅjī baih saṅtokhdā kute rakh(i) sikār(u) khilāiā.
5. Bāṇī kar(i) suṇ(i) gāvdā kathai na suṇai na gāv(i) suṇāiā.
6. Sevak pās na rakhīan(i) dokhī dusṭ āgū muh(i) lāiā.
7. Sach(u) na lukai lukāiā charaṇ kaval sikh bhavar lubhāiā.
8. Ajar(u) jare na āp(u) jaṇāiā.(24)

24. Sikh Questions

1. It had been the practice of earlier Gurūs that they would stay put at *Dharmsālā* but this Gurū (Hargobiṅd) does not stay put at one place.
2. Emperors used to visit the house of earlier Gurūs but this Gurū is confined in the custody of the emperor in a fort.
3. Earlier Sikhs used to visit the palace of the Gurū for his glimpse but now they don't find him there because he is always on the move undaunted by anyone's threat or fear.
4. Earlier Gurūs used to sit on their divine seat and advise people to be patient but this Gurū has kept dogs and goes out hunting.
5. Earlier Gurūs used to compose, recite and sing *Gurbāṇī* but this Gurū does not compose *bāṇī* nor listen and sing it.
6. The erstwhile Gurūs would keep their followers with them in their service but he bestows honour on those who are offenders and culprits.
7. But the truth cannot be concealed despite these changes. The Sikhs remain dedicated to the Gurū like black bee to the flower.
8. Because they know well that he (Gurū Hargobiṅd) is bearing the unbearable and is not self-assertive through futile criticism.(24)

In Essence

When Gurū Hargobiṅd Sāhib took over the reigns of Sikhs after the martyrdom of Gurū Arjan Dev Jī, the entire life-style had undergone sea change. Those who had seen the routine of the erstwhile Gurūs found everything strange and unconventional. Various questions were raised by the Sikhs who could not understand the philosophy behind such transformation. In this *pauṛī*, Bhāī Sāhib has apprised us of those questions. In the succeeding *pauṛīs*, he would allay all the doubts of the Sikhs.

੨੫. (ਪਿਰਮ ਰਸ ਦੁਸ਼ਤਰ ਥਾਂ ਹੈ)

੧. ਖੇਤੀਂ ਵਾੜਿ ਸੁ ਢਿੰਗਰੀ ਕਿਕਰ ਆਸ ਪਾਸ ਜਿਉ ਬਾਗੈ।
੨. ਸਪ ਪਲੇਟੇ ਚੰਨਣੈ ਬੂਹੇ ਜੰਦ੍ਰਾ ਕੁੱਤਾ ਜਾਗੈ।
੩. ਕਵਲੈ ਕੰਡੇ ਜਾਣੀਅਨਿ ਸਿਆਣਾ ਇਕੁ ਕੋਈ ਵਿਚਿ ਫਾਗੈ।
੪. ਜਿਉ ਪਾਰਸ ਵਿਚਿ ਪਥਰਾਂ ਮਣਿ ਮਸਤਕਿ ਜਿਉ ਕਾਲੈ ਨਾਗੈ।
੫. ਰਤਨੁ ਸੋਹੈ ਗਲਿ ਪੋਤ ਵਿਚ ਮੈਗਲੁ ਬਧਾ ਕਚੈ ਧਾਗੈ।
੬. ਭਾਵ ਭਗਤਿ ਭੁਖ ਜਾਇ ਘਰਿ ਬਿਦਰੁ ਖਵਾਲੈ ਪਿੰਨੀ ਸਾਗੈ।
੭. ਚਰਣ ਕਵਲ ਗੁਰੁ ਸਿਖ ਭਉਰ ਸਾਧ ਸੰਗਤਿ ਸਹਲੰਗੁ ਸਭਾਗੈ।
੮. ਪਿਰਮ ਪਿਆਲੇ ਦੁਤਰੁ ਝਾਗੈ ॥੨੫॥

25. (Piram ras dushtar thāṅ hai)

1. Khetī vāṛ(i) su ḍhiṅgarī kikar ās pās jio bāgai.
2. Sap paleṭe chaṅn-ṇai būhe jaṅdrā kuttā jāgai.
3. Kavlai kaṅḍe jāṇīan(i) siāṇā ik(u) koī vich(i) phāgai.
4. Jio pāras vich(i) pathrāṅ maṇ(i) mastak(i) jio kālai nāgai.
5. Ratan(u) sohai gal(i) pot vich maigal(u) badhā kachai dhāgai.
6. Bhāv bhagat(i) bhukh jāe ghar(i) bidar(i) khavālai piṅnī sāgai.
7. Charaṇ kaval gur(u) sikh bhaur sādh saṅgat(i) sahlaṅg(u) sabhāgai.
8. Piram piāle dutar(u) jhāgai.(25)

25. Loving Elixir is found in Difficult Places

1. The fields are protected by a fence of thorny bushes while the garden has acacia trees on its periphery.
2. The sandalwood tree is wrapped around by snakes while treasures are kept under lock and key and dogs guard them.
3. Thorns surround lotus flower for its protection. A rare or wise man finds himself surrounded by hooligans in the month of *Phāgun*.
4. Just as stones surround a philosopher's stone and precious gem is lodged in the forehead of a black cobra.
5. A necklace of ordinary glass beads is adorned by a gem while an elephant is tied with ropes made of cotton threads.
6. Just as all the tribulations of Bidar disappeared when he served very ordinary food to Krishan Jī with utmost humility and love.
7. So should a *Gursikh* become like black bee of Gurū's lotus-feet and remain united with *Sādh Saṅgat* with devotion.
8. Thus are cups of love obtained through hard labour.(25)

In Essence

All precious items are well guarded by such means that would render the task of anyone approaching it difficult. Similarly, the spiritual knowledge is also found in difficult places. One has to really labour hard to obtain it.

Here, Bhāī Sāhib opines that a Sikh should be the black bee of Gurū's feet, hold loving worship and faith in his Gurū and overcoming the hurdles of the way reach the invaluable elixir of love of the Gurū. And if Gurū puts him in a trial, he should not lose faith. This is achievable only through loving worship. Such people are indeed rare in this world.

Hain(i) virle nāhī ghaṇe phail phakaṛ(u) saṅsār.

(*SGGS*, p. 1411)

੨੬. (ਮੁਰੀਦ ਮੁਰਦਾ, ਗੁਰੂ ਗੋਰ)

੧. ਭਵਜਲ ਅੰਦਰਿ ਮਾਨਸਰੁ ਸਤ ਸਮੁੰਦ੍ਰੀ ਗਹਿਰ ਗੰਭੀਰਾ।
੨. ਨਾ ਪਤਣੁ ਨ ਪਾਤਣੀ ਪਾਰਾਵਾਰੁ ਨ ਅੰਤੁ ਨ ਚੀਰਾ।
੩. ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਵੰਞੀ ਹਾਥਿ ਨ ਧੀਰਕ ਧੀਰਾ।
੪. ਹੋਰੁ ਨ ਕੋਈ ਅਪੜੈ ਹੰਸ ਚੁਗੰਦੇ ਮੋਤੀ ਹੀਰਾ।
੫. ਸਤਿਗੁਰੂ ਸਾਂਗਿ ਵਰਤਦਾ ਪਿੰਡੁ ਵਸਾਇਆ ਫੇਰਿ ਅਹੀਰਾ।
੬. ਚੰਦ ਅਮਾਵਸ ਰਾਤਿ ਜਿਉ ਅਲਖੁ ਨ ਲਖੀਐ ਮਛੁਲੀ ਨੀਰਾ।
੭. ਮੁਏ ਮੁਰੀਦ ਗੋਰਿ ਗੁਰ ਪੀਰਾ ॥੨੬॥

26. (Murīd murdā, Gurū gor)

1. Bhavjal aṅdar(i) mānsar(u) sat samuṅdrī gaihar gaṅbhīrā.
2. Nā patạṇ(u) na pātaṇī pārāvār(u) na aṅt na chīrā.
3. Nā beṛī na tulhaṛā vaṅjhī hāth(i) na dhīrak dhīrā.
4. Hor(u) na koī apṛai haṅs chugaṅde motī hīrā.
5. Sat(i)gurū sāṅg(i) vartadā piṅḍ(u) vasāiā pher(i) ahīrā.
6. Chaṅd amāvas rāt(i) jio alakh(u) na lakhīai machhulī nīrā.
7. Mue murīd gor(i) gur pīrā.(26)

26. Disciple Burries Himself in Gurū

1. Deeper than the seven seas of the world is *Mānsarovar.*
2. It has no quay, no boatman, no end or bound.
3. There is neither a boat nor a raft in order to cross it. Even a large bamboo pole cannot help.
4. No one except the swans, who pick up pearls, can reach there.
5. The True Gurū is operating in disguise. He has rehabilitated a village of *Ahīr* (cowherdsman).
6. The Gurū is hidden like the Moon of *amāvas* (new moon night) or the fish in water.
7. Those alone would know him who have ended their self and adopted Gurū as their grave. (They have surrendered themselves to the Gurū).(26)

In Essence

Gurū is unfathomable and boundless like Lake *Mānsarovar.* He has manifested himself as human being and is conducting himself amongst us all. Those who love him recognize him and derive maximum benefit.

Relating the *pauṛī* to Gurū Hargobind Sāhib, perhaps the word *Ahīr* has been used for Gawalior where Gurū Jī was imprisoned. This had caused much unrest amongst the Sikhs–more so when Meharbān, son of Prithī Chand had also spread the rumour that Gurū Hargobind Sāhib had been martyred. Bhāī Sāhib seems to have composed this *pauṛī* then to re-affirm faith of the Sikhs. On new Moon night, Moon is just hidden away. It will appear sooner or later. Thus the Sikhs would have the glimpse and blessings of Gurū sooner or later. All that is required on this part is to hold firm on their faith, remain in his loving devotion and surrender yourself to his teachings.

੨੭. (ਗੁਰ ਸਿੱਖਾਂ ਦੀ ਵੰਸ਼)

੧. ਮਛੀ ਦੇ ਪਰਵਾਰ ਵਾਂਗਿ ਜੀਵਣਿ ਮਰਣਿ ਨ ਵਿਸਰੈ ਪਾਣੀ।
੨. ਜਿਉ ਪਰਵਾਰੁ ਪਤੰਗ ਦਾ ਦੀਪਕ ਬਾਝੁ ਨ ਹੋਰ ਸੁਜਾਣੀ।
੩. ਜਿਉ ਜਲ ਕਵਲੁ ਪਿਆਰ ਹੈ ਭਵਰ ਕਵਲ ਕੁਲ ਪ੍ਰੀਤ ਵਖਾਣੀ।
੪. ਬੂੰਦ ਬਬੀਹੇ ਮਿਰਗ ਨਾਦ ਕੋਇਲ ਜਿਉ ਫਲ ਅੰਬਿ ਲੁਭਾਣੀ।
੫. ਮਾਨ ਸਰੋਵਰੁ ਹੰਸੁਲਾ ਓਹੁ ਅਮੋਲਕ ਰਤਨਾ ਖਾਣੀ।
੬. ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ ਚੰਦ ਚਕੋਰੈ ਚੋਜ ਵਿਡਾਣੀ।
੭. ਗੁਰ ਸਿਖ ਵੰਸੀ ਪਰਮ ਹੰਸ ਸਤਿਗੁਰ ਸਹਜਿ ਸਰੋਵਰ ਜਾਣੀ।
੮. ਮੁਰਗਾਈ ਨੀਸਾਣੁ ਨੈਸਾਣੀ॥੨੭॥

27. (Gur Sikhāṅ dī Vaṅsh)

1. Machhī de parvār vāṅg(i) jīvaṇ(i) maraṇ(i) na visrai pāṇī.
2. Jio parvār(u) pataṅg dā dīpak bājh(u) na hor sujāṇī.
3. Jio jal kaval(u) piār hai bhavar kaval kul prīt vakhāṇī.
4. Būṅd babīhe mirag nād koil jio phal aṅb(i) lubhāṇī.
5. Mān sarovar(u) haṅsulā oh(u) amolak ratnā khāṇī.
6. Chakvī sūraj het(u) hai chaṅd chakorai choj viḍāṇī.
7. Gur sikh vaṅsī param haṅs sat(i)gur sahaj(i) sarovar jāṇī.
8. Murgāī nīsāṇ(u) naisāṇī.(27)

27. The Lineage of *Gursikhs*

1. Dead or alive the fish family never gives up water.
2. The moth family does not recognize anything other than the flame of lamp.
3. As the lotus flower loves water, so also the black bees never forget their love for the lotus flower.
4. Just as the rain-bird is fascinated by the *Swātī* drop of rain, deer by the music of the *Ghaṅḍā Heṛā* and the cuckoo with the mango fruit.
5. For swans, lake *Mānsarovar* is the mine of jewels and pearls.
6. As the female rudy sheldrake *(chakvī)* loves the Sun and red-legged partridge *(chakor)* is fascinated by the moon.
7. Similarly the lineage of *Gursikhs* is like swans and recognizes the True Gurū as the lake of serenity.
8. Just as water fowl *(Murgābī)* faces the waves of the river fearlessly, so do the *Gursikhs* face the vagaries of he worldly ocean.(27)

In Essence

Through examples of fish and water, moth and flame, black bee and lotus flower, cuckoo and mango tree and so on, Bhāī Sāhib has conveyed that the love of Sikhs for the Gurū is as firm as is the case of all these entities. Just as these species demonstrate their love, so also the Sikhs display their fondness and love for their Gurū. By mere prattle, no one can prove that one loves someone. *Gurbāṇī* has described it beautifully.

Galī hau sohagaṇ(i) bhaiṇe,
kaṅt(u) na kab-hūṅ mai miliā. (*SGGS*, p. 433)

No woman can say that she is happily married and a *Sohāgan* (whose husband is alive) unless she has enjoyed union with her husband. (No Sikh can say that he loves his Gurū unless he has surrendered to him in body, mind and soul).

੨੮. (ਗੁਰ ਸਿਖਾਂ ਦੀ ਵੰਸ਼)

੧. ਕਛੂ ਅੰਡਾ ਸੇਂਵਦਾ ਜਲ ਬਾਹਰਿ ਧਰਿ ਧਿਆਨੁ ਧਰੰਦਾ।
੨. ਕੂੰਜ ਕਰੇਂਦੀ ਸਿਮਰਣੋ ਪੂਰਣ ਬਚਾ ਹੋਇ ਉਡੰਦਾ।
੩. ਕੁਕੜੀ ਬਚਾ ਪਾਲਦੀ ਮੁਰਗਾਈ ਨੋ ਜਾਇ ਮਿਲੰਦਾ।
੪. ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਲੋਹੂ ਲੋਹੂ ਰਲੈ ਰਲੰਦਾ।
੫. ਚਕਵੀ ਅਤੇ ਚਕੋਰ ਕੁਲ ਸਿਵ ਸਕਤੀ ਮਿਲਿ ਮੇਲੁ ਕਰੰਦਾ।
੬. ਚੰਦ ਸੂਰਜੁ ਸੋ ਜਾਣੀਅਨਿ ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਦਿਸੰਦਾ।
੭. ਗੁਰਮੁਖਿ ਮੇਲਾ ਸਚ ਦਾ ਕਵੀਆਂ ਕਵਲ ਭਵਰੁ ਵਿਗਸੰਦਾ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਲਖ ਲਖੰਦਾ॥੨੮॥

28. (Gur Sikhāṅ dī Vaṅsh)

1. Kachhū aṅḍā seṅvadā jal bāhar(i) dhar(i) dhiān(u) dharaṅdā.
2. Kūṅj kareṅdī simraṇo pūraṇ bachā hoe uḍaṅdā.
3. Kukṛī bachā pāldī murgāī no jāe milaṅdā.
4. Koil pālai kāvaṇī lohū lohū ralai ralaṅdā.
5. Chakvī ate chakor kul siv saktī mil(i) mel(u) karaṅdā.
6. Chaṅd sūraj(u) so jāṇīan(i) chhia rut(i) bārah māh disaṅdā.
7. Gurmukh(i) melā sach dā kavīāṅ kaval bhavar(u) vigsaṅdā.
8. Gurmukh(i) sukh phal alakh lakhaṅdā.(28)

28. Lineage of *Gursikhs*

1. The tortoise lays eggs outside the water and hatches them (in the sand) keeping vigil.
2. The florican *(Kūṅj)* also rears its offspring only through remembrance and the young ones start flying.
3. Chicks of waterfowl are reared by a hen. When they grow up, they join their own mother (waterfowl).
4. Similarly the offsprings of a cuckoo are reared by female crow but when they grow, they go to join their own brood.
5. The families of rudy sheldrake *(Chakvī)* and red-legged partridge *(chakor)* also love the lineage of the Sun and the Moon respectively – their beloved ones.
6. The Sun and the Moon maintain the same profile during six seasons and twelve months.
7. Who are the lilies, lotuses and black bee who blossom seeing their beloved – the Sun and the Moon? They are *Gurmukhs* whose union with Gurū is true.
8. Thus they realise the indescribable, one who is beyond imagination and description.(28)

In Essence

Meditation demands total concentration and focusing of mind on the one you love. Giving examples of tortoise, florican, cuckoo etc., Bhāī Sāhib has established that concentration of one's consciousness on the subject can yield wondrous results. For *Gurmukhs*, the point of concentration is the holy and lotus-like feet of the Gurū.

Charan kamal hirdai vasaih saṅkaṭ sabh(i) khovai.
(*SGGS*, p. 322)

When the lotus like feet of the Gurū are lodged in the mind, all sufferings and distresses disappear.

੨੯. (ਦਾਵਾ ਕੋਕਾ)

੧. ਪਾਰਸ ਵੰਸੀ ਹੋਇਕੈ ਸਭਨਾ ਧਾਤੂ ਮੇਲਿ ਮਿਲੰਦਾ।
੨. ਚੰਦਨ ਵਾਸ ਸੁਭਾਉ ਹੈ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਧਰੰਦਾ।
੩. ਲਖ ਤਰੰਗੀ ਗੰਗ ਹੋਇ ਨਦੀਆ ਨਾਲੇ ਗੰਗ ਹੋਵੰਦਾ।
੪. ਦਾਵਾ ਦੁਧੁ ਪੀਆਲਿਆ ਪਾਤਿਸਾਹ ਕੋਕਾ ਭਾਵੰਦਾ।
੫. ਲੂਣੁ ਖਾਇ ਪਾਤਿਸਾਹ ਦਾ ਕੋਕਾ ਚਾਕਰੁ ਹੋਇ ਵਲੰਦਾ।
੬. ਸਤਿਗੁਰ ਵੰਸੀ ਪਰਮਹੰਸੁ ਗੁਰ ਸਿਖ ਹੰਸ ਵੰਸੁ ਨਿਬਹੰਦਾ।
੭. ਪਿਉ ਦਾਦੇ ਦੇ ਰਾਹਿ ਚਲੰਦਾ॥੨੯॥

29. (Dāvā kokā)

1. Pāras vaṅsī hoekai sabhnā dhātū mel(i) milaṅdā.
2. Chaṅdan vās subhāu hai aphal saphal vich(i) vās(u) dharaṅdā.
3. Lakh taraṅgī gaṅg hoe nadīā nāle gaṅg hovaṅdā.
4. Dāvā dudh(u) pīāliā pāt(i)sāh kokā bhāvaṅdā.
5. Lūṇ(u) khāe pāt(i)sāh dā kokā chākar(u) hoe valaṅdā.
6. Sat(i)gur vaṅsī parmhaṅs(u) gur sikh haṅs vaṅs(u) nib-haṅdā.
7. Pio dāde de rāh(i) chalaṅdā.(29)

29. The Husband of the Nanny of the Prince

1. Being from the noble family, the philosopher's stone meets all the metals and turns them into gold.
2. It is the characteristic of Sandalwood tree to induce its fragrance into all the trees whether these are fruitless or fruit-bearing.
3. The rivers and streams meet river Ganges and become Ganges.
4. The husband of the nanny of a prince though a servant is liked much by the king and is regarded fondly.
5. The *Kokā* (nanny's husband) becomes a loved person of the king and passes his days as a Royal employee.
6. The Supreme swans of the lineage of *Satgurū (Gurmukhs)* and his Sikhs conduct themselves like swans.
7. Both follow the path of their forefathers.(29)

In Essence

A philosopher's stone can turn iron and other metals into gold but these metals cannot do the same to other metals. However, a *Gurmukh* can turn others into loving disciples and those disciples can do the same. A poet has well said :

Pāras maih ar(u) sant mai baḍo antar jān.
Oh lohā kanchan kare eh kare āp samān.

There is a big difference between a philosopher's stone and a saint. Philosopher's stone turns iron into gold but a saint makes a disciple like himself who in turn can make others like himself.

੩੦. (ਗੁਰੂ ਨਾਨਕ ਦੇਵ)

੧. ਜਿਉ ਲਖ ਤਾਰੇ ਚਮਕਦੇ ਨੇੜਿ ਨ ਦਿਸੈ ਰਾਤਿ ਅਨੇਰੇ।
੨. ਸੂਰਜੁ ਬਦਲ ਛਾਇਆ ਰਾਤਿ ਨ ਪੁਜੈ ਦਿਹਸੈ ਫੇਰੇ।
੩. ਜੇ ਗੁਰ ਸਾਂਗਿ ਵਰਤਦਾ ਦੁਬਿਧਾ ਚਿਤਿ ਨ ਸਿਖਾ ਕੇਰੇ।
੪. ਛਿਅ ਰੁਤੀ ਇਕ ਸੁਝੁ ਹੈ ਘੁਘੂ ਸੂਝ ਨ ਸੁਝੈ ਹੇਰੇ।
੫. ਚੰਦਮੁਖੀ ਸੂਰਜਮੁਖੀ ਕਵਲੈ ਭਵਰ ਮਿਲਨਿ ਚਉਫੇਰੇ।
੬. ਸਿਵਸਕਤੀ ਨੋ ਲੰਘਿਕੈ ਸਾਧ ਸੰਗਤਿ ਜਾਇ ਮਿਲਨਿ ਸਵੇਰੇ।
੭. ਪੈਰੀ ਪਵਣਾ ਭਲੇ ਭਲੇਰੇ ॥੩੦॥

30. (Gurū Nānak Dev)

1. Jio lakh tāre chamakde neṛ(i) na disai rāt(i) anere.
2. Sūraj(u) badal chhāiā rāt(i) na pujai dihsai phere.
3. Je gur sāṅg(i) vartadā dubidhā chit(i) na sikhā kere.
4. Chhia rutī ik sujh(u) hai ghughū sūjh na sujhai here.
5. Chaṅdmukhī sūrajmukhī kavlai bhavar milan(i) chauphere.
6. Sivsaktī no laṅgh(i)kai sādh saṅgat(i) jāe milan(i) savere.
7. Pairī pavṇā bhale bhalere.(30)

30. Gurū Nānak Dev Jī

1. Although millions of stars shine during the night yet they cannot dispel darkness since one cannot recognise anything lying closeby.
2. Even if the clouds cover the Sun from all sides, yet they cannot create night like darkness.
3. Even if the Gurū changes his stance or looks, the Sikhs do not change their faith in him. (No doubts are created in the minds of the Sikhs).
4. It is the same Sun that shines in the six seasons but owl cannot see it (owl has no vision during the day). (True Sikhs recognise Gurū even when the Gurū is conducting himself in a sham while apostate Sikhs do not even see him when he is available in his true self).
5. The lotus flower may blossom during day or night, yet black bees throng it. They love lotus and not Sun or the Moon.
6. Similarly the *Gursikhs*, despite the illusive phenomena created by *māyā* (i.e. *Shiva* and *Shaktī)* come and join Holy Congregations *(Sādh Saṅgat)* in the ambrosial hours.
7. Reaching there, they bow at the feet of one and all (good or bad).(30)

In Essence

Gurmukhs maintain an atmosphere of *bonhomie* and spread love wherever they go. They know that if blades of grass are put together, twisted, and turned into rope, it can be used for tying an elephant. Staying away from each other and separated, leads to no gain. But *Gurmukhs* never feel shaken of the Gurū. They remain stable and firm in their faith and love. Their love is only for Gurū and their Gurū-brothers :

Gur sikhā iko piār(u) gur mitā putā bhāīā.

(*SGGS*, p. 648)

The Sikhs of the Gurū love other Sikhs like friends, sons and brothers.

੩੧. (ਦੁਨਿਆਵੀ ਪਾਤਸ਼ਾਹ)

੧. ਦੁਨੀਆਵੀ ਪਾਤਿਸਾਹੁ ਹੋਇ ਦੇਇ ਮਰੈ ਪੁਤੈ ਪਾਤਿਸਾਹੀ।
੨. ਦੋਹੀ ਫੇਰੈ ਆਪਣੀ ਹੁਕਮੀ ਬੰਦੇ ਸਭ ਸਿਪਾਹੀ।
੩. ਕੁਤਬਾ ਜਾਇ ਪੜਾਇਦਾ ਕਾਜੀ ਮੁੱਲਾਂ ਕਰੈ ਉਗਾਹੀ।
੪. ਟਕਸਾਲੈ ਸਿਕਾ ਪਵੈ ਹੁਕਮੈ ਵਿਚਿ ਸਪੇਦੀ ਸਿਆਹੀ।
੫. ਮਾਲੁ ਮੁਲਕੁ ਅਪਣਾਇਦਾ ਤਖਤ ਬਖਤਿ ਚੜਿ ਬੇਪਰਵਾਹੀ।
੬. ਬਾਬਾਣੈ ਘਰਿ ਚਾਲ ਹੈ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਨਿਬਾਹੀ।
੭. ਇਕ ਦੋਹੀ ਟਕਸਾਲ ਇਕ ਕੁਤਬਾ ਤਖਤੁ ਸਚਾ ਦਰਗਾਹੀ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਦਾਦਿ ਇਲਾਹੀ ॥੩੧॥

31. (Duniāvī Pātshāh)

1. Duniāvī pāt(i)sāh(u) hoe de-e marai putai pāt(i)sāhī.
2. Dohī pherai āpaṇī hukmī bande sabh sipāhī.
3. Kutbā jāe paṛāedā kājī mullāṅ karai ugāhī.
4. Ṭaksālai sikā pavai hukmai vich(i) sapedī siāhī.
5. Māl(u) mulak(u) apṇāedā takht bakhat chaṛ(i) beparvāhī.
6. Bābāṇai ghar(i) chāl hai gurmukh(i) gāḍī rāh(u) nibāhī.
7. Ik dohī ṭaksāl ik kutbā takht(u) sachā dargāhī.
8. Gurmukh(i) sukh phal(u) dād(i) ilāhī.(31)

31. Worldly Emperor

1. The temporal king hands over his kingdom to his son before he dies.
2. The son proclaims his authority all over and establishes control bringing all the soldiers under his own command.
3. He has a declaration and proclamation read in the mosque testified by *Qāzīs* and *Mullahs.*
4. He has the coins minted in his name. All good or wrong deeds are committed under his orders.
5. He controls the property and wealth of the country. Ascending the throne, he acts carelessly.
6. However this is not the tradition of Gurū's house. Here, one is expected to follow the path defined by the Gurū.
7. In this tradition, there is only one Supreme Almighty who is praised. There is only one mint *(Sādh Saṅgat)*, one sermon *(Nām)* and the throne (Spiritual seat). *(Kāyam dāyam sadā pātshāhī. Dom na sem ek so āhī.)*
8. The divine dispensation is that *Gurmukhs* are blessed with divine comfort and peace here.(31)

In Essence

The worldly kings establish their kingdoms through much fighting and killing. This kingship is passed on by them to their sons. These kings do all acts as they feel right and in the process cause much suffering to others.

This however has never found approval in the Gurū's house. Gurū says :

> *Koū Har(i) samān nahī rājā.*
> *E bhūpat(i) sabh divas chār(i) ke jhuṭhe karat divājā.*
> (*SGGS*, p. 856)

There is no king as great as the Almighty. The reigns of these worldly kings is short-lived, but they behave as if they are here to stay indefinitely. He alone and the wealth of His name is true and everlasting. *Gurmukhs* strive to collect this wealth from *Sādh Saṅgat* and thus live in peace and comfort.

੩੨. (ਗੁਰੂ ਤੋਂ ਆਕੀ)

੧. ਜੇ ਕੋ ਆਪੁ ਗਣਾਇਕੈ ਪਾਤਿਸ਼ਾਹਾ ਤੇ ਆਕੀ ਹੋਵੈ।
੨. ਹੁਇ ਕਤਲਾਮੁ ਹਰਾਮੁਖੋਰ ਕਾਣੁ ਨ ਖਫਣੁ ਚਿਤਾ ਨ ਟੋਵੈ।
੩. ਟਕਸਾਲਹੁ ਬਾਹਰਿ ਘੜੈ ਖੋਟੈ ਹਾਰਾ ਜਨਮੁ ਵਿਗੋਵੈ।
੪. ਲਿਬਾਸੀ ਫੁਰਮਾਣੁ ਲਿਖਿ ਹੋਇ ਨੁਕਸਾਨੀ ਅੰਝੂ ਰੋਵੈ।
੫. ਗਿਦੜ ਦੀ ਕਰਿ ਸਾਹਿਬੀ ਬੋਲਿ ਕੁਬੋਲੁ ਨ ਅਬਿਚਲੁ ਹੋਵੈ।
੬. ਮੁਹਿ ਕਾਲੈ ਗਦਹਿ ਚੜੈ ਰਾਉ ਪੜੇ ਵੀ ਭਰਿਆ ਧੋਵੈ।
੭. ਦੂਜੈ ਭਾਇ ਕੁਥਾਇ ਖਲੋਵੈ ॥੩੨॥

32. (Gurū toṅ ākī)

1. Je ko āp(u) gaṇāe-kai pāt(i)shāhā te ākī hovai.
2. Hue katlām(u) harām(u)khor kāṇ(u) na khaphaṇ(u) chitā na ṭovai.
3. Ṭaksāloh bāhar(i) ghaṛai khoṭai hārā janam(u) vigovai.
4. Libāsī phurmāṇ(u) likh(i) hoe nuksānī aṅjhū rovai.
5. Gidaṛ dī kar(i) sāhibī bol(i) kubol(u) na abichal(u) hovai.
6. Muh(i) kālai gadah(i) chaṛai rāu paṛe vī bhariā dhovai.
7. Dūjai bhāe kuthāe khalovai.(32)

32. Rebellious of Gurū

1. He who asserts himself in pride and become rebellious of the king,
2. That corrupt and unfaithful is assassinated who is denied a coffin, cremation, pyre or even burial-ground.
3. One who manufactures a coin outside the official mint, wastes his effort. No one accepts it. On the contrary if caught, he is punished.
4. Such a person issuing false commands bear losses. Later on, he cries for the missed opportunities.
5. A jackal who pretends to be the king of the jungle cannot hide his true self. Sooner or later, he will howl and will be caught.
6. Thus, phoney and fake person who is caught is humiliated with blackened face. He is made to sit on a donkey and he regrets his misdeeds.
7. Similarly, he who preaches duality (love for other things) in Gurū's house, is standing at a wrong place.(32)

In Essence

Bhāī Sāhib has composed this *pauṛī* in the backdrop of the confinement of Gurū Hargobind Sāhib in the fort of Gwalior when many fake and hypocrite Gurūs had issued proclamation claiming themselves to be the true Gurū. Perhaps they even propagated amongst the Sikhs that the sixth Gurū has breathed his last.

Thus, Bhāī Sāhib used the paradigm of rebellious persons and disclosed their nefarious designs before the Sikhs. The other rebellious persons were from the house of the Gurū and Bhāī Sāhib has dwelt on this aspect in the latter *pauṛīs*

੩੩. (ਗੁਰੂ ਬੰਸਾਵਲੀ ਦੀ ਹਉਂ)

੧. ਬਾਲ ਜਤੀ ਹੈ ਸਿਰੀਚੰਦੁ ਬਾਬਾਣਾ ਦੇਹੁਰਾ ਬਣਾਇਆ।
੨. ਲਖਮੀਦਾਸਹੁ ਧਰਮਚੰਦੁ ਪੋਤਾ ਹੁਇਕੈ ਆਪੁ ਗਣਾਇਆ।
੩. ਮੰਜੀ ਦਾਸੁ ਬਹਾਲਿਆ ਦਾਤਾ ਸਿਧਾਸਣ ਸਿਖ ਆਇਆ।
੪. ਮੋਹਣੁ ਕਮਲਾ ਹੋਇਆ ਚਉਬਾਰਾ ਮੋਹਰੀ ਮਨਾਇਆ।
੫. ਮੀਣਾ ਹੋਆ ਪਿਰਥੀਆ ਕਰਿ ਕਰਿ ਟੇਢਕ ਬਰਲ ਚਲਾਇਆ।
੬. ਮਹਾਦੇਉ ਅਹੰਮੇਉ ਕਰਿ ਕਰਿ ਬੇਮੁਖ ਕੁਤਾ ਭਉਕਾਇਆ।
੭. ਚੰਦਨ ਵਾਸੁ ਨ ਵਾਸ ਬੋਹਾਇਆ॥੩੩॥

33. (Gurū Bansāvalī dī haun)

1. Bāl jatī hai sirīchand(u) bābāṇā dehurā baṇāiā.
2. Lakhmīdāsoh dharmchand(u) potā huekai āp(u) gaṇāiā.
3. Manjī dās(u) bahāliā dātā sidhāsaṇ sikh āiā.
4. Mohaṇ(u) kamlā hoiā chaubārā mohrī manāiā.
5. Mīṇā hoā pirthīā kar(i) kar(i) ṭeḍhak baral chalāiā.
6. Mahādeu ahanmeu kar(i) kar(i) bemukh kutā bhaukāiā.
7. Chandan vās(u) na vās bohāiā.(33)

33. The Gurū Dynasty and Their Ego

1. Bābā Srī Chaṅd, Elder son of Gurū Nānak, was a celibate from childhood. He raised a sepulchre (of Gurū Nānak) on the bank of river Rāvī and made it his seat of operation.
2. Gurū Nānak's other son, Lakshmī Dās was a householder. His son, Dharam Chaṅd began to assert himself as grandson of Gurū Nānak under pride of lineage. (He too did not shed his ego).
3. Dāsū, the elder son of Gurū Aṅgad Dev, established a seat for himself at Goiṅdwāl, while Dātū too declared himself a divine person. Despite being unworthy, both started attracting *Saṅgat* to their presence.
4. Mohan, became demented and Moharī, the second son lived in a lofty house to project himself as noble and great. (Both sons of Gurū Amar Dās Jī).
5. Prithī Chaṅd, the eldest son of Gurū Rām Dās turned out to be a cheater. He indulged in cunningness and sent false messages to the Sikhs.
6. Mahādev, another son of Gurū Rām Dās became arrogant, was led astray by Prithī Chaṅd and made to run from pillar to post.
7. They all were like bamboos who though lived near sandalwood like Gurū, could not become fragrant.(33)

In Essence

All the persons named in the *pauṛī* lived in the close proximity of sandalwood like Gurū. Like a bamboo tree, they remained egoistic and rebellious. Therefore they could not imbibe any divine traits. Kabīr Jī has rightly said :

Kabīr bāṅs baḍāī būḍiā, to mat ḍūbauh koe.
Chaṅdan kai nikṭe basai, bāṅs(u) sugaṅdh(u) na hoe.
(*SGGS*, 1365)

It is bamboo's ego that does not let it acquire the fragrance of sandalwood, because that would make it lose its identity.

੩੪. (ਗੁਰਿਆਈ ਦੀ ਪੀੜ੍ਹੀ)

੧. ਬਾਬਾਣੀ ਪੀੜ੍ਹੀ ਚਲੀ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ।
੨. ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗੁ ਤੇ ਗੁਰੁ ਚੇਲਾ ਗੁਰੁ ਭਾਇਆ।
੩. ਅਮਰਦਾਸੁ ਗੁਰ ਅੰਗਦਹੁ ਸਤਿਗੁਰੁ ਤੇ ਸਤਿਗੁਰੂ ਸਦਾਇਆ।
੪. ਗੁਰੁ ਅਮਰਹੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ਗੁਰ ਸੇਵਾ ਗੁਰੁ ਹੋਇ ਸਮਾਇਆ।
੫. ਰਾਮਦਾਸਹੁ ਅਰਜਣੁ ਗੁਰੂ ਅੰਮ੍ਰਿਤ ਬ੍ਰਿਖਿ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਇਆ।
੬. ਹਰਿਗੋਵਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
੭. ਸੁਝੈ ਸੁਝ ਨ ਲੁਕੈ ਲੁਕਾਇਆ ॥੩੪॥

34. (Guriāī dī pīṛhī)

1. Bābāṇī pīṛī chalī gur chele parchā parchāiā.
2. Gur(u) aṅgad(u) gur(u) aṅg(u) te gur(u) chelā gur(u) bhāiā.
3. Amardās(u) gur Aṅgdauh sat(i)gur te sat(i)gurū sadāiā.
4. Gur(u) Amrauh Gur(u) Rāmdās(u) gur sevā gur(u) hoe samāiā.
5. Rāmdāsauh Arjaṇ(u) Gurū aṅmrit brikh(i) aṅmrit phal lāiā.
6. Har(i)goviṅd Gur(u) Arjanauh ād(i) purkh ādes(u karāiā.
7. Sujhai sujh na lukai lukāiā.(34)

34. The Lineage of Guruship

1. The lineage of Gurū Nānak's religion began where the love between Gurū and disciple was propagated.
2. Gurū Aṅgad became a disciple and a part of Gurū Nānak. Ultimately the disciple and the Gurū imbibed the same light divine *(Joti)*.
3. Gurū Amar Dās, emerged from Gurū Aṅgad, became a True Gurū from a devoted disciple and ultimately the True Gurū himself called him *Satgurū*.
4. Through his tireless service and devotion to Gurū, Gurū Rām Dās acquired the mould and form of the Gurū and merged in Him.
5. Gurū Arjan Dev succeeded Gurū Rām Dās. It was like the ambrosial tree yielding ambrosial fruit.
6. Gurū Arjan Dev handed over the reigns to Gurū Hargobiṅd who reaffirmed and spread Gurū Nānak's doctrine of worshipping the One and only One Primal Creator.
7. The Sun is ever conspicuous. It cannot be overshadowed by anyone.(34)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has further reiterated that all the five successors of Gurū Nānak Dev Jī carried the same light effulgent that dwelt in Gurū Nānak Dev Jī. This aspect has also been stated in *Srī Gurū Graṅth Sāhib* in the following verse :

Āp(u) Narāeṇ kalā dhār(i) jag maih parvariyau.
Niraṅkār(i) ākār(i) jot(i) jag maṅḍal(i) kariyau.

(p. 1395)

The Almighty Himself appeared in the human form in this world. His light effulgent spread in the universe through Gurū Nānak and his successors.

੩੫. (ਕੁਦਰਤ ਵਰਣਨ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰਿ ਕੀਆ ਪਾਸਾਰਾ।
੨. ਕੁਦਰਤਿ ਅਤੁਲ ਨ ਤੋਲੀਐ ਤੁਲਿ ਨ ਤੋਲ ਨ ਤੋਲਣਹਾਰਾ।
੩. ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਅਲੇਖੁ ਦਾ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ ਕਾਰਾ।
੪. ਲੇਖੁ ਅਲੇਖੁ ਨ ਲਿਖੀਐ ਮਸੁ ਨ ਲੇਖਣਿ ਲਿਖਣਹਾਰਾ।
੫. ਰਾਗ ਨਾਦ ਅਨਾਹਦ ਧੁਨੀ ਓਅੰਕਾਰੁ ਨ ਗਾਵਣਹਾਰਾ।
੬. ਖਾਣੀ ਬਾਣੀ ਜੀਅ ਜੰਤੁ ਨਾਵ ਥਾਉ ਅਣਗਣਤ ਅਪਾਰਾ।
੭. ਇਕੁ ਕਵਾਉ ਅਮਾਉ ਹੈ ਕੇਵਡੁ ਵਡਾ ਸਿਰਜਣਹਾਰਾ।
੮. ਸਾਧ ਸੰਗਤਿ ਸਤਿਗੁਰ ਨਿਰੰਕਾਰਾ॥੩੫॥੨੬॥

35. (Kudrat varṇan)

1. Ik kavāu pasāu kar(i) Oaṅkār(i) kīā pāsārā.
2. Kudrat(i) atul na tolīai tul(i) na tol na tolaṇhārā.
3. Sir(i) sir(i) lekh(u) alekh(u) dā dāt(i) jot(i) vaḍiāī kārā.
4. Lekh(u) alekh(u) na likhīai mas(u) na lekhaṇ(i) likhaṇhārā.
5. Rāg nād anāhad dhunī Oaṅkār(u) na gāvaṇhārā.
6. Khāṇī bāṇī jīa jaṅt(u) nāv thāu aṇgaṇat apārā.
7. Ik(u) kavāu amāu hai kevaḍ vaḍā sirjaṇhārā.
9. Sādh saṅgat(i) sat(i)gur niraṅkārā.(35.26)

35. Creation Described

1. With utterance of one word, the *Oaṅkār* (God) created the entire Universe.
2. His creation is immeasurable. Nobody and no scale can weigh it or measure it.
3. The destiny of each creature has been inscribed on his/her forehead.
4. He, Himself is beyond account and description. There is no ink nor a scribe who can describe Him.
5. All the musical modes, notes, melodies are singing. His praises and yet His form cannot be contained in any form of singing.
6. There are infinite modes of creating living beings. They are all living in infinite places with countless names.
7. His one Word that has resulted in all the creations in the cosmos is beyond all measures.
8. The True Gurū (Gurū Nānak) in *Sādh Saṅgat* is the embodiment of the Formless Lord.(35.26)

In Essence

This *pauṛī* is exposition of a large number of hymns related to the creation of universe that are found in *Gurbāṇī*.

Utpat(i) parlau sabde hovai.
Sabde hī phir(i) opat(i) hovai. (*SGGS*, p. 117)

Creation and destruction of the Universe take place by divine word.

Kītā pasāo, eko kavāo. Tis te hoe lakh dariāo.
(*SGGS*, p. 3)

Āpīnai āp(u) sājio āpīnai rachio nāo.
Duyī kudrat(i) sājīai, kar(i) āsaṇ(u) ḍiṭho chāo.
(*SGGS*, p. 463)

Lord made Himself conspicuous and established His order. Then He created the Universe and permeated Himself in His creation to enjoy its creation.

ਵਾਰ 27

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਲੇਲਾ ਮਜਨੂੰ ਆਦਿ ਪ੍ਰੇਮੀ)

੧. ਲੇਲੈ ਮਜਨੂੰ ਆਸ਼ਕੀ ਚਹੁ ਚਾਕੀ ਜਾਤੀ।
੨. ਸੋਰਠਿ ਬੀਜਾ ਗਾਵੀਐ ਜਸੁ ਸੁਘੜਾ ਵਾਤੀ।
੩. ਸਸੀ ਪੁੰਨੂੰ ਦੋਸਤੀ ਹੁਇ ਜਾਤਿ ਅਜਾਤੀ।
੪. ਮੇਹੀਵਾਲ ਨੋ ਸੋਹਣੀ ਨੈ ਤਰਦੀ ਰਾਤੀ।
੫. ਰਾਂਝਾ ਹੀਰ ਵਖਾਣੀਐ ਓਹੁ ਪਿਰਮ ਪਰਾਤੀ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗਾਵਨਿ ਪਰਭਾਤੀ ॥੧॥

1. (Lelā Majnūṅ ād(i) premī)

1. Lelai majnūṅ āshkī chahu chākī jātī.
2. Soraṭh(i) bījā gāvīai jas(u) sughṛā vātī.
3. Sasī puṅnūṅ dostī hue jāt(i) ajātī.
4. Mehīvāl no sohṇī nai tardī rātī.
5. Rāṅjhā Hīr vakhāṇīai oh(u) piram parātī.
6. Pīr murīdā pirhaṛī gāvan(i) parbhātī.(1)

1. Lailā-Majnū – The Great Lovers

1. Love story of Majnū and Lailā is known in all the four directions of the world.
2. Song of love of princess Soraṭh and prince Bījā is sung everywhere by wise people.
3. The love of Sasī and Puṅnū, though from different castes is much talked about.
4. Sohṇī used to swim across river Chenāb on an earthen pot, to meet Mahīwāl, her lover, every night.
5. Similarly, Rāṅjhā and Hīr were well deep into love for each other.
6. But the love of disciples (Sikhs) for Gurū is far superior. They recite and sing His praises at the ambrosial hours of the morning.(1)

In Essence

Using the examples of such lovers who were bound by their physical love, Bhāī Sāhib conveys to us that if these lovers of beauty and colour had borne such hardships for the pleasure of meeting each other, then how magnificent should be the love of the *Gursikhs* for their Gurū. The love of a Sikh and his Gurū is divinely; the union of two souls.

A Sikh cannot live in comfort without seeing his Gurū. *Gurbāṇī* says :

Hau raih na sakā bin(u) dekhe Pritamā,
mai nīr(u) vahe vaih chalai jīo.
....
Mai bin(u) gur dekhe nīd na āvai.
Mere man tan(i) vedan gur bir-ho lagāvai.

(*SGGS*, p. 94)

੨. (ਮੁਰੀਦਾਂ ਦੀ ਪ੍ਰੀਤਿ)

੧. ਅਮਲੀ ਅਮਲੁ ਨ ਛਡਨੀ ਹੁਇ ਬਹਿਨ ਇਕਠੇ।
੨. ਜਿਉ ਜੂਏ ਜੂਆਰੀਆ ਲਗਿ ਦਾਵ ਉਪਠੇ।
੩. ਚੋਰੀ ਚੋਰ ਨ ਪਲਰਹਿ ਦੁਖ ਸਹਿਨ ਗਰਠੇ।
੪. ਰਹਿਨ ਨ ਗਣਿਕਾ ਵਾੜਿਅਹੁ ਵੇਕਰਮੀ ਲਠੇ।
੫. ਪਾਪੀ ਪਾਪੁ ਕਮਾਵਦੇ ਹੋਇ ਫਿਰਦੇ ਨਠੇ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਸਭ ਪਾਪ ਪਣਠੇ ॥੨॥

2. (Murīdāṅ dī prīt)

1. Amlī amal(u) na chhadnī hue baihan ikaṭhe.
2. Jio jūe jūārīā lag(i) dāv upaṭhe.
3. Chorī chor na palraih dukh saihan garaṭhe.
4. Raihan na gaṇikā vāṛiauh vekarmī laṭhe.
5. Pāpī pāp(u) kamāvade hoe phirde naṭhe.
6. Pīr murīdā pir-haṛī sabh pāp paṇaṭhe.(2)

2. Love of the Disciples

1. As the addicts cannot give up their addiction (of Drugs) and they assemble together to satiate their craving.
2. The gamblers are addicted to gambling and often use wrong means to win.
3. The thieves do not abandon stealing and suffer punishment when caught.
4. The slaves of their lust do not abstain from visiting the brothels despite suffering some sound beating. (They are led by their pleasure-seeking mind).
5. Sinners commit sins and keep absconding to avoid capture and punishment.
6. But contrary to all these, the Sikhs of the Gurū (whose companionship is always fruitful) love their Gurū who absolves his Sikhs of all their sins.(2)

In Essence

Those addicted to evil deeds do not give up their habits even when they face much sufferings. How important and necessary is the love of the devotees for their deity. The first kind of love burdens one with sins while the second kind frees them from their misdeeds beside providing them with invaluable divine elixir of love of the Gurū. It wipes out the blemishes of many births and ages. The love of worldly people and the love of Godly people is apparent in this *pauṛī*. One is love that lands one into sins, whereas the other frees one from sins. *Gurbāṇī* says :

Rāmdās(i) sarovar nāte. Sabh lāthe pāp kamāte.
Gun gobind nit gāīai. Sādhsang(i) mil(i) dhiāīai.

(*SGGS*, p. 624)

Bathing in the company of Lord's slave washes out all the sins that one may have earned. Therefore, we should always sing the praises of the Lord in the holy congregation to absolve ourselves of all misdeeds.

੩. (ਮੁਰੀਦਾਂ ਦੀ ਪ੍ਰੀਤਿ)

੧. ਭਵਰੈ ਵਾਸੁ ਵਿਣਾਸੁ ਹੈ ਫਿਰਦਾ ਫੁਲਵਾੜੀ।
੨. ਜਲੈ ਪਤੰਗੁ ਨਿਸੰਗੁ ਹੋਇ ਕਰਿ ਅਖਿ ਉਘਾੜੀ।
੩. ਮਿਰਗ ਨਾਦਿ ਬਿਸਮਾਦੁ ਹੋਇ ਫਿਰਦਾ ਓਜਾੜੀ।
੪. ਕੁੰਡੀ ਫਾਥੇ ਮਛ ਜਿਉ ਰਸਿ ਜੀਭ ਵਿਗਾੜੀ।
੫. ਹਾਥਣਿ ਹਾਥੀ ਫਾਹਿਆ ਦੁਖ ਸਹੈ ਦਿਹਾੜੀ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਲਾਇ ਨਿਜ ਘਰਿ ਤਾੜੀ ॥੩॥

3. (Murīdāṅ dī prīt)

1. Bhavrai vās(u) viṇās(u) hai phirdā phulvāṛī.
2. Jalai pataṅg(u) nisaṅg(u) hoe kar(i) akh(i) ughāṛī.
3. Mirag nād(i) bismād(u) hoe phirdā ojāṛī.
4. Kuṅḍī phāthe machh jio ras(i) jībh vigāṛī.
5. Hāthaṇ(i) hāthī phāhiā dukh sahai dihāṛī.
6. Pīr murīdā pir-haṛī lāe nij ghar(i) tāṛī.(3)

3. The Love of Disciples

1. Black bee hops from one flower to the other enjoying their fragrance even at the cost of its life. (Similarly a true disciple does not care for worldly things over Gurū).
2. Moth approaches the flame of a beacon and faces it fearlessly, knowing fully well that it will get burnt.
3. Enchanted by melodious music (of *ghaṅḍā heṛā*) a deer keeps on wandering in the jungle and searching for it.
4. Overpowered by the desire of the tongue to taste everything, a fish gets caught in the hook.
5. Driven by his sexual lust and seeing a model of a female elephant, a male elephant gets caught and bears sufferings for the rest of his life.
6. Similarly, the *Pīrs* (Gurū) have true love for their disciples (Sikhs). They stabilize in their true selves through inner meditation.(3)

In Essence

Black bee, moth, deer, fish and animals like elephant harbour such strong love; then how powerful and strong should the love of seekers be for their Gurū ? Moreover, the love of all these insects and animals is as a result of ignorance and it lands them into sufferings. On the contrary, the love of disciples for their Gurū is always peace and comfort-giving and it begins with their attraction towards their Gurū for his high and noble ideals. Gurū is an embodiment of perpetual bliss that attracts the disciple.

Love is a wonderful and blissful experience. One should care the least for all the suffering, and tribulations that one encounters. End result is indeed very comforting.

੪. (ਗੁਰ ਸਿਖ ਪ੍ਰੀਤਿ)

੧. ਚੰਦ ਚਕੋਰ ਪਰੀਤ ਹੈ ਲਾਇ ਤਾਰ ਨਿਹਾਲੇ।
੨. ਚਕਵੀ ਸੂਰਜ ਹੇਤ ਹੈ ਮਿਲਿ ਹੋਨਿ ਸੁਖਾਲੇ।
੩. ਨੇਹੁ ਕਵਲ ਜਲ ਜਾਣੀਐ ਖਿੜਿ ਮੁਹ ਵਖਾਲੇ।
੪. ਮੋਰ ਬਬੀਹੇ ਬੋਲਦੇ ਵੇਖਿ ਬਦਲ ਕਾਲੇ।
੫. ਨਾਰਿ ਭਤਾਰ ਪਿਆਰੁ ਹੈ ਮਾਂ ਪੁਤ ਸਮ੍ਹਾਲੇ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਓਹੁ ਨਿਬਹੈ ਨਾਲੇ ॥੪॥

4. (Gur Sikh prīt)

1. Chaṅd chakor parīt hai lāe tār nihāle.
2. Chakvī sūraj het hai mil(i) hon(i) sukhāle.
3. Nehu kaval jal jāṇīai khiṛ(i) muh vakhāle.
4. Mor babīhe bolde vekh(i) badal kāle.
5. Nār(i) bhatār piār(u) hai māṅ put sambāle.
6. Pīr murīdā pir-haṛī oh(u) nib-hai nāle.(4)

4. Love of a *Gursikh*

1. The red-legged partridge *(Chakor)* loves the Moon. It keeps staring at it rapturously.
2. Rudy sheldrake *(Chakvī)* loves the Sun. When it rises, both male and female rudy sheldrakes are pleased to be together.
3. Lotus loves water and withers away without it.
4. Rain-bird *(Papīhā)* and peacock love clouds and go ecstatic seeing them in the sky. (They start singing and dancing).
5. Wife loves her husband, and the mother her son.
6. All these loves are shortlived but the love of a Sikh for his Gurū is everlasting.(4)

In Essence

All worldly loves are temporary and do not last beyond a time. Moreover, they are the outcome of ignorance. However love of the Sikhs is true and spiritual. It lasts and survives till the end. Since it is based on knowledge and awareness, it is very comforting and peace-rendering. *Gurbāṇī* says :

> *Bin(u) Gobind avar sang(i) nehā oh(u) jāṇoh sadā duhelā.*
> *Kaho Nānak Gur ihai bujhāio, prīt(i) Prabhū sad kelā.*
> (*SGGS*, p. 671)

> *Aisī prīt(i) karauh man mere.*
> *Āṭh pahar Prabh jānauh nere.* (*SGGS*, p. 807)

> O my mind! love the Lord in such a way as to feel Him nearby and within.

Bhāī Sāhib has taken the paradigms of these birds and items to convey to us that the love of a Sikh should be higher than these animals and insects etc.

੫. (ਪੀਰ ਮੁਰੀਦ ਦੀ ਪ੍ਰੀਤ)

੧. ਰੂਪੈ ਕਾਮੇ ਦੋਸਤੀ ਜਗ ਅੰਦਰਿ ਜਾਣੀ।
੨. ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ਹੈ ਓਹੁ ਵਿਰਤੀ ਹਾਣੀ।
੩. ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਲਬਿ ਮਾਲਿ ਇਤ ਭਰਮ ਭਲਾਣੀ।
੪. ਉਘੇ ਸਉੜਿ ਪਲੰਘ ਜਿਉ ਸਭਿ ਰੈਣ ਵਿਹਾਣੀ।
੫. ਸੁਹਣੇ ਸਭ ਰੰਗ ਮਾਣੀਅਨਿ ਕਰਿ ਚੋਜ ਵਿਡਾਣੀ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਓਹ ਅਕਥ ਕਹਾਣੀ॥੫॥

5. (Pīr murid di prīt)

1. Rūpai kāme dostī jag andar(i) jāṇī.
2. Bhukhai sādai gaṅḍh(u) hai oh(u) virtī hāṇī.
3. Ghul(i) mil(i) michal(i) lab(i) māl(i) it bharam bhalāṇī.
4. Ughe saur̥(i) palaṅgh jio sabh(i) raiṇ vihāṇī.
5. Suhṇe sabb raṅg māṇīan(i) kar(i) choj viḍāṇī.
6. Pīr murīdāṅ pirhaṛī oh akath kahāṇī.(5)

5. Love of a Disciple and His Teachers

1. Lustful person is enamoured by beauty (of a female). This is a well-known fact.
2. A hungary person loves even most ordinary and simple food and this is an established truth.
3. A greedy person loves material and wealth and is deeply engrossed in its obsession and illusion.
4. For a sleepy person, even a small cot is like a bedstead on which he passes the night joyously.
5. We enjoy all types of colourful pleasures in our dreams which are unusual. (But they all vanish on waking up).
6. Similarly, loving relation of a disciple (Sikh) for his Gurū is indescribable.(5)

In Essence

All the loves described above are selfish, perishable and full of sins/evils. The love of a Sikh for his Gurū is without any desire or expectations of any return. It is stable, philanthropic, ever ascending, reaching higher spiritual state. The infinite Lord is manifested in it and therefore, it is indescribable. As Sikh cannot feel comfortable, separated from his love—the Gurū.

Har(i) bin(u) raih na sakau ik rātī.
Jio bin(u) amlai amli mar(i) jāī hai,
tio Har(i) bin(u) ham mar(i) jātī. (*SGGS*, p. 668)

I cannot live without my beloved God even for a moment. My state is that of an addict whose state of intoxication has waned and he is virtually feeling like a dead man.

Through these paradigms, Bhāī Sāhib has conveyed that true disciple has as much love for his mentor as is held by a lustful person for beauty, a hungry for food, a tired person for a bed etc.

੬. (ਪੀਰ ਮੁਰੀਦ ਦੀ ਪ੍ਰੀਤ)

੧. ਮਾਨਸਰੋਵਰੁ ਹੰਸਲਾ ਖਾਇ ਮਾਣਕ ਮੋਤੀ।
੨. ਕੋਇਲ ਅੰਬ ਪਰੀਤਿ ਹੈ ਮਿਲ ਬੋਲ ਸਰੋਤੀ।
੩. ਚੰਦਨ ਵਾਸੁ ਵਣਾਸੁਪਤਿ ਹੋਇ ਪਾਸ ਖਲੋਤੀ।
੪. ਲੋਹਾ ਪਾਰਸਿ ਭੇਟਿਐ ਹੋਇ ਕੰਚਨ ਜੋਤੀ।
੫. ਨਦੀਆ ਨਾਲੇ ਗੰਗ ਮਿਲਿ ਹੋਨਿ ਛੋਤ ਅਛੋਤੀ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਇਹ ਖੇਪ ਸਓਤੀ ॥੬॥

6. (Pīr murīd dī prīt)

1. Mānsarovar(u) haṅslā khāe māṇak motī.
2. Koil aṅb prīt(i) hai mil bol sarotī.
3. Chaṅdan vās(u) vaṇās(u)pat(i) hoe pās khalotī.
4. Lohā pāras(i) bheṭiai hoe kaṅchan jotī.
5. Nadīā nāle gaṅg mil(i) hon(i) chhot achhotī.
6. Pīr murīdāṅ pir-haṛī eh khep saotī.(6)

6. Love of a Disciple and Teacher

1. Swans live in lake Mānsarovar and pick pearls only. (So do the disciple stay with their teacher and acquire divine characteristics).
2. Cuckoo loves the mango tree. It sings sweet tunes in its company.
3. All vegetation in the proximity of a sandalwood tree becomes fragrant just like sandalwood.
4. Iron coming in contact with philosopher's stone becomes bright and shining like gold.
5. The streams and rivulets even if defiled, become sacred when they join the river Ganges.
6. So is the love between the Sikh and the Gurū (Such love is priceless and successful).(6)

In Essence

In the illustrations of love used by Bhāī Sāhib in the above *pauṛī,* it is evident that such love is perishable and not lasting. However love of a disciple for his Gurū blesses him with such honour and ecstasy that is everlasting, priceless and turns his life towards success. Sikhs become pure, pious and peaceful when they meet their Gurū. They long for his company and vision. *Gurbāṇī* says :

Jin kau piās hoe Prabh kerī,
tin avar(u) na bhāvai bin(u) Har(i) ko duīā.
(*SGGS*, p. 836)

Those who harbour a fond desire for the Almighty Lord, they do not like any one else.

Merā man(u) lochai gur darsan tāī.
Bilap kare chātrik kī niāī
Trikhā na utrai sāṅt(i) na āvai,
bin(u) darsan saṅt piāre jīo. (*SGGS*, p. 96)

My heart longs for a glimpse of the Lord-Gurū. It wants like the rain-bird *(Chātrik).* Nothing can satiate its thirst and appease it without the vision of the beloved Lord.

੭. (ਸੱਚਾ ਸਾਕ)

੧. ਸਾਹੁਰੁ ਪੀਹਰੁ ਪਖ ਤ੍ਰੈ ਘਰੁ ਨਾਨੇਹਾਲਾ।
੨. ਸਹੁਰਾ ਸਸੁ ਵਖਾਣੀਐ ਸਾਲੀ ਤੈ ਸਾਲਾ।
੩. ਮਾਂ ਪਿਉ ਭੈਣਾਂ ਭਾਇਰਾ ਪਰਵਾਰ ਦੁਰਾਲਾ।
੪. ਨਾਨਾ ਨਾਨੀ, ਮਾਸੀਆਂ ਮਾਮੇ ਜੰਜਾਲਾ।
੫. ਸੁਇਨਾ ਰੁਪਾ ਸੰਜੀਐ ਹੀਰਾ ਪਰਵਾਲਾ।
੬. ਪੀਰੁ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਏਹੁ ਸਾਕੁ ਸੁਖਾਲਾ॥੭॥

7. (Sachchā sāk)

1. Sāhur(u) pīhar(u) pakh trai ghar(u) nānehālā.
2. Sahurā sas(u) vakhāṇīai sālī tai sālā.
3. Māṅ pio bhaiṇāṅ bhāerā parvār durālā.
4. Nānā nānī, māsīāṅ māme jaṅjālā.
5. Suinā rupā saṅjīai hīrā parvālā.
6. Pīr(u) murīdāṅ pir-haṛī eh(u) sāk(u) sukhālā.(7)

7. True Relationship

1. There are three sides of relationships in the life of a person; the in-laws, the parental and the maternal grandparents.
2. In the family of in-laws, there is father-in-law, mother-in-law, sister-in-law, and brother-in-law.
3. On the parental side, there is mother, father, sister, brothers and other family members.
4. On the maternal grandparents' side, there is grandfather, grandmother, uncles, aunts. etc. But all these relationships are just a trap.
5. And to maintain cordiality in these relationships, one has to lean on worldly wealth – give and receive it on various occassions.
6. But the love of Sikhs for their Gurū and vice-versa is the relationship that brings peace and comfort.(7)

In Essence

All worldly relationships are bound by some personal gain. Worldly wealth is a powerful force that keeps them going. Bhāī Gurdās Jī seems to have explained the meanings of the following lines of *Gurbāṇī* through this *pauṛī*:

Jo saṅsārai ke kuṭaṅb mitra bhāī dīsaih man mere
te sabh(i) apnai suāe milāsā.
Jit(u) din(i) un kā suāo hoe na āvai,
tit(u) din(i) neṛai ko na ḍhukāsā. (*SGGS*, p. 860)

The loving relationship between Gurū and Sikh is truly peace-giving. This loving relationship is not dependent upon worldly wealth and therefore is everlasting.

੮. (ਸੱਚਾ ਕੰਮ)

੧. ਵਣਜੁ ਕਰੈ ਵਾਪਾਰੀਆ ਤਿਤੁ ਲਾਹਾ ਤੋਟਾ।
੨. ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰਿ ਹੋਇ ਦੂਬਲਾ ਮੋਟਾ।
੩. ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਰਣਿ ਖਾਂਦਾ ਚੋਟਾ।
੪. ਰਾਜੁ ਜੋਗੁ ਸੰਸਾਰ ਵਿਚ ਵਣ ਖੰਡ ਗੜ ਕੋਟਾ।
੫. ਅੰਤਿ ਕਾਲਿ ਜਮਜਾਲੁ ਪੈ ਪਾਏ ਫਲ ਫੋਟਾ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਹੁਇ ਕਦੇ ਨ ਤੋਟਾ॥੮॥

8. (Sachchā kaṅm)

1. Vaṇaj(u) karai vāpārīā tit(u) lābā toṭā.
2. Kirsāṇī kirsāṇ(u) kar(i) hoe dublā moṭā.
3. Chākar(u) lagai chākarī raṇ(i) khāṅdā choṭā.
4. Rāj(u) jog(u) saṅsār vich vaṇ khaṅḍ gaṛ koṭā.
5. Aṅt(i) kāl(i) jamjāl(u) pai pāe phal phoṭā.
6. Pīr murīdāṅ pir-haṛī hue kade na toṭā.(8)

8. The True Deeds

1. The traders deal in their commodities. In such transactions they often make profit while some other times, they run into loss.
2. The farmers work hard in cultivating their fields and often become thin. When the crops are harvested, they feel happy, and regain their physical looks.
3. Those employed to perform service (if enrolled as soldiers), bear the attacks of weapons on their body.
4. Kingdoms are ruled from forts and citadels, while the *Yog* is carried out in the jungles and caves.
5. And to what consequence? They all face the noose of the *Yama* (the angel of death) and bear sufferings.
6. The most fruitful way of living is to live in the love of the Gurū. In this way one never suffers any loss.(8)

In Essence

This trading in love is a carefree and sure to gain activity. There is no loss at all. So the Sikhs are advised to trade in love of Gurū. This trading requires a Sikh to follow the precept of Gurū and remain in his refuge. Gurū himself will then ensure that a Sikh always progresses worldly and spiritually, *Gurbāṇī* says :

Vaṇaj(u) karoh vaṇjāribo vakhar(u) lehu samāl(i).
Taisī vast(u) visāhīai jaisī nib-hai nāl(i).
Agai sāh(u) sujāṇ(u) hai laisī vast(u) samāl(i).
Bhāī re Rām(u) kahoh chit(u) lāe.
Har(i) jas(u) vakhar(u) lai chaloh, sauh dekhai patīāe.
(*SGGS*, p. 22)

Prāṇī, tūṅ āiā lāhā laiṇ(i).
Lagā kit(u) kuphakṛe, sabh mukdī chalī raiṇ(i).
(*SGGS*, p. 43)

O living being! you have come to this world to gain spiritually in order to become part of the Lord. What nefarious activities have you indulged yourself in when your night-like

[illegible]

੯. (ਸੱਚਾ ਭੋਗ)

੧. ਅਖੀ ਵੇਖਿ ਨ ਰਜੀਆ ਬਹੁ ਰੰਗ ਤਮਾਸੇ।
੨. ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਰੋਵਣ ਤੈ ਹਾਸੇ।
੩. ਸਾਦੀ ਜੀਭ ਨ ਰਜੀਆ ਕਰਿ ਭੋਗ ਬਿਲਾਸੇ।
੪. ਨਕ ਨ ਰਜਾ ਵਾਸੁ ਲੈ ਦੁਰਗੰਧ ਸੁਵਾਸੇ।
੫. ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਕੂੜੇ ਭਰਵਾਸੇ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸਚੀ ਰਹਰਾਸੇ॥੯॥

9. (Sachchā Bhog)

1. Akhī vekh(i) na rajīā bahu raṅg tamāse.
2. Ustat(i) niṅdā kaṅn(i) suṇ(i) rovaṇ tai hāse.
3. Sādī jībh na rajīā kar(i) bhog bilāse.
4. Nak na rajā vās(u) lai durgaṅdh suvāse.
5. Raj(i) na koī jīviā kūṛe bharvāse.
6. Pīr murīdāṅ pir-haṛī sachī rahrāse.(9)

9. True Relishments

1. The eyes are never satisfied looking at the beauty and glamour of the world.
2. The ears hear praise and slander that makes a person rejoice or feel distressed. (There is no useful outcome).
3. The tongue never gets tired of eating and tasting all kinds of food.
4. The nose is never contented smelling although it may have smelled many pleasant or foul odours.
5. No one has lived life in complete contentment. They remain engrossed and stuck with false hopes.
6. But those disciples *(Sikhs)* who have loved their *Pīr* (Gurū Nānak) have loved a life of truth and contentment.(9)

In Essence

People spend their lives in false hopes and relishing what pleases their mind. Despite indulging in worldly enjoyments most of the time, they are never satisfied and contented. Involvement in worldly attractions burn their desires more vigorously. *Gurbāṇī* has rendered us very sound advice on all maters worldly.

Bahu sādauh dūkh(u) prāpat(i) hovai.
Bhogauh rog su ant(i) vigovai. (*SGGS*, p. 1034)

Khāndiān Khāndiān muh(u) ghuṭhā,
painandiān sab(u) ang(u).
Nānak dhrig(u) tinā dā jīviā, jin sach(i) na lago rang(u)
(*SGGS*, p. 523)

The lovers of God use all their faculities in discipline. They treat it as the blessing of the Almighty and engage them in the purpose that they are meant for. But ignorant and fools stretch that use for their worldly pleasures that lands them in the ocean of distresses.

Therefore, the Sikhs of the Gurū live by the teachings of the Gurū.

੧੦. (ਸੱਚੀ ਅੰਗ ਸਫਲਤਾ)

੧. ਧ੍ਰਿਗੁ ਸਿਰੁ ਜੋ ਗੁਰ ਨਾ ਨਿਵੈ ਗੁਰ ਲਗੈ ਨ ਚਰਣੀ।
੨. ਧ੍ਰਿਗੁ ਲੋਇਣ ਗੁਰ ਦਰਸ ਵਿਣੁ ਵੇਖੈ ਪਰ ਤਰਣੀ।
੩. ਧ੍ਰਿਗੁ ਸਰਵਣਿ ਉਪਦੇਸ ਵਿਣੁ ਸੁਣਿ ਸੁਰਤਿ ਨ ਧਰਣੀ।
੪. ਧ੍ਰਿਗੁ ਜਿਹਬਾ ਗੁਰ ਸਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤ੍ਰ ਸਿਮਰਣੀ।
੫. ਵਿਣੁ ਸੇਵਾ ਧ੍ਰਿਗ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਤਿਗੁਰ ਸਰਣੀ॥੧੦॥

10. (Sachchī aṅg saphaltā)

1. Dhrig(u) sir(u) jo gur nā nivai gur lagai na charṇī.
2. Dhrig(u) loiṇ gur daras viṇ(u) vekhai par tarṇī.
3. Dhrig(u) sarvaṇ(i) updes viṇ(u) suṇ(i) surat(i) na dharṇī.
4. Dhrig(u) jibbā gur sabad viṇ(u) hor mantra simarṇī.
5. Viṇ(u) sevā dhrig hath pair hor nihphal karṇī.
6. Pīr murīdāṅ pir-haṛī sukh sat(i)gur sarṇī.(10)

10. Successful and Worthy Use of Appendages

1. Cursed is the head that does not bow before Gurū or does not take refuge in Gurū's feet.
2. Those eyes are damnable that do not behold the glimpse of Gurū instead look at other women.
3. Those ears are also damnable that do not listen to the Gurū's advice and adopt it in their life.
4. Condemnable is the tongue that recites other incantations instead of reciting Gurū's Word *(Gurbāṇī).*
5. Cursed are those feet and hands who engage themselves in false and fruitless services instead of serving their Gurū.
6. The true love of Sikhs for their Gurū and living in his refuge is the true service of the Gurū. It provides them with spiritual peace and comfort.(10)

In Essence

In this *pauṛī*, Bhāī Sāhib has established that all sensory organs that are not involved in the service of the Gurū and are engaged in worldly pleasures are worthy of condemnation. Many quotes on this theme are available in *Gurbāṇī*, Gurū Amar Dās Jī has advised us much on this theme :

Dhrig(u) khāṇā dhrig(u) paihnaṇā,
jinhā dūjai bhāe piār(u).
Bisṭā ke kīṛe bisṭā rāte mar(i) jaṅmaih hohe khuār(u).
(*SGGS*, p. 1347)

E netroh meriho Har(i) tum maih jot(i) dharī,
Har(i) bin(u) avar(u) na dekhoh koī.
....
E sravaṇoh meriho, sāchai sun-ṇai no paṭhāe.
Sāchai sun-ṇai no paṭhāe, sarīr(i) lāe,
suṇoh sat(i) bāṇī. (*SGGS*, p. 922)

੧੧. (ਸੱਚੀ ਲਗਨ)

੧. ਹੋਰਤੁ ਰੰਗਿ ਨ ਰਚੀਐ ਸਭੁ ਕੂੜੁ ਦਿਸੰਦਾ।
੨. ਹੋਰਤੁ ਸਾਦਿ ਨ ਲਗੀਐ ਹੋਇ ਵਿਸੁਲ ਗੰਦਾ।
੩. ਹੋਰਤੁ ਰਾਗ ਨ ਰੀਝੀਐ ਸੁਣਿ ਸੁਖ ਨ ਲਹੰਦਾ।
੪. ਹੋਰੁ ਬੁਰੀ ਕਰਤੂਤਿ ਹੈ ਲਗੈ ਫਲੁ ਮੰਦਾ।
੫. ਹੋਰਤੁ ਪੰਥ ਨ ਚਲੀਐ ਠਗੁ ਚੋਰੁ ਮੁਹੰਦਾ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸਚੁ ਸਚਿ ਮਿਲੰਦਾ॥੧੧॥

11. (Sachchī lagan)

1. Horat(u) raṅg(i) na rachīai sabh(u) kūṛ(u) disaṅdā.
2. Horat(u) sād(i) na lagīai hoe visul gaṅdā.
3. Horat(u) rāg na rījhīai suṇ(i) sukh na lahaṅdā.
4. Hor(u) burī kartūt(i) hai lagai phal(u) maṅdā.
5. Horat(u) paṅth na chalīai ṭhag(u) chor(u) muhaṅdā.
6. Pīr murīdāṅ pir-haṛī sacho sach(i) milaṅdā.(11)

11. True Devotion

1. All colours are false. Therefore do not fall in love with nor take a fancy for them.
2. Do not relish other tastes because they are all stems of poison.
3. Do not be infatuated by modes of singing other than *Gurshabad*. Listening to them provides no happiness.
4. All actions not in accordance with the Gurū's teachings are wrong and their ultimate result is sufferings.
5. Tread on the path defined by the True Gurū. All other paths enumerated by self-proclaimed saints and godmen do not destroy your base qualities and therefore rob you of your spiritual values.
6. Loving Gurū with faith and devotion results in the Sikhs merger with Truth.(11)

In Essence

All the worldly attractions are pleasing and they entangle one in attachments and desires. But a Sikh's love for his Gurū unites him with the Almighty. Therefore take the path shown by the True Gurū and reach His abode. *Gurbāṇī* has a very beautiful cantos describing the futility of worldly attractions :

Pekhaṅdṛo kī bhul(u), tuṅmā disam sohṇā.
Aḍh(u) na lahaṅdaṛo mul(u),
Nānak sāth(i) na julaī māiā. (*SGGS*, p. 708)

The deceit of your vision will not fetch value of half a pice for *Tummā* (citrullus colocynthis), since it is bitter and useless. Such are the worldly attractions too. They are bitter and therefore harmful.

੧੨. (ਸੱਚੀ ਲਗਨ)

੧. ਦੂਜੀ ਆਸ ਵਿਣਾਸੁ ਹੈ ਪੂਰੀ ਕਿਉ ਹੋਵੈ।
੨. ਦੂਜਾ ਮੋਹ ਸੁ ਧ੍ਰੋਹ ਸਭੁ ਓਹੁ ਅੰਤਿ ਵਿਗੋਵੈ।
੩. ਦੂਜਾ ਕਰਮੁ ਸੁਭਰਮ ਹੈ ਕਰਿ ਅਵਗਣ ਰੋਵੈ।
੪. ਦੂਜਾ ਸੰਗੁ ਕੁਢੰਗੁ ਹੈ ਕਿਉਂ ਭਰਿਆ ਧੋਵੈ।
੫. ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹੈ ਹਾਰਿ ਜਨਮੁ ਖਲੋਵੈ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗੁਣ ਗੁਣੀ ਪਰੋਵੈ ॥੧੨॥

12. (Sachchī lagan)

1. Dūjī ās viṇās(u) hai pūrī kio hovai.
2. Dūjā moh su dhroh sabh(u) oh(u) aṅt(i) vigovai.
3. Dūjā karam(u) subharm hai kar(i) avgaṇ rovai.
4. Dūjā saṅg(u) kuḍhaṅg(u) hai kioṅ bhariā dhovai.
5. Dūjā bhāo kudāo hai hār(i) janam(u) khalovai.
6. Pīr murīdā pir-haṛī guṇ guṇī parovai.(12)

12. True Devotion

1. The human body perishes waiting for fulfilment of all other hopes than union with Father God.
2. The love of others (than of the Gurū) is deceitful and always results in pain and agony.
3. Actions other than as directed by the Gurū are full of suspicions and illusions. Those engaged in them cry in despair.
4. Company of people other than holy persons is false. How can it wash away the sins committed in life ?
5. The love of *māyā* is false and spurious. It makes one lose his life wastefully.
6. The love between Sikhs and their Gurū is such that it makes Sikhs meritorious by bringing them closer to *Sādh Saṅgat*—the noble and meritorious souls.(12)

In Essence

Other than God, all loves are false and lead one to distress and sufferings because it is associated with those things which are perishable. Thus at the time of departing from one, the other is left broken down and distressed. On the contrary, love with the Gurū is everlasting since the Gurū never perishes. When a Sikh perishes, he is still in the refuge of the Gurū. So, they never separate from each other. This is the type of love that a Sikh desires and strives for.

Jā kā mīt(u) sājan(u) hai samīā.
Tis(u) jan kau kahu kā kī kamīā.
Jā kī prīt(i) Gobiṅd sio lāgī.
Dūkh(u) dard(u) bhram(u) tā kā bhāgī

(*SGGS*, p. 186)

Prabh kī prīt(i) sadā sukh(u) hoe.
Prabh kī prīt(i) dukh(u) lagai na koe.
Prabh kī prīt(i) haumai mal(u) khoe.
Prabh kī prīt(i) sad nirmal hoe. (*SGGS*, p. 391)

੧੩. (ਗੁਰੂ ਜੀ ਦੀ ਪ੍ਰੀਤ ਦਾ ਰੂਪ)

੧. ਅਮਿਓ ਦਿਸਟਿ ਕਰਿ ਕਛੁ ਵਾਂਗਿ ਭਵਜਲ ਵਿਚ ਰਖੈ।
੨. ਗਿਆਨ ਅੰਸ ਦੇ ਹੰਸ ਵਾਂਗਿ ਬੁਝਿ ਭਖ ਅਭਖੈ।
੩. ਸਿਮਰਣ ਕਰਦੇ ਕੂੰਜ ਵਾਂਗਿ ਉਡਿ ਲਖੈ ਅਲਖੈ।
੪. ਮਾਤਾ ਬਾਲਕ ਹੇਤਿ ਓਹੁ ਸਾਉ ਨ ਚਖੈ।
੫. ਸਤਿਗੁਰ ਪੁਰਖੁ ਦਇਆਲ ਹੈ ਗੁਰ ਸਿਖ ਪਰਖੈ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਲਖ ਮੁਲੀ ਅਨਿ ਕਖੈ॥੧੩॥

13. (Gurū jī dī Prīt dā rūp)

1. Amio dist(i) kar(i) kachh(u) vāṅg(i) bhavjal vich rakhai.
2. Giān aṅs de haṅs vāṅg(i) bujh(i) bhakh abhakhai.
3. Simraṇ karde kūṅj vāṅg(i) uḍ(i) lakhai alakhai.
4. Mātā bālak het(i) oh(u) sāo na chakhai.
5. Sat(i)gur purkh(u) daiāl hai gur sikh parkhai.
6. Pīr murīdāṅ pir-haṛī lakh mulī an(i) kakhai.(13)

13. The Form of Love with Gurū

1. As the contraction and withdrawl of limbs in its shell save the turtle, so do the Gurū protects his Sikhs with his compassionate glance and saves his disciples from the vagaries of the worldly ocean.
2. Gurū arms his Sikh with knowledge and wisdom and enables him separate water from the milk, like a swan.
3. Like a Siberian crane who never keeps its offspring out of its mind even when far off from them, Gurū too keeps his Sikhs in his mind and leads them to progress worldly and spiritually.
4. The mother leaves eating all her favourite dishes lest her infant son suffers (through her milk feed). Similarly the Gurū brings up, protects and shelters his Sikhs.
5. True Gurū is the embodiment of kindness and compassion. He puts his Sikhs through trials at times for their genuineness.
6. The love between the Gurū and the Sikh is invaluable, while all other loves are temporary and worthless.(13)

In Essence

The love of Gurū is supreme. No other love can match it. Once a Sikh has come to the refuge of his Gurū and has surrendered himself before him, Gurū then ensures that his Sikh's honour is upheld. This love never breaks with the passage of time or any other reason. Its effect is felt both here and hereafter. Such love is unconditional and Sikh does all that Gurū asks him. There lies his happiness. *Gurbāṇī* says :

Andin(u) Nānak(u) nām(u) dhiāe jī-a prān kā dātā.
Apune dās(u) kau kanṭh(i) lāe rākhai jio bārik pit mātā.
(*SGGS*, p. 621)

Meditating on Lord's name day and night, He keeps His servant close to His bosom all the time.

Sat(i)gur(u) Sikh kī karai pratipāl,
Sewak kau gur(u) sadā daiāl. (*SGGS*, p. 286)

੧੪. (ਗੁਰੂ ਨਾਲ ਪ੍ਰੀਤ ਦਾ ਰੂਪ)

੧. ਦਰਸਨੁ ਦੇਖਿ ਪਤੰਗ ਜਿਉ ਜੋਤੀ ਜੋਤਿ ਸਮਾਵੈ।
੨. ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਮਿਰਗ ਜਿਉ ਅਨਹਦ ਲਿਵ ਲਾਵੈ।
੩. ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਮੀਨ ਹੋਇ ਗੁਰਮਤਿ ਸੁਖ ਪਾਵੈ।
੪. ਚਰਣ ਕਵਲ ਚਿਤਿ ਭਵਰੁ ਹੋਇ ਸੁਖ ਰੈਣਿ ਵਿਹਾਵੈ।
੫. ਗੁਰ ਉਪਦੇਸੁ ਨ ਵਿਸਰੈ ਬਾਬੀਹਾ ਧਿਆਵੈ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਦੁਬਿਧਾ ਨ ਸੁਖਾਵੈ॥੧੪॥

14. (Gurū nāl Prīt dā rūp)

1. Darsan(u) dekh(i) patang jio jotī jot(i) samāvai.
2. Sabad surat(i) liv mirag jio anhad liv lāvai.
3. Sādh sangat(i) vich(i) mīn hoe gurmat(i) sukh pāvai.
4. Charaṇ kaval chit(i) bhavar(u) hoe sukh raiṇ(i) vihāvai.
5. Gur updes(u) na visrai bābīhā dhiāvai.
6. Pīr murīdāṅ pir-haṛī dubidhā na sukhāvai.(14)

14. The Form of Love with Gurū

1. A Sikh getting a glimpse of the Gurū's effulgence gets absorbed in the flame of Gurūs' light just as a moth reacts seeing a lamp flame. (He becomes radiant like Gurū).
2. Like a deer who is enamoured by the music, a Sikh absorbs his consciousness in the melodious words of the Gurū.
3. He (a disciple) attains peace adopting the wisdom of the Gurū and becoming part of the pond-like holy congregation, just as is done by a fish.
4. Making his consciousness into black bee and attaching it with the lotus-like feet of the Gurū, a Sikh spends his night-like life in divine pleasure.
5. He never ignores the teachings of the Gurū and keeps on reciting and meditating on it as a rain-bird *(Papīhā)* does in the rainy season.
6. The Sikhs love their Gurū to such an extent that there remains no trace of duality between them whatsoever.(14)

In Essence

Here again Bhāī Sāhib has further elaborated on the theme of love between a Sikh and his Gurū. What separates a human being from his source is ego under which he performs many evils. Gurū's love makes a Sikh shy away from committing evils since he takes away his ego and blesses him with humility.

Sat(i)gur(u) sikh ke bandhan kāṭai.
Gur kā sikh(u) bikāṛ te hāṭai.

(*SGGS*, p. 286)

and,

Merai man(i) merai man(i),
Sat(i)gur(i) prīt(i) lagāī Rām.
Har(i) Har(i) Har(i) Har(i) nām(u),
merai mann(i) vasāī Rām.

(*SGGS*, p. 572)

੧੫. (ਗੁਰੂ ਸਰਬ ਤੋਂ ਸਮਰੱਥ ਹੈ)

੧. ਦਾਤਾ ਓਹੁ ਨ ਮੰਗੀਐ ਫਿਰਿ ਮੰਗਣਿ ਜਾਈਐ।
੨. ਹੋਛਾ ਸਾਹੁ ਨ ਕੀਚਈ ਫਿਰਿ ਪਛੋਤਾਈਐ।
੩. ਸਾਹਿਬੁ ਓਹੁ ਨ ਸੇਵੀਐ ਜਮ ਡੰਡੁ ਸਹਾਈਐ।
੪. ਹਉਮੈ ਰੋਗੁ ਨ ਕਟਈ ਓਹੁ ਵੈਦੁ ਨ ਲਾਈਐ।
੫. ਦੁਰਮਤਿ ਮੈਲੁ ਨ ਉਤਰੈ ਕਿਉ ਤੀਰਥਿ ਨਾਈਐ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਹਜਿ ਸਮਾਈਐ ॥੧੫॥

15. (Gurū Sarab toṅ Samrath hai)

1. Dātā oh(u) na maṅgīai phir(i) maṅgaṇ(i) jāīai.
2. Hochhā sāh(u) na kīchaī phir(i) pachhotāīai.
3. Sāhib(u) oh(u) na sevīai jam ḍaṅḍ(u) sahāīai.
4. Haumai rog(u) na kaṭaī oh(u) vaid(u) na lāīai.
5. Durmat(i) mail(u) na utrai kio tīrath(i) nāīai.
6. Pīr murīdāṅ pir-haṛī sukh sahaj(i) samāīai.(15)

15. Gurū is Omnipotent

1. Do not beg from a donor if one has to go to yet another donor to meet his needs from.
2. Do not promote a flippant money-lender lest one repents. Such brusque money-lenders often cause humiliation later.
3. Do not serve a master who would make one suffer the wrath of the angel of death. (One who makes commit sins and demand service of ill deeds).
4. Do not engage a physician (a spiritual master) who cannot cure the melody of ego.
5. If the filth of wicked wisdom cannot be removed from one's mind, why go to places of pilgrimage to bathe ?
6. The love of the disciple and his Gurū is true means that leads one to perpetual happiness and comfort.(15)

In Essence

All the sentences of the *pauṛī* are axioms used by Bhāī Gurdās Jī to convey us the spiritual message. Bhāī Sāhib tells us that we must hold full faith on the Gurū in place of donors, money-lenders, physicians etc. The result would be comforting and blissful. That is the quality of love for the Gurū.

Har(i) ikas(u) setī pir-haṛī Har(i) iko merai chit(i).
Jan Nānak ik(u) adhār(u) Har(i)
Prabh ikas te gat(i) pat(i). (*SGGS*, p. 1315)

I have developed love of one and He alone resides in my heart. He alone is my support and salvation and my honour lies in His (Gurū's) hands.

੧੬. (ਗੁਰੂ ਪ੍ਰੀਤ ਸਭ ਤੋਂ ਉੱਚੀ ਹੈ)

੧. ਮਾਲੁ ਮੁਲਕੁ ਚਤੁਰੰਗ ਦਲ ਦੁਨੀਆ ਪਤਿਸਾਹੀ।
੨. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਬਹੁ ਕਰਾਮਾਤਿ ਸਭ ਖਲਕ ਉਮਾਹੀ।
੩. ਚਿਰ ਜੀਵਣੁ ਬਹੁ ਹੰਢਣਾਂ ਗੁਣ ਗਿਆਨ ਉਗਾਹੀ।
੪. ਹੋਰਸੁ ਕਿਸੇ ਨ ਜਾਣਈ ਚਿਤਿ ਬੇਪਰਵਾਹੀ।
੫. ਦਰਗਹ ਢੋਈ ਨ ਲਹੈ ਦੂਬਿਧਾ ਬਦਰਾਹੀ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਪਰਵਾਣੁ ਸੁ ਘਾਹੀ॥੧੬॥

16. (Gurū Prīt sabh toṅ uchchī hai)

1. Māl(u) mulak(u) chaturaṅg dal duniā pat(i)sāhī.
2. Ridh(i) sidh(i) nidh(i) bahu karāmāt(i) sabh khalak umāhī.
3. Chir jīvaṇ(u) bahu haṅḍhaṇāṅ guṇ giān ugāhī.
4. Horas(u) kise na jāṇai chit(i) beparvāhī.
5. Dargah ḍhoī na lahai dubidhā badrāhī.
6. Pīr murīdāṅ pir-haṛī parvāṇ(u) su ghāhī.(16)

16. Love of Gurū is Supreme

1. One may acquire the kingdom of the whole world, wealth and army of four types.
2. One may possess mystic powers (*Ridhīs* and *Sidhīs*) and impress people with these. One may enjoy their love too.
3. One may enjoy long life of high quality so much so that he is praised as a scholar by scholarly people.
4. One may have much self-esteem, not recognise anyone else and lead a carefree and detached life.
5. Such a person will not find a place in Lord's court being engrossed in ego and duality that has led him astray.
6. A disciple among the disciples who maintains love with the Gurū is honoured in His court even if he is a grass-cutter.(16)

In Essence

All wealth, kingdoms, knowledge, mystical powers, worldly appreciation and praises are paltry compared to the love of Gurū, because that alone is authentic and acceptable in Lord's court and not worldly attractions. Lord is not enamoured by one who possesses these things. He loves him who loves his Gurū even if such a disciple engages himself in such small work as cutting grass for his living. Such a person receives the blessings of the Lord. *Gurbāṇī* says :

Bastā tūṭī jhumpaṛī chīr sabh(i) chhinnā.
Jāt(i) na pat(i) na ādaro udiān bhraminnā.
Mitra na iṭh dhan rūp hīṇ kichh(u) sāk(u) na sinnā.
Rajā saglī sarisṭ(i) kā Har(i) nām(i) man(u) bhinnā.
Tis kī dhūṛ(i) man(u) udhrai Prabh hoe suprasannā.

(*SGGS*, p. 707)

One may be dwelling in a thatched hut, wearing tattered clothes. One may not be from high caste, sans respect and wanders around in wilderness. One may not have a friend, no wealth or relative. But if he has Lord's name lodged in his mind, he is the king of the world. The dust of his feet delivers one and God too feels pleased.

੧੭. (ਗੁਰੂ ਨਾਲ ਦਾ ਰੂਪ, ਪ੍ਰੀਤ)

੧. ਵਿਣੁ ਗੁਰੁ ਹੋਰੁ ਧਿਆਨੁ ਹੈ ਸਭ ਦੂਜਾ ਭਾਉ।
੨. ਵਿਣੁ ਗੁਰੁ ਸਬਦ ਗਿਆਨੁ ਹੈ ਫਿਕਾ ਆਲਾਉ।
੩. ਵਿਣੁ ਗੁਰ ਚਰਣਾ ਪੂਜਣਾ ਸਭੁ ਕੂੜਾ ਸੁਆਉ।
੪. ਵਿਣੁ ਗੁਰ ਬਚਨ ਜੁ ਮੰਨਣਾ ਊਰਾ ਪਰਥਾਉ।
੫. ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਸੰਗੁ ਹੈ ਸਭੁ ਕਚਾ ਚਾਉ।
੬. ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਜਿਣਿ ਜਾਣਨਿ ਦਾਉ ॥੧੭॥

17. (Gurū nāl dā rūp, Prīt)

1. Viṇ(u) gur(u) hor(u) dhiān(u) hai sabh dūjā bhāo.
2. Viṇ(u) gur(u) sabad giān(u) hai phikā ālāo.
3. Viṇ(u) gur charṇā pūjaṇā sabh(u) kūṛā suāo.
4. Viṇ(u) gur bachan ju maṅnaṇā ūrā parthāo.
5. Sādh saṅgat(i) viṇ(u) saṅg(u) hai sabh(u) kachā chāo.
6. Pīr murīdāṅ pir-haṛī jiṇ(i) jāṇan(i) dāo.(17)

17. Love for One who Looks Gurū-like

1. Contemplation on anyone other than Gurū is duality. They take one's mind to other attractions while contemplation of Gurū leads one to the Lord.
2. Acquiring knowledge of anything other than Gurū's Word *(Gurshabad)* is futile. Its effect is perishable.
3. Worshipping anything other than Gurū's sacred feet is total indulgence in falsehood.
4. Leaving the teachings of the Gurū and accepting incantation of other gods and goddesses is trivial means of achieving success because they keep one away from emancipation.
5. All assemblies other than *Sādh Saṅgat* are transitory pleasures. These do not attribute to the success of life.
6. Those Sikhs (disciples) who have known and love their Gurū know well how to win the game of life.(17)

In Essence

There are two clear precepts in this *pauṛī*. Firstly, worshipping idols, sepulchres, memorials etc., do not lead one to the abode of God. These are false worships, *Gurbāṇī* says :

Jo pāther kī pāīṅ pāe. Tis kī ghāl ajāīṅ jāe.

(*SGGS*, p. 1160)

The second lesson is that all contemplations, obedience, worships, and company of holy people performed in accordance with the Gurū's treachings are worthy since they lead one to the supreme state of mind. All other efforts involve and embroil one with worthless tasks since they do not take one to the presence of God. *Gurbāṇī* says :

Siv Biraṅch(i) asur sur jete kāl agan(i) maih jarte.
Nānak saran(i) charan kamalan kī,
tum na ḍāroh Prabh karte. (*SGGS*, p. 1267)

The support of the Almighty and taking refuge of His lotus-feet have never been forsaken and neglected as is the wont of others who worship Brahmā, Shiv and other gods.

੧੮. (ਗੁਰੂ ਪ੍ਰੀਤ ਹਉਂ ਤੋੜਦੀ ਹੈ)

੧. ਲਖ ਸਿਆਣਪ ਸੁਰਤਿ ਲਖ ਲਖ ਗੁਣ ਚਤੁਰਾਈ।
੨. ਲਖ ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਗਿਆਨ ਧਿਆਨ ਲਖਪਤਿ ਵਡਿਆਈ।
੩. ਲਖ ਜਪ ਤਪ ਲਖ ਸੰਜਮਾ ਲਖ ਤੀਰਥ ਨਾਈ।
੪. ਕਰਮ ਧਰਮ ਲਖ ਜੋਗ ਭੋਗ ਲਖ ਪਾਠ ਪੜਾਈ।
੫. ਆਪੁ ਗਣਾਇ ਵਿਗੁਚਣਾ ਓਹੁ ਥਾਇ ਨ ਪਾਈ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਹੋਇ ਆਪੁ ਗਵਾਈ॥੧੮॥

18. (Gurū Prīt hauṅ toṛdī hai)

1. Lakh siāṇap surat(i) lakh lakh guṇ chaturāī.
2. Lakh mat(i) budh(i) sudh(i) giān dhiān lakhpat(i) vaḍiāī.
3. Lakh jap tap lakh saṅjamā lakh tīrath nāī.
4. Karam dharam lakh jog bhog lakh pāṭh paṛāī.
5. Āp(u) gaṇāe viguchaṇā oh(u) thāe na pāī.
6. Pīr murīdā pir-haṛī hoe āp(u) gavāī.(18)

18. Love of Gurū Destroys Ego

1. One may have millions of wisdoms, contemplations, virtues and clevernesses.
2. There are numerous ideologies, intellects, knowledges, attentions, honour and praises.
3. There are countless meditations, austerities and bathing at millions of holy places.
4. One may have to his credit, millions of good deeds, observance of righteousness, *yogas*, recitation of holy scriptures and relishment of all the worldly pleasures.
5. All these lead one to degradation since one cannot avoid or get rid of one's ego. None of his deeds would find favour with the Lord.
6. On the other hand, the love of a disciple and his Gurū is a means of total emancipation. In this love, one loses self-assertion and fake pride.(18)

In Essence

If one is able to obtain all the items mentioned in the *pauṛī,* it is no more than achieving or obtaining a speck of sand. But if one is able to realise God, then one has acquired the whole of desert. These are all His gifts and boons. But, if the donor or provider is with you, then all these boons are trivials. Such gifts often make a person proud and that becomes an impediment in the realisation of God. Gurū's love breaks the ego and pride and then realisation of God becomes easy and sure.

Ghol(i) ghumāī tis(u) mitra vichole,
jai mil(i) kant(u) pachhāṇā. (*SGGS,* p. 964)

It is undoubtedly true that no one has ever made a success of one's life without the guidance and love of Gurū. Without Gurū, one keeps gropping in the darkness.

Mat ko bharm(i) bhulai sansār(i).
Gur bin(u) koe na utras(i) pār(i). (*SGGS,* p. 864)

੧੯. (ਮੁਰੀਦ ਦੀ ਸੇਵਾ ਦਾ ਰੂਪ)

੧. ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਛਡਿ ਮਣੀ ਮਨੂਰੀ।
੨. ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਨਿਤ ਕਰੈ ਮਜੂਰੀ।
੩. ਤ੍ਰਪੜ ਝਾੜਿ ਵਿਛਾਇਦਾ ਚੁਲਿ ਝੋਕਿ ਨ ਝੂਰੀ।
੪. ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਰੀਦੁ ਹੋਇ ਕਰਿ ਸਿਦਕ ਸਬੂਰੀ।
੫. ਚੰਦਨ ਹੋਵੈ ਸਿੰਮਲਹੁ ਫਲੁ ਵਾਸੁ ਹਜੂਰੀ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗੁਰਮੁਖਿ ਮਤਿ ਪੂਰੀ॥੧੯॥

19. (Murīd dī sevā dā rūp)

1. Pairī pai pākhāk hoe chhaḍ(i) maṇī manūrī.
2. Pāṇī pakhā pīhṇā nit karai majūrī.
3. Trapaṛ jhāṛ(i) vichhāedā chul(i) jhok(i) na jhūrī.
4. Murde vāṅg(i) murīd(u) hoe kar(i) sidak sabūrī.
5. Chaṅdan hovai siṅmloh phal(u) vās(u) hajūrī.
6. Pīr murīdā pir-haṛī gurmukh(i) mat(i) pūrī.(19)

19. The Form of Service of a Disciple

1. A true disciple falls at the feet of his Gurū becoming dust of his feet. He gives up his status and believes surrendering his self to the Gurū.
2. He engages himself in such services like fetching water, fanning the congregation, grinding flourmill (for the *laṅgar*) and other manual jobs.
3. He (Sikh) brushes up the mat and spreads it for *Sādh Saṅgat* (Holy Congregation) to sit on. After accomplishing that task, he feels happy adding fuel to the hearth in the kitchen.
4. Becoming humble like a dead person, he lives in faith, trust and patience.
5. Like a silk cotton tree, he becomes fragrant living near the sandalwood tree. (A Sikh too becomes God-fearing and humble living near the True Gurū).
6. Those disciples who have complete and selfless love for their Gurū are *Gurmukhs* in true sense.(19)

In Essence

Āp(u) gavāe sevā kare, tā kichh(u) pāe mān(u).
Nānak jis no lagā tis(u) milai lagā so parvān(u).

(*SGGS*, p. 474)

When the follower gives up his ego and engages himself in the service of the Master, he is received with honour in His Court. Once the follower serves the Master with body and mind, he gets united with the Almighty and is accepted in His Court.

੨੦. (ਗੁਰ ਸੇਵਾ ਫਲ)

੧. ਗੁਰ ਸੇਵਾ ਦਾ ਫਲੁ ਘਣਾ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ।
੨. ਰੰਗੁ ਸੁਰੰਗੁ ਅਚਰਜੁ ਹੈ ਵੇਖਾਲੈ ਸੋਈ।
੩. ਸਾਦੁ ਵਡਾ ਵਿਸਮਾਦੁ ਹੈ ਰਸੁ ਗੁੰਗੇ ਗੋਈ।
੪. ਉਤਭੁਜ ਵਾਸੁ ਨਿਵਾਸ ਹੈ ਕਰਿ ਚਲਤੁ ਸਮੋਈ।
੫. ਤੋਲ ਅਤੋਲੁ ਅਮੋਲੁ ਹੈ ਜਰੈ ਅਜਰੁ ਕੋਈ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਜਾਣੈ ਜਾਣੋਈ॥੨੦॥

20. (Gur sevā phal)

1. Gur sevā dā phal(u) ghaṇā kin(i) kīmat(i) hoī.
2. Raṅg(u) suraṅg(u) acharj(u) hai vekhālai soī.
3. Sād(u) vaḍā vismād(u) hai ras(u) guṅge goī.
4. Utbhuj vās(u) nivās hai kar(i) chalat(u) samoī.
5. Tol atol(u) amol(u) hai jarai ajar(u) koī.
6. Pīr murīdā pir-haṛī jāṇai jāṇoī.(20)

20. Fruits of Service of the Gurū

1. The fruits of the service of the Gurū are immense. No one can evaluate them.
2. Of all the shades of colours, red is the most wondrous (colour of service). Gurū alone can show it (to his disciples).
3. The pleasure of the service of the Gurū cannot be described just as a dumb cannot describe the taste of sweet.
4. Vegetations have fragrance residing in them and these are present in them in most wondrous ways. They cannot explain it. Just as the fragrance of sandalwood can be felt in all vegetation around it, but the fragrant tree cannot explain it.
5. Gurū's service cannot be measured. It is invaluable and incomparable. Only rare persons can endure this unbearable.
6. The disciples who have loved their Gurū deeply are the only ones who know about the mystery of this service.(20)

In Essence

Only those blessed by Gurū can serve him and those who serve Gurū, attain divine vision that takes them to the higher level spiritually. Gurū Nānak says :

Gur(u) seve so Ṭhākur jānai.
Dūkh(u) miṭai sach(u) sabad(i) pachhānai.
Rām(u) japoh merī sakhī sakhainī.
Sat(i)gur(u) sev(i) dekhoh Prabh(u) nainī.

(*SGGS*, p. 416)

The person who serves the True Master, realizes the Almighty and casts away his ills and afflictions by following Gurū's Word. So recite His True Name and perceive Him (have His glimpse) with your own eyes by serving the Gurū.

੨੧. (ਮੁਰੀਦ ਤਦਰੂਪ ਕਿਵੂੰ ਹੁੰਦਾ ਹੈ ?)

੧. ਚੰਦਣੁ ਹੋਵੈ ਚੰਨਣਹੁ ਕੋ ਚਲਿਤ ਨ ਜਾਣੈ।
੨. ਦੀਵਾ ਬਲਦਾ ਦੀਵਿਅਹੁ ਸਮਸਰਿ ਪਰਵਾਣੈ।
੩. ਪਾਣੀ ਰਲਦਾ ਪਾਣੀਐ ਤਿਸ ਕੋ ਨ ਸਿਞਾਣੈ।
੪. ਭ੍ਰਿੰਗੀ ਹੋਵੈ ਕੀੜਿਅਹੁ ਕਿਵ ਆਖਿ ਵਖਾਣੈ।
੫. ਸਪੁ ਛਡੰਦਾ ਕੁੰਜ ਨੋ ਕਰਿ ਚੋਜ ਵਿਡਾਣੈ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਹੈਰਾਣੁ ਹੈਰਾਣੈ ॥੨੧॥

21. (Murīd tadrūp kiṅkū huṅdā hai ?)

1. Chaṅdaṇ(u) hovai chaṅṇoh ko chalit na jāṇai.
2. Dīvā baldā dīvioh samsar(i) parvāṇai.
3. Pāṇī raldā pāṇīai tis ko na siñāṇai.
4. Bhriṅgī hovai kīṛioh kiv ākh(i) vakhāṇai.
5. Sap(u) chhaḍaṅdā kuṅj no kar(i) choj viḍāṇai.
6. Pīr murīdā pir-haṛī hairāṇ(u) hairāṇai.(21)

21. How Does a Disciple Become Gurū-like

1. No one knows the mystery how sandalwood converts all the vegetation around it into its own fragrance.
2. A lamp lights another lamp and spreads as much light around and all accept it as so.
3. When the water of two containers is mixed with each other, cannot be differentiated.
4. A small insect when joins the lot of *Bhriṅgī*– a kind of flying insect, becomes *Bhriṅgī* itself and no one can say that it was not *Bhriṅgī* before.
5. A snake sheds its skin regularly and no one can explain the mystery behind this wondrous act.
6. Similarly, the love between the Gurū and disciple is wondrous.(21)

In Essence

A Sikh becomes sandalwood-like when he joins and loves sandalwood-like Gurū. The lamp-like Gurū lights up the Sikh's inner self with his knowledge and he starts radiating this knowledge to others. The Sikh acquires the aroma of Lord's name from the Gurū, thus making the Sikh like himself. So the fruits of Gurū's service are wonderful, unique and indescribable

Gur samān(i) tirath(u) nahī koe.
Sar(u) saṅtokh(u) tās(u) Gur(u) hoe.
Gur(u) dariāo sadā jal(u) nirmal(u),
miliā durmat(i) mail(u) harai. (*SGGS*, pp. 1328-29)

Sat(i)gur(u) aṅmrit birakh(u) hai aṅmrit ras(i) phaliā.
Jis(u) prāpat(i) so lahai gur sabdī miliā.
(*SGGS*, p. 1245)

The True Gurū is a tree of divine nectar. Its fruits are also nectar-like. One who is ordained to meet him by the Almighty, finds him.

੨੨. (ਆਤਮ ਪ੍ਰਾਪਤੀ ਜੁਗਤ)

੧. ਫੁਲੀ ਵਾਸੁ ਨਿਵਾਸੁ ਹੈ ਕਿਤੁ ਜੁਗਤਿ ਸਮਾਣੀ।
੨. ਫਲਾ ਅੰਦਰਿ ਜਿਉ ਸਾਦੁ ਬਹੁ ਸਿੰਜੇ ਇਕ ਪਾਣੀ।
੩. ਘਿਉ ਦੁਧ ਵਿਚਿ ਵਖਾਣੀਐ ਕੋ ਮਰਮੁ ਨ ਜਾਣੀ।
੪. ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਠ ਵਿਚਿ ਓਹੁ ਅਲਖ ਵਿਡਾਣੀ।
੫. ਗੁਰਮੁਖਿ ਸੰਜਮ ਨਿਕਲੈ ਪਰਗਟੁ ਪਰਵਾਣੀ।
੬. ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਸੰਗਤਿ ਕੁਰਬਾਣੀ॥੨੨॥

22. (Ātam prāpatī jugat)

1. Phulī vās(u) nivās(u) hai kit(u) jugat(i) samāṇī.
2. Phalā andar(i) jio sād(u) bahu sinje ik pāṇī.
3. Ghio dudh vich(i) vakhāṇīai ko maram(u) na jāṇī.
4. Jio baisantar(u) kāṭh vich(i) oh(u) alakh viḍāṇī.
5. Gurmukh(i) sanjam niklai pargaṭ(u) parvāṇī.
6. Pīr murīdā pir-haṛī sangat(i) kurbāṇī.(22)

22. Means of Self-Realisation

1. The flowers have fragrance but no one knows how it is contained therein.
2. The fruits have different tastes though they are irrigated with the same water. (How does this miracle take place ?)
3. Everyone says that there is butter in the milk but no one knows the mystery how it is contained therein.
4. The fire is present in all the woods but its invisibility amazes all.
5. By the discipline and technique learnt by *Gurmukhs*, they are able to extract the real contents from the above-named items. (Similarly the seeker who meets with the Gurū, uses the discipline of *Gurbāṇī* and realises their true self inhabiting in them).
6. What is the disciplined form of love of *Gursikhs* for their Gurū ? It is *Gurbāṇī* and *Satsaṅg*. (Read *Gurbāṇī* and assemble in holy congregation).(22)

In Essence

God has created many mysterious and wondrous things in this world. Bhāī Sāhib has described some most common that all of us see in our daily life. Another mystery is the dwelling of soul in the body. How can it be revealed ? Bhāī Gurdās Jī explains that by following the discipline of Gurū's word, reading of *Gurbāṇī* and attending *Satsaṅg* (holy congregation), this mystery can also be solved. *Gurbāṇī* says :

Prem palītā surt(i) havāī golā giān(u) chalāiā.
Brahm agan(i) sahje parjālī ekaih choṭ sijhāiā.
Sat(u) santokh(u) lai larne lāgā tore due darvājā.
Sādhsaṅgat(i) ar(u) Gur kī kripa te pakrio gaḍh ko rājā.
Bhagwat bhīr(i) sakt(i) simran kī kāṭī kāl bhai phāsī.
Dās(u) Kamīr(u) chaṛhio garh ūpar(i) rāj(u) līo abināsī.
(*SGGS*, p. 1161-62)

੨੩. (ਸਿਰੁ ਦੀਜੈ ਕਾਣ ਨ ਕੀਜੈ)

੧. ਦੀਪਕ ਜਲੈ ਪਤੰਗ ਵੰਸੁ ਫਿਰਿ ਦੇਖਿ ਨ ਹਟੈ।
੨. ਜਲ ਵਿਚਹੁ ਫੜਿ ਕਢੀਐ ਮਛ ਨੇਹੁ ਨ ਘਟੈ।
੩. ਘੰਡਾ ਹੇੜੈ ਮਿਰਗ ਜਿਉ ਸੁਣਿ ਨਾਦੁ ਪਲਟੈ।
੪. ਭਵਰੈ ਵਾਸੁ ਵਿਣਾਸੁ ਹੈ ਫੜਿ ਕਵਲ ਸੰਘਟੈ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਰਸੁ ਬਹੁ ਬੰਧਨ ਕਟੈ।
੬. ਧੰਨੁ ਧੰਨੁ ਗੁਰ ਸਿੱਖ ਵੰਸੁ ਗੁਰਮਤਿ ਨਿਧਿ ਖਟੈ ॥੨੩॥੨੭॥

23. (Sir dījai kāṇ na kījai)

1. Dīpak jalai pataṅg vaṅs(u) phir(i) dekh(i) na haṭai.
2. Jal vichoh phaṛ(i) kaḍhīai machh nehu na ghaṭai.
3. Ghaṅḍā heṛai mirag jio suṇ(i) nād(u) palaṭai.
4. Bhavrai vās(u) viṇās(u) hai phaṛ(i) kaval saṅghaṭai.
5. Gurmukh(i) sukh phal(u) piram ras(u) bahu baṅdhan kaṭai.
6. Dhaṅn(u) dhaṅn(u) gur sikh vaṅs(u) gurmat(i) nidh(i) khaṭai.(23.27)

23. Surrender Without Reluctance and Defection

1. The whole dynasty of a moth burns itself on the flame of a lamp and does not falter even seeing others burn.
2. The love of fish for water doesn't diminish even when taken out of water.
3. A deer listens to the music of *Ghaṅḍa Heṛā* lying and rolling on the ground unconcerned that it will be caught.
4. For the love of the fragrance of the lotus flower, the black bee perishes in it when the flower shuts up.
5. Similarly, the loving elixir-like fruit of the *Gurmukhs* is full of peace and comfort since it breaks the shackles of repeated births.
6. Blessed are *Gursikhs* and their families who follow the wisdom of the Gurū and realize their selves.(23)

In Essence

Salvation from repeated births and deaths demand some stern discipline and sacrifice. Self-surrender is the greatest sacrifice that a seeker can make since it stops him living life according to his own whims and fancies driven by his ego and base intellect. He has to develop infallible love for the Gurū. A half-hearted, now on, now off type of love can take one nowhere. This has been well elaborated by Bhāī Gurdās Jī in this *pauṛī*, through the examples of moth, deer, fish, black bee etc. *Gurbāṇī* has forthrightly demanded total surrender by a seeker, if he/she desires to play the game of love and emancipation.

Jau tau prem khelaṇ kā chāo.
Sir(u) dhar(i) talī galī merī āo.
It(u) mārg(i) pair(u) dharījai.
Sir(u) dījai kāṇ(i) na kījai. (*SGGS*, p. 1412)

If you wish to play the game of love, then come to me with your head on your palm (surrender your wisdom). And once you have taken this path, then do not fear death/liquidation of yourself.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਸਿੱਖੀ ਔਖੀ ਪਰ ਅਮੋਲਕ ਹੈ)

੧. ਵਾਲਹੁ ਨਿਕੀ ਆਖੀਐ ਖੰਡੇ ਧਾਰਹੁ ਸੁਣੀਐ ਤਿਖੀ।
੨. ਆਖਣਿ ਆਖਿ ਨ ਸਕੀਐ ਲੇਖ ਅਲੇਖ ਨ ਜਾਈ ਲਿਖੀ।
੩. ਗੁਰਮੁਖਿ ਪੰਥੁ ਵਖਾਣੀਐ ਅਪੜਿ ਨ ਸਕੈ ਇਕਤੁ ਵਿਖੀ।
੪. ਸਿਲ ਆਲੂਣੀ ਚਟਣੀ ਤੁਲਿ ਨ ਲਖਿ ਅਮਿਆ ਰਸ ਇਖੀ।
੫. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਭਾਇ ਭਗਤਿ ਵਿਰਲੀ ਜੁ ਬਰਿਖੀ।
੬. ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਗੁਰ ਸਿਖੀ।
੭. ਚਾਰਿ ਪਦਾਰਥ ਭਿਖਕ ਭਿਖੀ ॥੧॥

1. (Sikhī aukhī par Amolak hai)

1. Vāloh nikī ākhīai khanḍe dhāroh suṇīai tikhī.
2. Ākhaṇ(i) ākh(i) na sakīai lekh alekh na jāī likhī.
3. Gurmukh(i) panth(u) vakhāṇīai apaṛ(i) na sakai ikat(u) vikhī.
4. Sil ālūṇī chaṭaṇī tul(i) na lakh(i) amiā ras ikhī.
5. Gurmukh(i) sukh phal(u) pāiā bhāe bhagat(i) virlī ju barikhī.
6. Sat(i)gur tuṭhai pāīai sādh sangat(i) gurmat(i) gur sikhī.
7. Chār(i) padārath bhikhak bhikhī.(1)

1. Sikh Life is Difficult Yet Invaluable

1. Sikh order of faith is said to be thinner than hair and sharper than the edge of a sword.
2. Words cannot explain it. It is beyond description nor can it be expressed in writing.
3. *Gurmukhs* explain that one cannot reach it in one step (quickly). (Every step on its path is laborious).
4. Although it is like licking a saltless stone yet when one starts relishing its taste, the pleasure of even a million sugarcanes is paltry compared to the sweetness of the divine nectar.
5. The *Gurmukhs* attain spiritual bliss through loving worship. Some rare trees (persons) are blessed with fruits of loving worship.
6. The fruit of Sikh order of faith is obtained in *Sādh Saṅgat* and that too when the True Gurū becomes clement and gracious.
7. The *Gurmukhs* then give in alms, the fruits of four ideal, spiritually sought elements (*dharm*, *arth*, *kām* and *moksha*) to the other seekers as well.(1)

In Essence

The path that Sikhs of the Gurū are required to follow is very strenuous and laborious. It cannot be described nor explained. One has to feel detached from all worldly attractions, live life of surrender and total obedience. A Sikh's aim in life is to become *Jīvan Mukt* (liberated here and now). Simply put, it means dead while still alive and this state is very difficult to perceive and achieve. That is why Gurū Amar Dās Jī has said :

Bhagtā kī chāl nirālī.
Chālā nirālī bhagtāh kerī bikham mārg(i) chalaṇā.
Lab(u) lobh(u) ahaṅkār(u) taj(i) trisnā
bahut(u) nāhī bolṇā.
Khaṅnioh tikhī vāloh nikī et(u) mārg(i) jāṇā.
(*SGGS*, p. 918)

੨. (ਸਿੱਖੀ ਨਿਸ਼ਕਾਮ ਹੈ)

੧. ਚਾਰਿ ਪਦਾਰਥ ਆਖੀਅਨਿ ਸਤਿਗੁਰ ਦੇਇ ਨ ਗੁਰ ਸਿਖ ਮੰਗੈ।
੨. ਅਠ ਸਿਧੀ ਨਿਧੀ ਨਵੈ ਰਿਧਿ ਨ ਗੁਰੁ ਸਿਖੁ ਢਾਕੈ ਟੰਗੈ।
੩. ਕਾਮਧੇਣੁ ਲਖ ਲਖਮੀ ਪਹੁੰਚ ਨ ਹੰਘੈ ਢੰਗਿ ਸੁਢੰਗੈ।
੪. ਲਖ ਪਾਰਸ ਲਖ ਪਾਰਜਾਤ ਹਥਿ ਨ ਛੁਹਦਾ ਫਲ ਨ ਅਭੰਗੈ।
੫. ਤੰਤ ਮੰਤ ਪਾਖੰਡ ਲਖ ਬਾਜੀਗਰ ਬਾਜਾਰੀ ਨੰਗੈ।
੬. ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਇਕਸ ਅੰਗਿ ਨ ਅੰਗਣਿ ਅੰਗੈ।
੭. ਗੁਰ ਸਿਖੁ ਦੂਜੈ ਭਾਵਹੁ ਸੰਗੈ ॥੨॥

2. (Sikhī nishkām hai)

1. Chār(i) padārath ākhīan(i) sat(i)gur de-e na gur sikh maṅgai.
2. Aṭh sidhī nidhī navai ridh(i) na gur(u) sikh(u) ḍhākai ṭaṅgai.
3. Kāmdheṇ(u) lakh lakhmī pahuṅch na haṅghai ḍhaṅg(i) suḍhaṅgai.
4. Lakh pāras lakh pārjāt hath(i) na chhuhdā phal na abhaṅgai.
5. Taṅt maṅt pākhaṅḍ lakh bājīgar bājārī naṅgai.
6. Pīr murīdī gākhaṛī ikas aṅg(i) na aṅgaṇ(i) aṅgai.
7. Gur sikh(u) dūjai bhāvoh saṅgai.(2)

2. *Sikhī* is Free of All Desires and Rewards

1. The True Gurū is all prepared to give the boon of spiritual ideals that a person desires but Sikhs do not ask for them.
2. The *Gursikhs* do not ask for the boons of eight occult powers, nine treasures and eighteen spiritual powers even when they feel their need.
3. A *Gursikh* is never lured even by numerous wish-fulfilling cows and goddesses of wealth like *Lakhmīs.*
4. A *Gursikh* never seeks or desires for a philosopher's stone even when confronted and stays away from the transitory fruits of *Kalpbriksh* (wish-fulfilling tree).
5. Those who try to establish their spiritual prowess through distribution of charms, incantations and of emulets are only trickster and conjurer. They should be ashamed of their spiritual hollowness.
6. To be a disciple of a *Pīr* is difficult and very complex. Its sailing is not smooth but riddled with twists within turns.
7. A *Gursikh* is ever shy and reluctant of any other love than the Gurū.(2)

In Essence

A Sikh of the Gurū lives life free of all desires and wants. Other than the love of the lotus-like feet of the Gurū, he is not enamoured by anything worldly.

Rāj(u) na chāhau mukt(i) na chāhau,
man(i) prīt(i) charn kamlāre. (*SGGS*, p. 534)

He weans himself away from all worldly attractions and relishments and once he has enjoyed the divine elixir, he considers all other elixirs paltry.

Rārā ras(u) niras kar(i) jāniā.
Hoe niras su ras(u) paihchāniā.
Eh ras chhāḍe oh ras(u) āvā.
Oh ras(u) pīā eh(u) ras(u) nahī bhāvā. (*SGGS*, p. 342)

੩. (ਸਿੱਖੀ ਦੀ ਅਮੋਲਕਤਾ)

੧. ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਨਾਦੁ ਨ ਵੇਦ ਨ ਆਖਿ ਵਖਾਣੈ।
੨. ਗੁਰ ਸਿਖੀ ਦਾ ਲਿਖਣਾ ਲਖ ਚਿਤ੍ਰ ਗੁਪਤਿ ਲਿਖਿ ਜਾਣੈ।
੩. ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਮਰਣੋ ਸੇਖ ਅਸੰਖ ਨ ਰੇਖ ਸਿਞਾਣੈ।
੪. ਗੁਰ ਸਿਖੀ ਦਾ ਵਰਤਮਾਨ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਪਛਾਣੈ।
੫. ਗੁਰ ਸਿਖੀ ਦਾ ਬਝਣਾ ਗਿਆਨ ਧਿਆਨ ਅੰਦਰਿ ਕਿਵ ਆਣੈ।
੬. ਗੁਰ ਪਰਸਾਦੀ ਸਾਧ ਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਹੋਇ ਮਾਣੁ ਨਿਮਾਣੈ।
੭. ਭਾਇ ਭਗਤਿ ਵਿਰਲਾ ਰੰਗੁ ਮਾਣੈ ॥੩॥

3. (Sikhī dī Amolaktā)

1. Gur sikhī dā sikhaṇā nād(u) na ved na ākh(i) vakhāṇai.
2. Gur sikhī dā likhṇā lakh chitra gupt(i) likh(i) jāṇai.
3. Gur sikhī dā simraṇo sekh asaṅkh na rekh siñāṇai.
4. Gur sikhī dā vartmān vīh ikīh ulaṅgh(i) pachhāṇai.
5. Gur sikhī dā bajhaṇā giān dhiān aṅdar(i) kiv āṇai.
6. Gur parsādī sādh saṅg(i) sabad surat(i) hoe māṇ(u) nimāṇai.
7. Bhāe bhagat(i) virlā raṅg(u) māṇai.(3)

3. Invaluability of Sikh Way of Life

1. The teachings of Sikhism can neither be sung by various singing modes nor explained by *Vedās* (it is beyond words).
2. Even millions of *Chitragupta* (the recorder of all actions of individuals) cannot adequately document the spirit of Sikh life.
3. The glory of devoted and dedicated *Simran* (remembrance) of Lord's name as manifested in Sikhism cannot be perceived even by millions of *Sheshnāgs* (the mythical multiheaded snake).
4. The conduct of Sikh religious order can only be known by going beyond the worldly state into the divine state of consciousness.
5. How can the precepts of Sikhism be known through knowledge and contemplation (enlightenment)?
6. By the grace of the Gurū, one who adopts Gurū's teachings, unites himself with *Sādh Saṅgat* and becomes humble, can alone know the true form of Sikhism.
7. Only a rare person can enjoy this bliss of loving worship.(3)

In Essence

The Sikh way of life is free of strenuous encumbrances. It is centred around loving worship, humility, perpetual *Simran* on Lord's name, service without desiring for reward and attending holy congregation *(Sādh Saṅgat). Gurbāṇī* says :

Mere ṭhākur rakh(i) levauh kirpā dhārī.
Koṭ(i) madhe ko virlā sewak(u) hor(i) sagle biohārī.
(*SGGS*, p. 495)

O my True Master, may I be protected and saved (from worldly falsehood) through your grace. There is hardly any true disciple among millions of people as most of them are traders (in worldly pleasures) functioning and waiting for rewards.

੪. (ਸਿੱਖੀ ਦੀ ਸਿੱਖਯਾ ਤੇ ਰਸ)

੧. ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਦੀ ਸੇਵਾ।
੨. ਦਸ ਅਵਤਾਰ ਨ ਸਿਖਿਆ ਗੀਤਾ ਗੋਸਟਿ ਅਲਖ ਅਭੇਵਾ।
੩. ਵੇਦ ਨ ਜਾਣਨ ਭੇਦ ਕਿਹੁ ਲਿਖਿ ਪੜਿ ਸੁਣਿ ਸਣੁ ਦੇਵੀ ਦੇਵਾ।
੪. ਸਿਧ ਨਾਥ ਨ ਸਮਾਧਿ ਵਿਚਿ ਤੰਤ ਨ ਮੰਤ ਲੰਘਾਇਨਿ ਖੇਵਾ।
੫. ਲਖ ਭਗਤਿ, ਜਗਤ ਵਿਚਿ ਲਿਖ ਨ ਗਏ ਗੁਰੁ ਸਿਖੀ ਟੇਵਾ।
੬. ਸਿਲਾ ਅਲੂਣੀ ਚਟਣੀ ਸਾਦਿ ਨ ਪੁਜੈ ਲਖ ਲਖ ਮੇਵਾ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸਮੇਵਾ ॥੪॥

4. (Sikhī dī sikhyā te ras)

1. Gur sikhī dā sikhaṇā gurmukh(i) sādh saṅgat(i) dī sevā.
2. Das avtār na sikhiā gītā gost(i) alakh abhevā.
3. Ved na jāṇan bhed kihu likh(i) paṛ(i) suṇ(i) saṇ(u) devī devā.
4. Sidh nāth na samādh(i) vich(i) tant na mant laṅghāin(i) khevā.
5. Lakh bhagat(i), jagat vich(i) likh na gae gur(u) sikhī ṭevā.
6. Silā alūṇī chaṭaṇī sād(i) na pujai lakh lakh mevā.
7. Sādh saṅgat(i) gur sabad samevā.(4)

4. Teachings of Sikhism and Their Pleasure

1. The Sikh teachings are learnt in *Sādh Saṅgat* while performing the service of *Gurmukhs.*
2. Even the ten incarnations (of Vishṇū) did not learn this tradition. They were busy propagating and promoting their own name. The Sikhism cannot be elucidated.
3. *Vedās* cannot provide knowledge on this subject as many gods and goddesses failed to learn despite repeated recitation of the *Vedās.*
4. The *Sidhs* and *Nāths*, could not learn the teachings and practices of the Sikh way of life even through their deep meditations.
5. Millions of sages came to this world but none could define and write the life-discipline of a Sikh of the Gurū.
6. This life (of a *Gursikh*) is like licking of a saltless stone slab but its taste cannot be compared with millions of sweet fruits.
7. Absorbing one's self in the Word *(Shabad)* of Gurū in the holy congregation is the only way to know what Sikhism is.(4)

In Essence

In this *pauṛī*, Bhāī Sāhib Jī tells us about the unique Sikh way of life which is based on truth, meditation on His name, humility and attending *Sādh Saṅgat.* There are no rituals to be performed and no idols, graves, cremation grounds to be worshipped.

Karm dharm pākhanḍ jo dīsaih,
tin jam(u) jāgātī lūṭai.
Nirbāṇ kīrtan(u) gāvoh karte kā,
nimakh simrat jit(u) chhūṭai. (*SGGS*, p. 747)

Karm dharm nem brat pūjā.
Pārbrahm bin(u) jān(u) na dūjā. (*SGGS*, p. 199)

੫. (ਸਿੱਖੀ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ)

੧. ਗੁਰਸਿਖੀ ਦਾ ਸਿਖਣਾ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਸੰਗਤਿ ਸਿਖੈ।
੨. ਗੁਰਸਿਖੀ ਦਾ ਲਿਖਣਾ ਗੁਰ ਬਾਣੀ ਸੁਣਿ ਸਮਝੈ ਲਿਖੈ।
੩. ਗੁਰਸਿਖੀ ਦਾ ਸਿਮਰਣੋ ਸਤਿਗੁਰੁ ਮੰਤੁ ਕੋਲੂ ਰਸੁ ਇਖੈ।
੪. ਗੁਰਸਿਖੀ ਦਾ ਵਰਤਮਾਨੁ ਚੰਦਨ ਵਾਸੁ ਨਿਵਾਸੁ ਬਰਿਖੈ।
੫. ਗੁਰਸਿਖੀ ਦਾ ਬੁਝਣਾ ਬੁਝਿ ਅਬੁਝਿ ਹੋਵੈ ਲੈ ਭਿਖੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਸੁਣਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਸਰਿਖੈ।
੭. ਵਰਤਮਾਨ ਲੰਘਿ ਭੂਰ ਭਵਿਖੈ ॥੫॥

5. (Sikhī dī prāpatī dā prakār)

1. Gursikhī dā sikhaṇā sabad(i) surat(i) sat(i)saṅgat(i) sikhai.
2. Gursikhī dā likhṇā gur bāṇī suṇ(i) samjhai likhai.
3. Gursikhī dā simraṇo sat(i)gur(u) maṅt(u) kolū ras ikhai.
4. Gursikhī dā vartmān(u) chaṅdan vās(u) nivās(u) barikhai.
5. Gursikhī dā bujhaṇā bujh(i) abujh(i) hovai lai bhikhai.
6. Sādh saṅgat(i) gur sabad(u) suṇ(i) nām(u) dān(u) isnān(u) sarikhai.
7. Vartmān laṅgh(i) bhūr bhavikhai.(5)

5. Learning Sikh Doctrine

1. Learning to integrate divine word and consciousness in *Satsaṅgat* is the true learning of the ideals of Sikhism.
2. Listening to the holy words of the Gurū, understanding their deep meaning and then writing the exposition is the true form of writings by *Gursikhs.*
3. The teachings of the Gurū are sweet like the sugarcane juice extracted through crusher. That is true *Simran* (meditation) in Sikh religious order.
4. The characteristics of Sikhism are like fragrance of sandalwood tree that resides in all the trees around.
5. Accepting the charity of Lord's name and becoming ignorant of the worldly pleasures is acquisition of Sikh way of life.
6. Listening to the Gurū's words in the holy congregation, and practicing meditation *(Nām Simran)* is the Sikh way of life. A Sikh also preaches these teachings to others.
7. Such a Sikh stays in equipoise in the three periods, that is past, present and future.(5)

In Essence

A Sikh of the Gurū learns from Gurū, practices it in the holy congregation and also helps others practice these. Gurū Rām Dās Jī has said that I seek dust of the feet of that Sikh of the Gurū, who meditates on Lord's name and makes others meditate too.

Jan(u) Nānak dhūṛ(i) maṅgai tis(u) Gursikh kī,
jo āp(u) japai avarah nām(u) japāvai.

(*SGGS*, p. 306)

੬. (ਸਿੱਖੀ ਪ੍ਰਾਪਤੀ ਦਾ ਪ੍ਰਕਾਰ)

੧. ਗੁਰਸਿਖੀ ਦਾ ਬੋਲਣਾ ਹੁਇ ਮਿਠ ਬੋਲਾ ਲਿਖੈ ਨ ਲੇਖੈ।
੨. ਗੁਰਸਿਖੀ ਦਾ ਚਲਣਾ ਚਲੈ ਭੈ ਵਿਚਿ ਲੀਤੇ ਭੇਖੈ।
੩. ਗੁਰਸਿਖੀ ਦਾ ਰਾਹੁ ਏਹੁ ਗੁਰਮੁਖਿ ਚਾਲ ਚਲੈ ਸੋ ਦੇਖੈ।
੪. ਘਾਲਿ ਖਾਇ ਸੇਵਾ ਕਰੈ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਵਿਸੇਖੈ।
੫. ਆਪੁ ਗਣਾਇ ਨ ਅਪੜੈ ਆਪੁ ਗਵਾਏ ਰੂਪ ਨ ਰੇਖੈ।
੬. ਮੁਰਦੇ ਵਾਂਗ ਮੁਰੀਦ ਹੋਇ ਗੁਰ ਗੋਰੀ ਵੜਿ ਅਲਖ ਅਲੇਖੈ।
੭. ਅੰਤੁ ਨ ਅੰਤੁ ਨ ਸੇਖ ਸਰੇਖੈ ॥੬॥

6. (Sikhī prāpati dā prakār)

1. Gursikhī dā bolaṇā hue miṭh bolā likhai na lekhai.
2. Gursikhī dā chalaṇā chalai bhai vich(i) līte bhekhai.
3. Gursikhī dā rāh(u) eh(u) gurmukh(i) chāl chalai so dekhai.
4. Ghāl(i) khāe sevā karai gur updes(u) aves(u) visekhai.
5. Āp(u) gaṇāe na apṛai āp(u) gavāe rūp na rekhai.
6. Murde vāṅg murīd hoe gur gorī vaṛ(i) alakh alekhai.
7. Ant(u) na ant(u) na sekh sarekhai.(6)

6. Learning Sikh Doctrine

1. How should a Sikh speak? He should speak softly and sweetly and not proclaim to the world that he speaks softly and sweetly.
2. A Sikh should always conduct himself under the fear of Almighty Lord *(Akāl Purkh)*.
3. The only way to tread the path of Sikhism is to follow the footsteps of *Gurmukhs.*
4. He should earn his own livelihood through honest means and share it with the needy, do service and beware of Gurū's teachings.
5. Self-assertion does not lead one to the realisation of God. When the ego is destroyed, then there is no form. One achieves a state of equipoise.
6. Becoming like a dead person and entering into the grave-like Gurū, a disciple reaches beyond state of description.
7. The state of such Sikhs cannot be assessed.(6)

In Essence

This *pauṛī* seems to be the exposition of the following lines from *Gurbāṇī*:

Ik(u) phikā na gālāe, sabhnā maih sachā dhaṇī
(*SGGS*, p. 1384)

Do not speak in vapid tone. God Almighty lives in all.

Āp(u) gavāīai tā sauh pāīai, aur(u) kaīsī chaturāī.
Sauh nadar(i) kar dekhai, so din(u) lekhai
kāmaṇ(i) nau nidh(i) pāī. (*SGGS*, p. 722)

And following these two dictates of the Gurū, a Sikh becomes embodiment of the Gurū.

Jinā na visrai nām(u) se kinehiā.
Bhed(u) na jāṇoh mūl sāīṅ jehiā. (*SGGS*, p. 397)

੭. (ਸਿੱਖੀ ਦੀ ਅਮੋਲਕਤਾ)

੧. ਗੁਰੁ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਗੁਰੁ ਸਿਖ ਸਿਖਣ ਬਜਰੁ ਭਾਰਾ।
੨. ਗੁਰੁ ਸਿਖੀ ਦਾ ਲਿਖਣਾ ਲੇਖੁ ਅਲੇਖੁ ਨ ਲਿਖਣ ਹਾਰਾ।
੩. ਗੁਰੁ ਸਿਖੀ ਦਾ ਤੋਲਣਾ ਤੁਲਿ ਨ ਤੋਲਿ ਤੁਲੈ ਤੁਲ ਧਾਰਾ।
੪. ਗੁਰੁ ਸਿਖੀ ਦਾ ਦੇਖਣਾ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਗੁਰਦੁਆਰਾ।
੫. ਗੁਰੁ ਸਿਖੀ ਦਾ ਚਖਣਾ ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰਾ।
੬. ਗੁਰੁ ਸਿਖੀ ਦਾ ਸਮਝਣਾ ਜੋਤੀ ਜੋਤਿ ਜਗਾਵਣ ਹਾਰਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮੁ ਪਿਆਰਾ॥੭॥

7. (Sikhī dī amolaktā)

1. Gur(u) sikhī dā sikhaṇā gur(u) sikh sikhaṇ bajar(u) bhārā.
2. Gur(u) sikhī dā likhaṇā lekh(u) alekh(u) na likhaṇ hārā.
3. Gur(u) sikhī dā tolaṇā tul(i) na tol(i) tulai tul dhārā.
4. Gur(u) sikhī dā dekhaṇā gurḿukh(i) sādh saṅgat(i) gurduārā.
5. Gur(u) sikhī dā chakhaṇā sādh saṅgat(i) gur(u) sabad(u) vīchārā.
6. Gur(u) sikhī dā samjhaṇā jotī jot(i) jagāvaṇ hārā.
7. Gurmukh(i) sukh phal(u) piram(u) piārā.(7)

7. Invaluability of Sikhism

1. Learning the Sikh way of life is very hard. Only the Sikhs of the Gurū can learn and adopt it.
2. Writing about Sikhism is beyond anybody's ability. No one can pen it down.
3. Sikh way of life cannot be weighed in any scale. There is neither adequate scale nor measures by which it can be assessed.
4. A glimpse of Sikh life can be had only in the holy congregation *(Sādh Saṅgat), Gurmukhs* and *Gurdwārā* (The door to the Gurū's abode).
5. True taste of Sikh way of life is to reflect on Gurū's Word in the holy congregation. Singing and reciting Gurū's Word is highly blissful.
6. Understanding Sikh life leads one to the kindling of His light in the mind. Such a Sikh sees Him radiant all around.
7. The *Gurmukhs* have only known the love of the Almighty, the blesser of peace and comfort.(7)

In Essence

Understanding and adopting Sikh way of life is very hard and laborious. No one can make any assessment of it because it is not measurable. Gurū's abode and *Sādh Saṅgat* are the two places where a glimpse of Sikh life can be observed. Sikhs sit together there and reflect on the words of the Gurū, sing Lord's praises and meditate on His name. *Gurbāṇī* has given very clear directions to the Sikhs :

Āvoh sikh sat(i)gur(u) ke piārioh, gāvoh sachī bāṇī.
Bāṇī ta gāvoh Gurū kerī bāṇiā sir(i) bāṇī.

(*SGGS*, p. 920)

O beloved Sikhs of the Gurū, come and sing Lord's true words. Sing the utterances of the Gurū since it is supreme of all other utterances.

੮. (ਸਿੱਖੀ ਪਾ ਕੇ ਉੱਚੇ ਹੋਈਦਾ ਹੈ)

੧. ਗੁਰ ਸਿਖੀ ਦਾ ਰੂਪ ਦੇਖਿ ਇਕਸ ਬਾਝੁ ਨ ਹੋਰਸੁ ਦੇਖੈ।
੨. ਗੁਰ ਸਿਖੀ ਦਾ ਚਖਣਾ ਲਖ ਅੰਮ੍ਰਿਤ ਫਲ ਫਿਕੈ ਲੇਖੈ।
੩. ਗੁਰ ਸਿਖੀ ਦਾ ਨਾਦੁ ਸੁਣਿ ਲਖ ਅਨਹਦ ਵਿਸਮਾਦ ਅਲੇਖੈ।
੪. ਗੁਰ ਸਿਖੀ ਦਾ ਪਰਸਣਾ ਠੰਢਾ ਤਤਾ ਭੇਖ ਅਭੇਖੈ।
੫. ਗੁਰ ਸਿਖੀ ਦੀ ਵਾਸੁ ਲੈ ਹੁਇ ਦੁਰਗੰਧ ਸੁਗੰਧ ਸਰੇਖੈ।
੬. ਗੁਰ ਸਿਖੀ ਮਰ ਜੀਵਣਾ ਭਾਇ ਭਗਤਿ ਭੈ ਨਿਮਖ ਨਿਮੇਖੈ।
੭. ਅਲਿਪ ਰਹੈ ਗੁਰ ਸਬਦ ਵਿਸੇਖੈ ॥੮॥

8. (Sikhī pā ke uchche hoīdā hai)

1. Gur sikhī dā rūp dekh(i) ikas bājh(u) na horas(u) dekhai.
2. Gur sikhī dā chakhaṇā lakh aṅmrit phal phikai lekhai.
3. Gur sikhī dā nād(u) suṇ(i) lakh anhad vismād alekhai.
4. Gur sikhī dā parsaṇā ṭhaṅḍhā tatā bhekh abhekhai.
5. Gur sikhī dī vās(u) lai hue durgaṅdh sugaṅdh sarekhai.
6. Gur sikhī mar jīvaṇā bhāe bhagat(i) bhai nimakh nimekhai.
7. Alip rahai gur sabad visekhai.(8)

8. Imbibing Sikhism Leads One to the Higher Plane

1. Those who have seen the real life of a Sikh do not want to see any god or goddess than the Supreme Master.
2. Those who have tasted the nectar of Sikhism, feel that all other tastes are bland and insipid.
3. Those who have heard the melody of Sikh life, do not consider any other music worthy.
4. Those who have experienced the touch of Sikhism are beyond the effect of good or bad things of life.
5. Those who have inhaled the fragrance of Sikh life consider all other fragrances no better than stenches.
6. Those who have started loving the Sikh way of life become unmindful of the world and live every moment in loving devotion.
7. They become detached from the world, remain absorbed in the Word of the Gurū having dedicated themselves physically, mentally and materially to Sikhism.(8).

In Essence

The Sikh way of life takes one to the spiritual heights detaching one from the mundane attractions of the world. Once a Sikh gets absorbed in the Word of the Gurū, he finds all other relishments paltry and frivolous. He then cannot live without a glimpse of his Gurū and *Sādh Saṅgat.*

Hau raih na sakau bin(u) dekhe mere prītam
mai aṅtar(i) birho Har(i) lāīā jīo.

(*SGGS*, p. 174)

Jhakhar(u) jhāgī mīh(u) varsai bhī Gur(u) dekhaṇ jāī.
Samuṅd(u) sāgār(u) hovai bahu khārā,
Gursikh(u) laṅgh(i) Gurū paih(i) jāī.

(*SGGS*, p. 757)

It may be raining and storm raging, yet a Sikh goes to have a glimpse of his Gurū. Even if a Sikh has to cross very sline ocean, yet he makes it a point to reach his Gurū.

੯. (ਸਿੱਖੀ ਦਾ ਕਰਤਬ)

੧. ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਹੈ ਸਿਖੁ ਸਹਜ ਘਰਿ ਜਾਇ ਖਲੋਵੈ।
੨. ਗੁਰਮੁਖਿ ਸਚੁ ਰਹਿਰਾਸਿ ਹੈ ਪੈਰੀਂ ਪੈ ਪਾਖਾਕੁ ਜੁ ਹੋਵੈ।
੩. ਗੁਰੁ ਸਿਖੀ ਦਾ ਨਾਵਣਾ ਗੁਰਮਤਿ ਲੈ ਦੁਰਮਤਿ ਮਲੁ ਧੋਵੈ।
੪. ਗੁਰੁ ਸਿਖੀ ਦਾ ਪੂਜਣਾ ਗੁਰਸਿਖ ਪੂਜ ਪਿਰਮ ਰਸੁ ਭੋਵੈ।
੫. ਗੁਰੁ ਸਿਖੀ ਦਾ ਮੰਨਣਾ ਗੁਰ ਬਚਨੀ ਗਲਿ ਹਾਰੁ ਪਰੋਵੈ।
੬. ਗੁਰੁ ਸਿਖੀ ਦਾ ਜੀਵਣਾ ਜੀਵਦਿਆਂ ਮਰਿ ਹਉਮੈ ਖੋਵੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਵਿਲੋਵੈ ॥੯॥

9. (Sikhī dā kartab)

1. Gurmukh(i) sachā panth(u) hai sikh(u) sahaj ghar(i) jāe khalovai.
2. Gurmukh(i) sach(u) raihrās(i) hai pairīṅ pai pākhāk(u) ju hovai.
3. Gur(u) sikhī dā nāvaṇā gurmat(i) lai durmat(i) mal(u) dhovai.
4. Gur(u) sikhī dā pūjaṇā gursikh pūj piram ras(u) bhovai.
5. Gur(u) sikhī dā maṅṇṇā gur bachnī gal(i) hār(u) parovai.
6. Gur(u) sikhī dā jivaṇā jivadiāṅ mar(i) haumai khovai.
7. Sādh saṅgat(i) gur(u) sabad vilovai.(9)

9. Duties of a Sikh

1. The path of *Gurmukh* is the path of Truth. Any Sikh who treads this path attains the ultimate state of equipoise (The house of God).
2. The Code of Conduct of the *Gurmukhs* is true. To bow at others' feet or to become dust of others' feet (signs of humility) is their true characteristic. They remain bereft of ego.
3. Bathing in the teachings of Sikhism is washing away wickedness with the (soap-like) teachings of the Gurū and acquiring virtues.
4. The worship in Sikhism is the loving service of the Sikhs of Gurū and getting immersed in the love of the beloved.
5. The belief in Sikhism implies lodging of Gurū's precepts in the mind like a necklace (of Gurū's Word).
6. Living life for a Sikh implies giving up one's ego while living in the society and becoming completely detached from worldly attractions.
7. Joining the holy congregation *(Sādh Saṅgat)*, a *Gursikh* reflects on Gurū's Word and practice it in his life.(9)

In Essence

Once again Bhāī Gurdās Jī has brought out in this *pauṛī* that faith in Gurū's teachings, humility, selfless service and giving up ego are the keys to a successful life-style for a Sikh.

Dhaṅn(u) dhaṅn(u) so gursikh(u) kahīai,
jo sat(i)gur charṇī jāe paiā.
Dhaṅn(u) dhaṅn(u) so gursikh(u) kahīai,
jin(i) Har(i) nāmā mukh(i) Rām(u) kahiā.
Dhaṅn(u) dhaṅn(u) so gursikh(u) kahīai,
jis(u) Har(i) nām(i) suṇiai man(i) anad(u) bhaiā.
Dhaṅn(u) dhaṅn(u) so gursikh(u) kahīai,
jin(i) sat(i)gur sevā kar(i) Har(i) nām(u) laiā.
Tis(u) gursikh kau hauṅ sadā namaskārī,
jo Gur kai bhāṇai gursikh(u) chaliā.

(*SGGS*, p. 593)

੧੦. (ਸਿੱਖੀ ਦੀ ਕਾਰ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਖਾਵਣਾ ਦੁਖ ਸੁਖ ਕਰਿ ਅਉਚਰ ਚਰਣਾ।
੨. ਗੁਰਸਿਖੀ ਦਾ ਗਾਵਣਾ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਨਿਝਰੁ ਝਰਣਾ।
੩. ਗੁਰਸਿਖੀ ਧੀਰਜੁ ਧਰਮੁ ਪਿਰਮ ਪਿਆਲਾ ਅਜਰੁ ਜਰਣਾ।
੪. ਗੁਰਸਿਖੀ ਦਾ ਸੰਜਮੋ ਡਰਿ ਨਿਡਰੁ ਨਿਡਰਿ ਮੁਚ ਡਰਣਾ।
੫. ਗੁਰਸਿਖੀ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਜਗੁ ਦੁਤਰੁ ਤਰਣਾ।
੬. ਗੁਰਸਿਖੀ ਦਾ ਕਰਮੁ ਏਹੁ ਗੁਰ ਫੁਰਮਾਏ ਗੁਰ ਸਿਖ ਕਰਣਾ।
੭. ਗੁਰ ਕਿਰਪਾ ਗੁਰੁ ਸਿਖ ਗੁਰੁ ਸਰਣਾ॥੧੦॥

10. (Sikhī dī kār)

1. Gurmukh(i) sukh phal(u) khāvaṇā dukh sukh kar(i) auchar charṇā.
2. Gursikhī dā gāvaṇā aṅmrit bāṇī nijhar(u) jharṇā.
3. Gursikhī dhīraj(u) dharam(u) piram piālā ajar(u) jarṇā.
4. Gursikhī dā saṅjamo ḍar(i) niḍar(u) niḍar(i) much ḍarṇā.
5. Gursikhī mil(i) sādh saṅg(i) sabad surat(i) jag(u) dutar(u) tarṇā.
6. Gursikhī dā karam(u) eh(u) gur phurmāe gur sikh karṇā.
7. Gur kirpā gur(u) sikh gur(u) sarṇā.(10)

10. Deeds of a Sikh

1. Treating pains and pleasures of life equally and giving up all wants and desires, a *Gurmukh* lives a life of peace and comfort in the refuge of the Gurū.
2. Singing in the life of a Sikh implies continuous recitation and singing *Gurbāṇī* with focused and singular mind.
3. Patience in the life of a Sikh implies that he drinks deep from the cup of love and bears the unbearable.
4. The discipline of Sikhism is to become fearless of all worldly fears and yet maintaining fear of the Fearless.
5. *Gursikhs* join the *Sādh Saṅgat* (holy congregation) and engrossing their mind on the Gurū's Word *(Shabad)* sail across the worldly ocean.
6. Obedience of Gurū's command is the most appropriate duty of a Sikh.
7. By the Grace of the Gurū, a *Gursikh* comes to the refuge of the Gurū (everyone cannot bear the burden of Gurū's command).(10)

In Essence

Coming to the refuge of a Gurū is also God's grace and one who receives this grace has his life totally transformed. He lives in peace, comfort and in a state of equipoise. He is free of all worldly distractions and engrosses his mind perpetually in the divine words of Gurū.

Gurmukh(i) vichoh āp(u) gavāe.
Har(i) raṅg(i) rāte moh(u) chukāe.

(*SGGS*, p. 362)

Sat(u) saṅtokh(u) sabh(u) sach(u) hai gurmukh(i) pavitā.
Aṅdroh kapaṭ(u) vikār(u) gaiā man(u) sahje jitā.

(*SGGS*, p. 512)

੧੧. (ਗੁਰੂ ਦੀ ਸ਼ਕਤੀ ਤੇ ਗੁਣ)

੧. ਵਾਸਿ ਸੁਵਾਸੁ ਨਿਵਾਸੁ ਕਰਿ ਸਿੰਮਲਿ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਲਾਏ।
੨. ਸੋਇਨਾ ਹੋਇ ਮਨੂਰੁ ਮਿਲੁ ਕਾਗਹੁ ਪਰਮ ਹੰਸੁ ਕਰਵਾਏ।
੩. ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਭੈ ਪਾਏ।
੪. ਸਭ ਨਿਧਾਨ ਰਖਿ ਸੰਖ ਵਿਚਿ ਹਰਿ ਜੀ ਲੈ ਲੈ ਹਥਿ ਵਜਾਏ।
੫. ਪਤਿਤ ਉਧਾਰਣੁ ਆਖੀਐ ਭਗਤਿ ਵਛਲ ਹੋਇ ਆਪੁ ਛਲਾਏ।
੬. ਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੇ ਜਗ ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਗੁਰ ਭਾਏ।
੭. ਪਰਉਪਕਾਰੀ ਜਗ ਵਿਚ ਆਏ॥੧੧॥

11. (Gurū dī shaktī te guṇ)

1. Vās(i) suvās(u) nivās(u) kar(i) sinmal(i) gurmukh(i) sukh phal lāe.
2. Soinā hoe manūr(u) mil(u) kāgoh param hans(u) karvāe.
3. Pasū paretoh dev kar(i) sat(i)gur dev sev bhai pāe.
4. Sabh nidhān rakh(i) sankh vich(i) har(i) jī lai lai hath(i) vajāe.
5. Patit udhāraṇ(u) ākhīai bhagat(i) vachhal hoe āp(u) chhalāe.
6. Guṇ kīte guṇ kare jag avguṇ kīte guṇ gur bhāe.
7. Parupkārī jag vich āe.(11)

11. Power of Gurū and His Virtues

1. Acquiring the Supreme fragrance of *Nām*, Gurū blesses a silk cotton like self-minded person with the comfort and peace-giving fruit (of *Nām*).
2. Gurū converts even the iron-like non-believers into gold and turn crows into swans of the superior order *(Paramhans)*.
3. Loving worship and service of the Gurū, turns the animals and the demons into gods and saints.
4. It is believed that god Vishṇū holds a conch in his hand that has all the four much desired elements. He keeps sounding the conch. Similarly Gurū's conch-like words have all the essentials that a man needs.
5. Gurū is called redeemer of sinners. Secondly, He is soft to his devotees and gets himself even tricked at their hands.
6. Everyone in the world rewards a good doer and it is the Gurū alone who loves to do good even to the evil-doers.
7. The beneficent Gurū alone has come down to the world to do good.(11)

In Essence

Gurū being embodiment of God has all His powers and virtues vested in him. He is capable of doing all inconceivable and unimaginable things. *Gurbāṇī* says :

Sūke hare kīe khin mahe.
Anmrit drist(i) sanch(i) jīvāe.
Kāṭe kasṭ pūre Gurdev.
Sevak kau dīnī apunī sev..... (*SGGS*, p. 191)

Gur(u) kartā gur(u) karṇai jog(u).
Gur(u) Parmesar(u) hai bhī hog(u).
Kahu Nānak Prabh(i) ihai janāī.
Bin(u) Gur mukt(i) na pāīai bhāī. (*SGGS*, p. 864)

Gurū is the doer. He is capable of doing everthing. May God reaffirm this truth in me that without Gurū no one has ever achieved emancipation—says Nānak.

੧੨. (ਸਿੱਖ ਪਰਉਪਕਾਰੀ)

੧. ਫਲ ਦੇ ਵਟ ਵਗਾਇਆਂ ਤਛਣਹਾਰੇ ਤਾਰਿ ਤਰੰਦਾ।
੨. ਤਛੈ ਪੁਤ ਨ ਡੋਬਈ ਪੁਤ ਵੈਰੁ ਜਲ ਜੀ ਨ ਧਰੰਦਾ।
੩. ਵਰਸੈ ਹੋਇ ਸਹੰਸ ਧਾਰ ਮਿਲਗਿਲ ਜਲੁ ਨੀਵਾਣਿ ਚਲੰਦਾ।
੪. ਡੋਬੈ ਡਬੈ ਅਗਰ ਨੋ ਆਪੁ ਛਡਿ ਪੁਤ ਪੈਜ ਰਖੰਦਾ।
੫. ਤਰਿ ਡੁਬੈ ਡੁਬਾ ਤਰੈ ਜਿਣਿ ਹਾਰੈ ਹਾਰੈ ਸੁ ਜਿਣੰਦਾ।
੬. ਉਲਟਾ ਖੇਲੁ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉਪਰਿ ਸੀਸ ਨਿਵੰਦਾ।
੭. ਆਪਹੁ ਕਿਸੈ ਨ ਜਾਣੈ ਮੰਦਾ॥੧੨॥

12. (Sikh parupkārī)

1. Phal de vaṭ vagāiāṅ tachhaṇhāre tār(i) taraṅdā.
2. Tachhai put na ḍobaī put vair(u) jal jī na dharaṅdā.
3. Varsai hoe sahaṅs dhār milgil jal(u) nīvāṇ(i) chalaṅdā.
4. Ḍobai ḍabai agar no āp(u) chhaḍ(i) put paij rakhaṅdā.
5. Tar(i) ḍubai ḍubā tarai jiṇ(i) hārai hārai su jiṇaṅdā.
6. Ulṭā khel(u) piraṅm dā pairāṅ upar(i) sīs nivaṅdā.
7. Āpoh kisai na jāṇai maṅdā.(12)

12. Benevolent Sikh

1. The tree gives fruits to those who throw stones at it. To a woodcutter, it gives wood for him to sail across in a boat.
2. Water, who brings up the tree (like a son), does not drown the carpenter who has cut its son. It holds no enmity against him.
3. Water falls in millions of drops (to avoid harming the trees) but getting together on the earth, it always flows downwards.
4. Water sinks *Agar* wood and in doing so it sheds its characteristic of saving its son (wood) because *Agar* wood becomes more expensive and fragrant when it remains immersed in water.
5. One who thinks oneself swum across is sure to drown whereas he who thinks himself drowned (in love) is sure to swim across. (He who wins—loses, and one who loses is definitely a winner).
6. The game of love is inverted. The head always bows at the feet, (the feet are never placed on the head).
7. A *Gursikh* does not consider anyone inferior to himself.(12)

In Essence

A true Sikh is a benevolent person who sees the image of the Almighty in everyone. He keeps no ill will in his mind and helps all to achieve the most in their life. He has no enmity with anyone. Kabīr Jī says :

Kabīr sabh te ham bure ham taj(i) bhalo sabh(u) koe.
Jin(i) aisā kar(i) būjhiā, meet(u) hamārā soey.
(*SGGS*, p. 1364)

and

Sabh(u) ko mīt ham āpan(u) kīnā,
ham sabhnā ke sājan(u). (*SGGS*, p. 671)

I have accepted all as my friends and I have become friend of everyone.

੧੩. (ਸਿੱਖ ਨਿੰਮ੍ਰ ਤੇ ਪਰਉਪਕਾਰੀ ਹੈ)

੧. ਧਰਤੀ ਪੈਰਾ ਹੇਠਿ ਹੈ ਧਰਤੀ ਹੇਠਿ ਵਸੰਦਾ ਪਾਣੀ।
੨. ਪਾਣੀ ਚਲੈ ਨੀਵਾਣ ਨੋ ਨਿਰਮਲੁ ਸੀਤਲੁ ਸੁਧੁ ਪਰਾਣੀ।
੩. ਬਹੁ ਰੰਗੀ ਇਕ ਰੰਗੁ ਹੈ ਸਭਨਾ ਅੰਦਰਿ ਇਕੋ ਜਾਣੀ।
੪. ਤਤਾ ਹੋਵੈ ਧੁਪ ਵਿਚਿ ਛਾਵੈ ਠੰਢਾ ਵਿਰਤੀ ਹਾਣੀ।
੫. ਤਪਦਾ ਪਰਉਪਕਾਰ ਨੋ ਠੰਢੇ ਪਰਉਪਕਾਰ ਵਿਹਾਣੀ।
੬. ਅਗਨਿ ਬੁਝਾਏ ਤਪਿਤੀ ਵਿਚਿ ਠੰਢਾ ਹੋਵੈ ਬਿਲਮੁ ਨ ਆਣੀ।
੭. ਗੁਰੁ ਸਿਖੀ ਦੀ ਏਹ ਨੀਸਾਣੀ ॥੧੩॥

13. (Sikh niṅmra te parupkārī hai)

1. Dhartī pairā heṭh(i) hai dhartī heṭh(i) vasaṅdā pāṇī.
2. Pāṇī chalai nīvāṇ no nirmal(u) sītal(u) sudh(u) prāṇī.
3. Bahu raṅgī ik raṅg(u) hai sabhnā aṅdar(i) iko jāṇī.
4. Tatā hovai dhup vich(i) chhāvai ṭhaṅḍhā virtī hāṇī.
5. Tapdā parupkār no ṭhaṅḍhe parupkār vihāṇī.
6. Agan(i) bujhāe tap(i)tī vich(i) ṭhaṅḍhā hovai bilam(u) na āṇī.
7. Gur(u) sikhī dī eh nīsāṇī.(13)

13. Sikh is Humble and Benevolent

1. The earth being at the lowest place remains under our feet but water exists even inside the earth.
2. The water flows downwards and makes others clean and chaste.
3. Water being colourless, mixes with various colours to assume those shades. When poured in a utensil, it adopts the form and shape of the container.
4. Placed in the Sun, it becomes hot. In the shade it remains cold. Thus it adopts itself in accordance with its companions.
5. Whether hot or cold, its characteristic is always to do good to others.
6. Even when hot, it can extinguish fire. Have no doubt, even when hot, it is still cold (otherwise it won't be able to put off the fire).
7. This is the characteristic of *Gursikhs* as well. No matter what state of mind they are in, they do not feel lazy to be benevolent and kind.(13)

In Essence

The Sikhs of the Gurū harbour love for all and are always looking forward to be benevolent and kind. They see the divine radiance of God and Gurū, and love to serve them. Such Sikhs are beyond the cycle of repeated births and deaths. Their own state of mind is never an impediment in their characteristics of serving the creation of the Lord.

Janam maraṇ duh-hū maih nāhī jan parupkārī āe.
Jī-a dān(u) de bhagtī lā-in(i) Har(i) sio lain(i) milāe.
(*SGGS*, p. 749)

The do-gooders are beyond the cycle of birth and death. They come to the world to help others attach themselves with the Lord even at the cost of their lives.

੧੪. (ਸਿੱਖ ਨਿੰਮ੍ਰੀ ਤੇ ਪਰੋਪਕਾਰੀ ਹੈ)

੧. ਪਾਣੀ ਅੰਦਰਿ ਧਰਤੀ ਹੈ ਧਰਤਿ ਅੰਦਰਿ ਪਾਣੀ ਵਸੈ।
੨. ਧਰਤੀ ਰੰਗੁ ਨ ਰੰਗ ਸਭ ਧਰਤੀ ਸਾਉ ਨ ਸਭ ਰਸ ਰਸੈ।
੩. ਧਰਤੀ ਗੰਧੁ ਨ ਗੰਧ ਬਹੁ ਧਰਤਿ ਨ ਰੂਪ ਅਨੂਪ ਤਰਸੈ।
੪. ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਿ ਭੂਮਿ ਸਭ ਕੋਈ ਦਸੈ।
੫. ਚੰਦਨ ਲੇਪੁ ਨ ਲੇਪੁ ਹੈ ਕਰਿ ਮਲ ਮੂਤ ਕੁਸੂਤੁ ਨ ਧਸੈ।
੬. ਵੁਠੇ ਮੀਹ ਜਮਾਇਦੇ ਡਵਿ ਲਗੈ ਅੰਗੂਰੁ ਵਿਗਸੈ।
੭. ਦੁਖਿ ਨ ਰੋਵੈ ਸੁਖਿ ਨ ਹਸੈ ॥੧੪॥

14. (Sikh ninmrī te parupkārī hai)

1. Pāṇī aṅdar(i) dhartī hai dhartī aṅdar(i) pāṇī vasai.
2. Dhartī raṅg(u) na raṅg sabh dhartī sāu na sabh ras rasai.
3. Dhartī gaṅdh(u) na gaṅdh bahu dharat(i) na rūp anūp tarsai.
4. Jehā bījai so luṇai karam(i) bhūm(i) sabh koī dasai.
5. Chaṅdan lep(u) na lep(u) hai kar(i) mal mūt kusūt(u) na dhasai.
6. Vuṭhe mīh jamāede ḍav(i) lagai aṅgūr(u) vigsai.
7. Dukh(i) na rovai sukh na hasai.(14)

14. Sikh is Humble and Benevolent

1. The Earth is placed in water and the water also reside inside the Earth.
2. The Earth has no colour yet it has all the colours (in the form of different vegetations). It has no taste but all the tastes are contained in it. (Tastes of different fruits etc. come from it).
3. The Earth has no odour or fragrance yet all the fragrances are contained in it (like that of flowers, sandalwood etc.). Earth also has unmatchable form which are visible in the Universe (everyone desires to own those forms).
4. Earth is a field of action and deeds. One reaps what one sows and this is an accepted truth.
5. If it is plastered with sandalwood paste, it does not feel elated. Or when it is soiled with filth, it does not get angry or peeved.
6. People plant foodgrains when it rains. It yields crop. But when the elephant grass burns in fire, it yields fresh grass for the animals.
7. It does not cry in distress nor feels happy in comfort.(14)

In Essence

Using the illustration of the characteristics of the Earth, Bhāī Sāhib has drawn the picture of a true *Gursikh* in this *pauṛī*. Such a Sikh is indifferent to his own happiness and sufferings. Since he is devoted to the happiness of others, his heart is always elated doing good.

Brahm giānī parupkār umāhā. (*SGGS*, p. 273)

And

Sukh(u) dukh(u) dono sam kar(i) jāne
aur(u) mān(u) apmānā.
Harkh sog te rahai atītā tin(i) jag(i) tat(u) pachhānā.
(*SGGS*, p. 219)

One who remains indifferent to happiness and sufferings, praise and insult, has realised the essence of this life.

੧੫. (ਸਿੱਖ ਦੀ ਨਿੱਤ ਕਮਾਈ)

੧. ਪਿਛਲ ਰਾਤੀ ਜਾਗਣਾ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਏ।
੨. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇਕੇ ਭਲਾ ਮਨਾਏ।
੩. ਥੋੜਾ ਸਵਣਾ ਖਾਵਣਾ ਥੋੜਾ ਬੋਲਨੁ ਗੁਰਮਤਿ ਪਾਏ।
੪. ਘਾਲਿ ਖਾਇ ਸੁਕ੍ਰਿਤ ਕਰੈ ਵਡਾ ਹੋਇ ਨ ਆਪੁ ਗਣਾਏ।
੫. ਸਾਧ ਸੰਗਤ ਮਿਲਿ ਗਾਵਦੇ ਰਾਤਿ ਦਿਹੈ ਨਿਤ ਚਲਿ ਚਲਿ ਜਾਏ।
੬. ਸਬਦ ਸੁਰਤਿ ਪਰਚਾ ਕਰੈ ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨ ਪਰਚਾਏ।
੭. ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥੧੫॥

15. (Sikh dī nitt kamāī)

1. Pichhal rātī jāgaṇā nām(u) dān(u) isnān(u) diṛāe.
2. Miṭhā bolaṇ(u) niv chalaṇ(u) hathoh de-ke bhalā manāe.
3. Thoṛā savṇā khāvaṇā thoṛā bolan(u) gurmat(i) pāe.
4. Ghāl(i) khāe sukrit karai vaḍā hoe na āp(u) gaṇāe.
5. Sādh saṅgat mil(i) gāvde rāt(i) dihai nit chal(i) chal(i) jāe.
6. Sabad surat(i) parchā karai sat(i)gur(u) parchai man parchāe.
7. Āsā vich(i) nirās(u) valāe.(15)

15. Daily Routine of a Sikh

1. A *Gursikh* should get up in the ambrosial hour of the morning. He should bathe, practice recitation of *Nām* and encourage others to do so as well.
2. He should speak softly and sweetly, move about humbly and feel soul-stirring happiness giving something for the well-being of others.
3. He should sleep and eat moderately. He should also speak less. He should imbibe the teachings of the Gurū in his life.
4. He should earn honest living, give *dasvandh* (one tenth of his earnings) in charity and in so doing should not have himself counted as a great donor.
5. He should attend the congregation of holy and saintly persons and sing Lord's praises.
6. Once there, he should reflect on Gurū's Words lovingly and motivate his mind to the love of the Gurū (Gurū Nānak).
7. He should remain detached amid hopes and desires, expect no worldly materials and wealth and joining *Sādh Saṅgat* should merge his consciousness in remembering Him.(15)

In Essence

The *pauṛī* defines the daily routine and life-style of a *Gursikh*. There are numerous quotes available in various hymns of *Gurbāṇī* on this subject. Gurū Rām Dās Jī has given a complete detail of how a Sikh should spend his day, in the following hymn :

Gur sat(i)gur kā jo sikh(u) akhāe,
Su bhalke uṭh(i) Har(i) nām(u) dhiāvai.
....
Jan(u) Nānak(u) dhūr(i) maṅgai tis(u) Gursikh kī
jo āp(i) japai avarah Nām(u) japāvai.

(*SGGS*, pp. 305-06)

੧੬. (ਸਿੱਖ ਦੀ ਨਿੱਤ ਕਮਾਈ)

੧. ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਗੁਰੂ ਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖੁ ਸਦਾਵੈ।
੨. ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਵੈ।
੩. ਹੁਕਮੀ ਬੰਦਾ ਹੋਇਕੈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਵੈ।
੪. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋਇ ਕੋ ਵਿਰਲਾ ਗੁਰਿ ਗੋਰਿ ਸਮਾਵੈ।
੫. ਮੁਰਦਾ ਪੈ ਪਾਖਾਕੁ ਹੋਇ ਪੈਰਾ ਉਪਰਿ ਸੀਸੁ ਧਰਾਵੈ।
੬. ਆਪੁ ਗਵਾਏ ਆਪੁ ਹੋਇ ਦੂਜਾ ਭਾਉ ਨ ਨਦਰੀ ਆਵੈ।
੭. ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਕਮਾਵੈ॥੧੬॥

16. (Sikh dī nitt kamāī)

1. *Gur chelā chelā gurū gurū sikh suṇ(i) gur sikh(u) sadāvai.*
2. *Ik man(i) ik(u) arādhaṇā bāhar(i) jāṅdā varaj(i) rahāvai.*
3. *Hukmī baṅdā hoe-kai khasmai dā bhāṇā tis(u) bhāvai.*
4. *Murdā hoe murīd soe ko virlā gur(i) gor(i) samāvai.*
5. *Murdā pai pākhāk(u) hoe pairā upar(i) sīs(u) dharāvai.*
6. *Āp(u) gavāe āp(u) hoe dūjā bhāu na nadrī āvai.*
7. *Gur sikhī gur sikh kamāvai.(16)*

16. Daily Routine of a Sikh

1. On becoming a disciple of the Gurū, listening to and practicing his teachings in one's life, the disciple and Gurū become one and are known as such.
2. With single-minded concentration, the disciple should reflect on His name, prevent his straying mind from wandering around and hold it within.
3. He should become an obedient devotee and accept His will lovingly.
4. He who becomes dead (free of all desires) is a true disciple. Such a disciple is rare, who becoming selfless merges in grave-like Gurū.
5. Falling at the feet of the Gurū, he becomes like dust of his feet (sheds his self completely). In humility, he bows his head to all the *Gursikhs. (Jo dīsai Gursikhṛā tis(u) niv(i) niv(i) lāgau pāe jīo).*
6. Becoming one with Him a *Gursikh* loses his ego. Then no sense of duality is visible in him.
7. A Sikh of the Gurū alone can practice and accomplish this way of life.(16)

In Essence

The theme of this *pauṛī* is in continuation of the last *pauṛī*. Here Bhāī Sāhib has further elaborated on the daily routine of a Sikh. Total devotion to the Gurū is an inescapable condition as *Gurbāṇī* says :

> *Tan(u) man(u) dhan(u) sabh(u) saup(i) gur kau*
> *hukam(i) manniai pāīai.* (*SGGS*, p. 918)

Bhāī Sāhib has used the word *murdā* (dead) for *murīd* (disciple) and *gor(i)* (grave) for the Gurū. It implies that disciple must absorb his total self into the Gurū and act as he asks off him or as he desires.

੧੭. (ਵਿਰਲੇ ਸਿੱਖ)

੧. ਤੇ ਵਿਰਲੇ ਸੈਂਸਾਰ ਵਿਚਿ ਦਰਸ਼ਨ ਜੋਤਿ ਪਤੰਗ ਮਿਲੰਦੇ।
੨. ਤੇ ਵਿਰਲੇ ਸੈਂਸਾਰ ਵਿਚਿ ਸਬਦ ਸੁਰਤਿ ਹੋਇ ਮਿਰਗ ਮਰੰਦੇ।
੩. ਤੇ ਵਿਰਲੇ ਸੈਂਸਾਰ ਵਿਚਿ ਚਰਣ ਕਵਲ ਹੁਇ ਭਵਰ ਵਸੰਦੇ।
੪. ਤੇ ਵਿਰਲੇ ਸੈਂਸਾਰ ਵਿਚਿ ਪਿਰਮ ਸਨੇਹੀ ਮੀਨ ਤਰੰਦੇ।
੫. ਤੇ ਵਿਰਲੇ ਸੈਂਸਾਰ ਵਿਚਿ ਗੁਰ ਸਿਖਿ ਗੁਰ ਸਿਖ ਸੇਵ ਕਰੰਦੇ।
੬. ਭੈ ਵਿਚਿ ਜੰਮਨ ਭੈ ਰਹਨਿ ਭੈ ਵਿਚਿ ਮਰਿ ਗੁਰੁ ਸਿਖ ਜੀਵੰਦੇ।
੭. ਗੁਰਮੁਖ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖੰਦੇ ॥੧੭॥

17. (Virle Sikh)

1. Te virle saiṅsār vich(i) darshan jot(i) pataṅg milaṅde.
2. Te virle saiṅsār vich(i) sabad surat(i) hoe mirag maraṅde.
3. Te virle saiṅsār vich(i) charaṇ kaval hue bhavar vasaṅde.
4. Te virle saiṅsār vich(i) piram sanehī mīn taraṅde.
5. Te virle saiṅsār vich(i) gur sikh(i) gur sikh sev karaṅde.
6. Bhai vich(i) jaṅman bhai rahan(i) bhai vich(i) mar(i) gur(u) sikh jīvaṅde.
7. Gurmukh sukh phal(u) piram chakhaṅde.(17)

17. Rare Sikhs

1. Rare are the persons who rush to have a glimpse of the Gurū just as a moth rushes to the flame of a beacon.
2. Rare are the persons in this world, who are enamoured of the sound of Gurū's word just as a deer is fascinated by the music (that leads to his capture).
3. Rare are the persons who adore and reside in the lotus-feet of the Gurū just as a black bee adores the lotus flower and loves to remain with it.
4. Rare are the persons who love the ocean-like timeless Lord and swim in it like a fish.
5. Those Sikhs are also rare in the world who serve other *Gursikhs* with their heart and soul.
6. Such Sikhs live forever who are born in reverential fear of the Lord, live their lives in His reverence and die in His love.
7. *Gurmukhs* alone are dear who remain in the divine bliss and relish the prodigal peace and comfort of Lord.(17)

In Essence

The first *pauṛī* of this *Vār* dealt with the subject of difficulty and invaluability of Sikh way of life. This *pauṛī* further corroborates that those who do reach the high and difficult standards of Sikh way of life are rare. How difficult it is to be dead while still breathing, moving about and alive for all around us ! Consciously, a Sikh is detached from the world and therefore is dead to them since active participation in their midst is sign of an alive person. Those who live for the world have been called *Phakaṛ* (useless). *Gurbāṇī* says :

> *Hain(i) virle nāhī ghaṇe phail phakaṛ(u) sansār(u).*
> (*SGGS*, p. 1411)
>
> The world is full of unworthy people. Those who strive to make their and others' life useful are rare and not many in number.

੧੮. (ਸਿੱਖੀ ਸਰਬ ਸ਼ਿਰੋਮਣੀ ਹੈ)

੧. ਲਖ ਜਪ ਤਪ ਲਖ ਸੰਜਮਾ ਹੋਮ ਜਗ ਲਖ ਵਰਤ ਕਰੰਦੇ।
੨. ਲਖ ਤੀਰਥ ਲਖ ਊਲਖਾ ਲਖ ਪੁਰੀਆ ਲਖ ਪੁਰਬ ਲਗੰਦੇ।
੩. ਦੇਵੀ ਦੇਵਲ ਦੇਹੁਰੇ ਲਾਖ ਪੁਜਾਰੀ ਪੂਜ ਕਰੰਦੇ।
੪. ਜਲ ਥਲ ਮਹੀਅਲ ਭਰਮਦੇ ਕਰਮ ਧਰਮ ਲਖ ਫੇਰਿ ਫਿਰੰਦੇ।
੫. ਲਖ ਪਰਬਤ ਵਣਖੰਡ ਲਖ ਲਖ ਉਦਾਸੀ ਹੋਇ ਭਵੰਦੇ।
੬. ਅਗਨੀ ਅੰਗੁ ਜਲਾਇਦੇ ਲਖ ਹਿਮੰਚਲਿ ਜਾਇ ਗਲੰਦੇ।
੭. ਗੁਰੁ ਸਿਖੀ ਸੁਖੁ ਤਿਲੁ ਨ ਲਹੰਦੇ॥੧੮॥

18. (Sikhī sarab shiromaṇī hai)

1. Lakh jap tap lakh saṅjamā hom jag lakh varat karaṅde.
2. Lakh tīrath lakh ūlkhā lakh puriā lakh purab lagaṅde.
3. Devī deval dehure lākh pujārī pūj karaṅde.
4. Jal thal mahīal bharmade karm dharm lakh pher(i) phiraṅde.
5. Lakh parbat vaṇkhaṇḍ lakh lakh udāsī hoe bhavaṅde.
6. Agnī aṅg(u) jalāede lakh himaṅchal(i) jāe galaṅde.
7. Gur(u) sikhī sukh(u) til(u) na lahaṅde.(18)

18. Sikhism is Supreme

1. Millions are meditators, ascetics, disciplinarians, followers of rites and rituals and observers of fasts etc.
2. There are millions of pilgrim centres, numerous *Yogīs* with split ears and holy places (like *Mathurā, Kāshī* etc.). Many auspicious days like *Kumbh* (a fair that is held every twelve years) are celebrated.
3. There are millions of priests who perform worship of gods and goddesses in temples, shrines and tombs.
4. There are countless who roam around on land, sea and sky. There are numerous who are involved in observance of religious dictates.
5. There are millions who give up householder's life.
6. There are many obdurates who surround themselves with fire or snow (of the mountains) and perish in the process.
7. They cannot reach even a fraction of divine pleasure that is attainable following the life of a Sikh of the Gurū.(18)

In Essence

The above *pauṛī* seems to be exposition of the following *ashṭpadī* of *Gauṛī Sukhmanī Mahalā* 5.

Jāp tāp giān sabh(i) dhiān.
Khaṭ sāstra simrit(i) vakhiān.
Jog abhiās karm dharm kiriā.
Sagal tiāg(i) ban madhe phiriā.
Anik prakār kīe bahu jatnā.
Punn dān home bahu ratnā.
Sarīr(u) kaṭāe homai kar(i) rātī.
Varat nem karai bahu bhātī.
Nahī tul(i) Rām nām bīchār.
Nānak gurmukh(i) nām(u) japīai ik bār.

(*SGGS*, p. 265)

A Sikh is advised to keep himself away from all these rites and rituals. He should remember His consciously all the time.

੧੯. (ਪੂਰੇ ਗੁਰੂ (ਨਾਨਕ) ਬਿਨ ਗਤਿ ਨਹੀਂ)

੧. ਚਾਰਿ ਵਰਣ ਕਰਿ ਵਰਤਿਆ ਵਰਨੁ ਚਿਹਨੁ ਕਿਹੁ ਨਦਰਿ ਨ ਆਇਆ।
੨. ਛਿਅ ਦਰਸਨੁ ਭੇਖ ਧਾਰੀਆ ਦਰਸਨ ਵਿਚਿ ਨ ਦਰਸਨੁ ਪਾਇਆ।
੩. ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਨਾਉ ਗਣਾਇ ਨ ਨਾਉ ਧਿਆਇਆ।
੪. ਰਾਵਲ ਬਾਰਹ ਪੰਥ ਕਰਿ ਗੁਰਮੁਖ ਪੰਥੁ ਨ ਅਲਖ ਲਖਾਇਆ।
੫. ਬਹੁ ਰੂਪੀ ਬਹੁ ਰੂਪੀਏ ਰੂਪ ਨ ਰੇਖ ਨ ਲੇਖੁ ਮਿਟਾਇਆ।
੬. ਮਿਲਿ ਮਿਲਿ ਚਲਦੇ ਸੰਗ ਲਖ ਸਾਧੂ ਸੰਗਿ ਨ ਰੰਗ ਰੰਗਾਇਆ।
੭. ਵਿਣ ਗੁਰੁ ਪੂਰੇ ਮੋਹੇ ਮਾਇਆ॥੧੯॥

19. (Pūre Gurū (Nānak) bin gat nahīṅ)

1. Chār(i) varaṇ kar(i) vartiā varan(u) chihan(u) kihu nadar(i) na āiā.
2. Chhia darsan(u) bhekh dhāriā darsan vich(i) na darsan(u) pāiā.
3. Sanniāsī das nāv dhar(i) nāo gaṇāe na nāo dhiāiā.
4. Rāval bārah panth kar(i) gurmukh panth(u) na alakh lakhāiā.
5. Bahu rūpī bahu rūpīe rūp na rekh na lekh(u) miṭāiā.
6. Mil(i) mil(i) chalde sang lakh sādhū sang(i) na rang rangāiā.
7. Viṇ(u) gur(u) pūre mohe māiā.(19)

19. There is No Salvation Without Complete Gurū

1. The Creator pervades in the four sections of society *(Varṇas)* but no one could become aware of His signs, shape or form.
2. The creators of the six schools of philosophies could not have His glimpse. (The dross on their innerself did not disappear despite propagating such tall doctrines/ philosophies).
3. The *Saṅnyāsīs* named their own ten sects and propagated them but not that of the Lord.
4. The *Jogīs* established their twelve sects but the order of *Gurmukhs* remained inaccessible to them.
5. Many mimics took up different forms to show His form, (who has no form), yet they could not realize Him.
6. There are millions of people who wandered around in groups (sects) but did not develop love for Him and each other.
7. Without the perfect Gurū, they remained attached with *māyā* and worldly illusions.(19)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has rightly rejected the then prevailing orders/cults of *sanyāsīs, jogīs* etc. He has even rejected the six schools of philosophy that promised revelation of God to a seeker. Coming together in a group is not *Sādh Saṅgat* unless one Lord is reflected and meditated upon.

Unless one is able to free oneself from the clutches of *māyā*, ego and self-assertion, God can never be realised. This can only be achieved by reciting the Guru's words, as *Gurbāṇī* says :

Sabh(i) sukh mukt(i) nām dhūn(i) bāṇī
sach(u) nām(u) ur dhārī.
Nām binā nahī chhūṭas(i) Nānak
Sāchī tar(u) tū tārī. (*SGGS*, p. 1013)

੨੦. (ਵਿਰਲੇ ਬੰਦੇ)

੧. ਕਿਰਸਾਣੀ ਕਿਰਸਾਣ ਕਰਿ ਖੇਤ ਬੀਜਿ ਸੁਖ ਫਲੁ ਨ ਲਹੰਦੇ।
੨. ਵਣਜੁ ਕਰਨਿ ਵਾਪਾਰੀਏ ਲੈ ਲਾਹਾ ਨਿਜ ਘਰਿ ਨ ਵਸੰਦੇ।
੩. ਚਾਕਰ ਕਰਿ ਕਰਿ ਚਾਕਰੀ ਹਉਮੈ ਮਾਰਿ ਨ ਸੁਲਹ ਕਰੰਦੇ।
੪. ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਕਰਿ ਕਰਿ ਕਰਤਬ ਥਿਰੁ ਨ ਰਹੰਦੇ।
੫. ਰਾਜੇ ਪਰਜੇ ਹੋਇਕੈ ਕਰਿ ਕਰਿ ਵਾਦੁ ਨ ਪਾਰਿ ਪਵੰਦੇ।
੬. ਗੁਰਸਿਖ ਸੁਣਿ ਗੁਰ ਸਿਖ ਹੋਇ ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਮੇਲ ਮਿਲੰਦੇ।
੭. ਗੁਰਮਤਿ ਚਲਦੇ ਵਿਰਲੇ ਬੰਦੇ ॥੨੦॥

20. (Virle baṅde)

1. Kirsāṇī kirsāṇ kar(i) khet bīj(i) sukh phal(u) na lahaṅde.
2. Vaṇaj(u) karan(i) vāpārīe lai lāhā nij ghar(i) na vasaṅde.
3. Chākar kar(i) kar(i) chākarī haumai mār(i) na sulah karaṅde.
4. Puṅn dān chaṅgiāīā kar(i) kar(i) kartab thir(u) na rahaṅde.
5. Rāje parje hoe-kai kar(i) kar(i) vād(u) na pār(i) pavaṅde.
6. Gursikh suṇ(i) gur sikh hoe sādh saṅgat(i) kar(i) mel milaṅde.
7. Gurmat(i) chalde virle baṅde.(20)

20. Rare Persons

1. In the profession of farming, farmers sow the field but cannot achieve divine peace and comfort out of it.
2. The traders, achieving profitable trading, cannot realize real form of their inner self.
3. The servants shed their self pride and esteem and keep serving their masters. Thus service does not help them in the realization of God in any way.
4. Those who do good deeds, give much in charity and perform numerous rituals do not find lasting stability (of mind).
5. The rulers and subjects live in conflicts but are unable to cross the worldly ocean.
6. Those who become disciple of the Gurū and listen to his precepts, become part and parcel of the holy *Sādh Sangat,* attain divine comfort and pleasure.
7. But those who tread on the path and teachings of the Gurū and live life of a *Gurmukh* are rare.(20)

In Essence

Divine peace and comfort cannot be achieved without obedience of the Gurū's command. Gurū has very clearly advised his Sikhs to tread the path that has been defined for them.

Gursikh mīt chaloh gur chālī.
Jo Gur(u) kahai soi bhal mānoh,
Har(i) Har(i) kathā nirālī.

....

Jin Har(i) japiā se Har(i) hoe Har(i) miliā kel kelālī.

....

Jan Nānak sangat(i) sādh Har(i) meloh,
ham sādh janā pag rālī. (*SGGS*, pp. 667-68)

੨੧. (ਬਿਨ ਗੁਣ ਗੁਰੂ)

੧. ਗੂੰਗਾ ਗਾਵਿ ਨ ਜਾਣਈ ਬੋਲਾ ਸੁਣੈ ਨ ਅੰਦਰਿ ਆਣੈ।
੨. ਅੰਨ੍ਹੈ ਦਿਸਿ ਨ ਆਵਈ ਰਾਤਿ ਅਨ੍ਹੇਰੀ ਘਰੁ ਨ ਸਿਞਾਣੈ।
੩. ਚਲਿ ਨ ਸਕੈ ਪਿੰਗੁਲਾ ਲੂਲ੍ਹਾ ਗਲਿ ਮਿਲਿ ਹੇਤੁ ਨ ਜਾਣੈ।
੪. ਸੰਢਿ ਸਪੁਤੀ ਨ ਥੀਐ ਖੁਸਰੇ ਨਾਲਿ ਨ ਰਲੀਆ ਮਾਣੈ।
੫. ਜਣਿ ਜਣਿ ਪੁਤਾ ਮਾਈਆਂ ਲਾਡਲੇ ਨਾਵ ਧਰੇਨ ਧਿਙਾਣੈ।
੬. ਗੁਰਸਿਖੀ ਸਤਿਗੁਰੂ ਵਿਣੁ ਸੂਰਜੁ ਜੋਤਿ ਨ ਹੋਇ ਟਟਾਣੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ ॥੨੧॥

21. (Bin guṇ Gurū)

1. Gūṅgā gāv(i) na jāṇaī bolā suṇai na aṅdar(i) āṇai.
2. Aṅnhai dis(i) na āvaī rāt(i) anherī ghar(u) na siñāṇai.
3. Chal(i) na sakai piṅgulā lūlhā gal(i) mil(i) het(u) na jāṇai.
4. Saṅḍh(i) saputī na thīai khusre nāl(i) na ralīā māṇai.
5. Jaṇ(i) jaṇ(i) putā māīāṅ lāḍle nāv dharen dhiṅgāṇai.
6. Gursikhī sat(i)gurū viṇ(u) sūraj(u) jot(i) na hoe ṭaṭāṇai.
7. Sādh saṅgat(i) gur sabad(u) vakhāṇai.(21)

21. Virtueless Gurū

1. A dumb (one without tongue of devotion) cannot sing His paeans, nor can a deaf (without ears of faith) can hear those praises and abide by them.
2. Without eyes (of perception) a blind person cannot see and in the dark night of ignorance cannot identify his home (his inner self).
3. One without feet (of loving fear) cannot walk nor can one enjoy the pleasure of a hug without arms (of compassion).
4. A sterile woman (a non-believer) cannot conceive an offspring. Nor can a eunuch (fake Gurū) enjoy maternal life with a seeker (wife).
5. Mothers bore sons and out of deep affection for them gave them good names.
6. Sikh way of life without a True Gurū is impossible. Twinkle of glow-worms cannot match even a ray of Sun.
7. Without practicing Gurū's words, one cannot claim to be a part of *Sādh Saṅgat*.(21)

In Essence

Bhāī Sāhib has formulated paradigm of a fake Gurū in this *pauṛī*. A fake Gurū is devoid of the virtues of divine characteristics, love, faith, ideology, divine fear, benevolence. He is atheist by belief and totally ignorant. Thus, he cannot help anyone sail across the worldly ocean ? In comparison to a Sun-like perfect Gurū, he is just a glow-worm. Therefore one should always seek the refuge of a perfect and complete Gurū. *Gurbāṇī* says :

So jhūṭhā jo jhūṭhe lāgai,
jhūṭhe karam kamāī. (*SGGS*, p. 490)

੨੨. (ਸਿੱਖੀ ਸਰਬ ਸ਼ਿਰੋਮਣੀ ਹੈ)

੧. ਲਖ ਧਿਆਨ ਸਮਾਧਿ ਲਾਇ ਗੁਰਮੁਖਿ ਰੂਪਿ ਨ ਅਪੜਿ ਸਕੈ।
੨. ਲਖ ਗਿਆਨ ਵਖਾਣਿ ਕਰਿ ਸਬਦ ਸੁਰਤਿ ਉਡਾਰੀ ਥਕੈ।
੩. ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਲਖ ਢਹਿ ਢਹਿ ਪਵਨਿ ਪਿਰਮ ਦਰ ਧਕੈ।
੪. ਜੋਗ ਭੋਗ ਬੈਰਾਗ ਲਖ ਸਹਿ ਨ ਸਕਹਿ ਗੁਣ ਵਾਸ ਮਹਕੈ।
੫. ਲਖ ਅਚਰਜ ਅਚਰਜ ਹੋਇ ਅਬਿਗਤਿ ਗਤਿ ਅਬਿਗਤਿ ਵਿਚਿ ਅਕੈ।
੬. ਵਿਸਮਾਦੀ ਵਿਸਮਾਦੁ ਲਖ ਅਕਥ ਕਥਾ ਵਿਚਿ ਸਹਮਿ ਸਹਕੈ।
੭. ਗੁਰਸਿਖੀ ਦੈ ਅਖਿ ਫਰਕੈ ॥੨੨॥੨੮॥

22. (Sikhī sarab shiromaṇī hai)

1. Lakh dhiān samādh(i) lāe gurmukh(i) rūp(i) na apaṛ(i) sakai.
2. Lakh giān vakhāṇ(i) kar(i) sabad surat(i) uḍārī thakai.
3. Budh(i) bal bachan bibek lakh ḍhaih ḍhaih pavan(i) piram dar dhakai.
4. Jog bhog bairāg lakh saih na sakaih guṇ vās mahkai.
5. Lakh acharj acharj hoe abigat(i) gat(i) abigat(i) vich(i) akai.
6. Vismādī vismād(u) lakh akath kathā vich(i) saham(i) sahkai.
7. Gursikhī dai akh(i) pharkai.(22.28)

22. Sikhism is Superior to All

1. Millions sit in meditation and concentration of mind but cannot reach the form and state of *Gurmukhs.*
2. Numerous scholars have engrossed themselves in the explanation of the divine word of the Lord and got tired reaching nowhere.
3. They used the power of their intellect and expressions but failed to reach the door of the beloved Lord and fell woefully short of His abode. They returned back with pushes and shoves.
4. The *jogīs, saṅnyāsīs* (ascetics) and worldly people got themselves entangled in the fragrance of *māyā*, becoming bereft of the godly fragrance.
5. Millions get wonderstruck seeing wondrous creations of the Lord. Consequently, they get bored reaching nowhere while seeking attainment of the indescribable Almighty.
6. Millions are awe-struck in His wonders and indescribable accounts of His description. They feel petrified at the amazing feat.
7. They cannot reach the delight of a moment of awareness and knowledge acquired by a Sikh of the Gurū.(22.28)

In Essence

Sikhism is supreme. All other faiths and ideologies which have been mentioned in this *pauṛī* concern with attaining material gains, powers and higher state and then seek deliverance. On the contrary, *Gursikh* philosophy demands nothing except love of the beloved Creator Lord and be dyed forever in the hue of His love. *Gurbāṇī* says :

Rāj(u) na chābau mukt(i) na chābau,
man(i) prīt(i) charan kamlāre. (*SGGS*, p. 534)

Pleasure of all worldly allurements are paltry before the divine love. A true Sikh seeks His love through meditation and perpetual remembrance in *Sādh Saṅgat.*

ਵਾਰ 29

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਹੈ ਸਤਿਗੁਰ ਸਚੁ ਨਾਉ ਸਦਵਾਇਆ।
੨. ਚਾਰਿ ਵਰਨ ਗੁਰ ਸਿਖ ਕਰਿ ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਚਲਾਇਆ।
੩. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਗਾਂਵਦੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਨਾਹਦ ਵਾਇਆ।
੪. ਗੁਰ ਸਾਖੀ ਉਪਦੇਸੁ ਕਰਿ ਆਪਿ ਤਰੈ ਸੈਂਸਾਰੁ ਤਰਾਇਆ।
੫. ਪਾਨ ਸੁਪਾਰੀ ਕਥੁ ਮਿਲਿ ਚੂਨੇ ਰੰਗੁ ਸੁਰੰਗੁ ਚੜਾਇਆ।
੬. ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣ ਜੁਗਤਿ ਗੁਰਮਤਿ ਮਿਲਿ ਗੁਰ ਪੂਰਾ ਪਾਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡੁ ਵਸਾਇਆ ॥੧॥

1. (Manglācharaṇ)

1. Ād(i) purakh ādes hai sat(i)gur sach(u) nāo sadvāiā.
2. Chār(i) varan gur sikh kar(i) gurmukh(i) sachā panth(u) chalāiā.
3. Sādh sangat(i) mil(i) gānvde sat(i)gur sabad(u) anāhad vāiā.
4. Gur sākhī updes(u) kar(i) āp(i) tarai sainsār(u) tarāiā.
5. Pān supārī kath(u) mil(i) chūne rang(u) surang(u) chaṛāiā.
6. Giān(u) dhiān(u) simraṇ jugat(i) gurmat(i) mil(i) gur pūrā pāiā.
7. Sādh sangat(i) sachkhaṇḍ(u) vasāiā.(1)

1. Invocation

1. Salutations to the Eternal Being (Gurū Nānak) who befittingly deserved to be called *Satgurū.*
2. Sermonising the people of the four sections of society with his teachings, he (Gurū Nānak) initiated them into path of *Gurmukhs.*
3. The True Gurū has struck such a melody of unstruck music in their hearts by singing divine Word *(Shabad)* in holy gatherings *(Sādh Saṅgat).*
4. The great Gurū's (Gurū Nānak) life-style bore testimony to his teachings and thus impressed upon people to follow them for sailing across the worldly ocean. (The teachings are authentic and thus worth following).
5. Just as betel leaf, catechu, lime and betel nut brought together and masticated give beautiful red colour, similarly people of the four sections of society were brought together and dyed in the hue of Sikh way of life.
6. Those who have attained Gurū's wisdom from the perfect Gurū (Gurū Nānak) have become well versed in knowledge and technique of concentration and meditation.
7. The Gurū himself (Gurū Nānak) has established the place *Sādh Saṅgat* (Holy Congregation); the Realm of Truth.(1)

In Essence

The invocatory *pauṛī* of this *Vār* deals with the praise of True Gurū – Gurū Nānak who practised what he preached and motivated the seekers from all the four sections of society to follow those teachings. Bringing them together in a holy gathering *(Sādh Saṅgat)* and singing Lord's eulogies, he made them feel the presence of Divine force amidst them. *Gurbāṇī* says :

Mil(i) satsaṅgat(i) khoj(u) dasāī,
vich(i) saṅgat(i) Har(i) Prabh(u) vasai jīo. (*SGGS*, p. 94)

੨. (ਗੁਰ ਨਾਨਕ ਨੇ ਕਿਵੇਂ ਬਚਾਇਆ ?)

੧. ਪਰਤਨ ਪਰਧਨ ਪਰਨਿੰਦ ਮੇਟਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ।
੨. ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਕੈ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਇਆ।
੩. ਮਨਿ ਜਿਤੈ ਜਗੁ ਜਿਣਿ ਲਇਆ ਅਸਟਧਾਤੁ ਇਕ ਧਾਤੁ ਕਰਾਇਆ।
੪. ਪਾਰਸ ਹੋਏ ਪਾਰਸਹੁ ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਦਿਖਾਇਆ।
੫. ਜੋਗ ਭੋਗ ਜਿਣਿ ਜੁਗਤਿ ਕਰਿ ਭਾਇ ਭਗਤਿ ਭੈ ਆਪੁ ਗਵਾਇਆ।
੬. ਆਪੁ ਗਇਆ ਆਪਿ ਵਰਤਿਆ ਭਗਤਿ ਵਛਲ ਹੋਇ ਵਸਗਤਿ ਆਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਅਲਖ ਅਖਾਇਆ॥੨॥

2. (Guru Nānak ne kiveṅ bachāiā ?)

1. Par-tan par-dhan parniṅd meṭ(i) nām(u) dān(u) isnān(u) diṛāiā.
2. Gurmat(i) man(u) samjhāe-kai bāhar(i) jāṅdā varaj(i) rahāiā.
3. Man(i) jitai jag(u) jiṇ(i) laiā asṭdhāt(u) ik dhāt(u) karāiā.
4. Pāras hoe pārsoh gur updes(u) aves(u) dikhāiā.
5. Jog bhog jiṇ(i) jugat(i) kar(i) bhāe bhagat(i) bhai āp(u) gavāiā.
6. Āp(u) gaiā āp(i) vartiā bhagat(i) vachhal hoe vasgat(i) āiā.
7. Sādh saṅgat(i) vich(i) alakh akhāiā.(2)

2. How did Gurū Nanak Save?

1. Freeing them from the vices of keeping interest in other women and slander, he (Gurū Nānak) made them adopt, meditation, sharing of assets with needy and purification of innerself with clean thoughts.
2. The teachings of the Gurū have restrained their mind from going astray and looking inward towards self.
3. Just as the touch of philosopher's stone turns eight metals into gold, so has the teachings of the Gurū helped all win over their mind and consequently the whole world.
4. Those who have engrossed their mind in the holy precepts of *Pāras* (philosopher's stone) like Gurū (Gurū Nānak), they themselves have become *Pāras.*
5. Not escaping from the worldly duties and performing them righteously, they lost their selves, in the loving worship of the Lord as taught by Gurū (Gurū Nānak).
6. Having lost their ego and self, they realize that He alone pervades everywhere. The lover of devotees—the Lord remains with them always.
7. Such divine knowledge about the Infinite is obtained only in *Sādh Saṅgat.*(2)

In Essence

Gurū Nānak brought the four sections of society and people of all ages *(Āshram)* into one body – *Sādh Saṅgat.* They were freed from their misapprehensions of belonging to high and low caste beside allaying their fear that one can involve oneself in the pursuit of deliverance after one has performed all his worldly duties. Gurū Nānak taught them to indulge in loving worship of the Lord, purification of mind with *Nām Simran* and shedding of ego and pride without wasting any more precious time while still living a householder's life. *Gurbāṇī* says :

Khatrī brāhmaṇ sūd vais
updes(u) chauh varnā kau sājhā. (*SGGS*, pp. 747-48)

੩. (ਅਸਾਧ ਸਤਿਸੰਗ ਨੇ ਸਾਧੇ)

੧. ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਸਾਧਸੰਗ ਗੁਰਮੁਖਿ ਦੁਖ ਸੁਖ ਸਮਕਰਿ ਸਾਧੇ।
੨. ਹਉਮੈ ਦੁਰਮਤਿ ਪਰਹਰੀ ਗੁਰਮਤਿ ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਰਾਧੇ।
੩. ਸਿਵ ਸਕਤੀ ਨੋ ਲੰਘਿਕੈ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਹਜ ਸਮਾਧੇ।
੪. ਗੁਰੁ ਪਰਮੇਸਰ ਏਕ ਜਾਣਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇ ਉਪਾਧੇ।
੫. ਜੰਮਣਹੁ ਮਰਣਹੁ ਬਾਹਰੇ ਅਜਰਾਵਰਿ ਮਿਲਿ ਅਗਮ ਅਗਾਧੇ।
੬. ਆਸ ਨ ਤ੍ਰਾਸ ਉਦਾਸ ਘਰਿ ਹਰਖ ਸੋਗ ਵਿਹੁ ਅੰਮ੍ਰਿਤ ਖਾਧੇ।
੭. ਮਹਾ ਅਸਾਧ ਸਾਧ ਸੰਗ ਸਾਧੇ ॥੩॥

3. (Asādh Satsaṅg ne sādhe)

1. Sabad surat(i)mil(i) sādhsaṅg gurmukh dukh sukh samkar(i) sādhe.
2. Haumai durmat(i) parharī gurmat(i) sat(i)gur purkh(u) arādhe.
3. Siv saktī no laṅgh(i)kai gurmukh(i) sukh phal(u) sahaj samādhe.
4. Gur(u) parmesar(u) ek jāṇ(i) dūjā bhāu miṭāe upādhe.
5. Jaṅmaṇoh marṇoh bāhre ajrāvar(i) mil(i) agam agādhe.
6. Ās na trās udās ghar(i) harkh sog vihu aṅmrit khādhe.
7. Mahā asādh sādh saṅg sādhe.(3)

3. Sorting and Controlling Unsortables

1. Joining the holy congregation and through the integration of divine word and consciousness, the *Gurmukhs* have disciplined their mind on sufferings and pleasures (in happiness and distresses, they do not give up Lord's worship).
2. They have renounced their ego and base wisdom. They worship the True Gurū (Gurū Nānak) the embodiment of the formless.
3. Progressing beyond the three traits of *Māyā,* they reach the fourth state of divine bliss *(Turiā Avasthā)* through contemplation and meditation.
4. Accepting Gurū and God as one, they have destroyed the sense of duality from their minds.
5. Going beyond the agony of transmigration (birth and death) old age, mind and words, they lodge their self in the supreme soul.
6. Feeling detached from hope and fear in their heart, they treat grief and happiness, nectar and poison alike.
7. *Gurmukhs* disciplined all these uncontrollable and unsortable influences on a human mind through *Sādh Saṅgat.*(3)

In Essence

Study of this *pauṛī* would invite attention of a reader of *Gurbāṇī* to the following quotes :

Dukh(u) dārū sukh(u) rog(u) bhaiā,
jā sukh(u) tām(i) na hoī. (*SGGS*, p. 469)

A true disciple of the Gurū who has abided by the teachings of Gurū (Gurū Nānak) is not affected by happiness and sorrows. He becomes immune to the worldly happenings. He is ever engrossed in the memory of the Lord in *Sādh Saṅgat.*

੪. (ਸਿੱਖ ਕਰਣੀ ਸਾਧ ਸੰਗ)

੧. ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਰਜ ਗੁਣ ਤਮ ਗੁਣੁ ਸਤ ਗੁਣੁ ਜਿਤਾ।
੨. ਮਨ ਬਚ ਕਰਮ ਸੰਕਲਪ ਕਰਿ ਇਕ ਮਨ ਹੋਇ ਵਿਗੋਇ ਦੁਚਿਤਾ।
੩. ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਲਿਵ ਅੰਦਰਿ ਇਕੁ ਬਾਹਰਿ ਬਹੁ ਭਿਤਾ।
੪. ਮਾਤ ਲੋਕ ਪਾਤਾਲ ਜਿਣਿ ਸੁਰਗ ਲੋਕ ਵਿਚਿ ਹੋਇ ਅਥਿਤਾ।
੫. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਹਥਹੁ ਦੇ ਕਰਿ ਪਤਿਤ ਪਵਿਤਾ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਾਇਆ ਅਤੁਲੁ ਅਡੋਲ ਅਮੋਲ ਅੰਮ੍ਰਿਤਾ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਪੀੜਿ ਨਪਿਤਾ॥੪॥

4. (Sikh karṇī Sādh Saṅg)

1. Pauṇ(u) pāṇī baisaṅtro raj guṇ tam guṇ(u) sat guṇ(u) jitā.
2. Man bach karam saṅkalp kar(i) ik man hoe vigoe duchitā.
3. Lok ved gur giān liv aṅdar(i) ik(u) bāhar(i) bahu bhitā.
4. Māt lok pātāl jiṇ(i) surag lok vich(i) hoe athitā.
5. Miṭhā bolaṇ(u) niv chalaṇ(u) hathoh de kar(i) patit pavitā.
6. Gurmukh(i) sukh phal(u) pāiā atul(u) aḍol amol aṅmritā.
7. Sādh saṅgat(i) mil(i) pīṛ(i) napitā.(4)

4. Conduct of a Sikh

1. The *Gursikhs* have won over air, water and fire which are the forms of *Rajas, Tamas* and *Satva* traits of *māyā.*
2. Disciplining their mind, speech and deeds (winning over their pride) they have become singular of mind.
3. Absorption in the knowledge of Gurū is their *Vedās.* They all are one of mind but look of various forms outwardly. (They conduct themselves very sweetly with everyone yet are detached with the worldly things from inside).
4. They have won over the attractions of this and nether world. They treat the boons of heaven no better than things of temporary usage.
5. They speak sweetly, conduct themselves humbly, share with others (good and bad both) and thus become pure and pious.
6. *Gurmukhs* have attained the elixir of comfort and peace. They now are in incomparable, stable, invaluable and imperishable state.
7. By becoming part of the holy congregation *(Sādh Sangat)*, they rid themselves of ego and pride and become pure of mind.(4)

In Essence

Gurū's devoted Sikhs win over the three traits of *māyā* and thus free themselves from the vices of pride and ego.

Eh(u) man(u) le jau unman(i) rahai.
Tau tīn(i) lok kī bātai kahai. (*SGGS*, p. 342)

Such *Gursikhs* who become harmonious with the Lord are alike from inside though they look different.

Dīs(i) āvat hae bahut(u) bhībālā,
Sagal charn kī eh(u) man(u) rālā. (*SGGS*, p. 384)

They have no desire for worldly things and even boons of heaven. They consider these worthless and very short of life. Having disciplined their mind, they become pure and pious.

੫. (ਸਿੱਖ ਗਤੀ, ਸਾਧ ਸੰਗ—੪ ਗਿਣਤੀ))

੧. ਚਾਰਿ ਪਦਾਰਥ ਹਥ ਜੋੜਿ ਹੁਕਮੀ ਬੰਦੇ ਰਹਨਿ ਖੜੋਤੇ।
੨. ਚਾਰੇ ਚਕ ਨਿਵਾਇਆ ਪੈਰੀ ਪੈ ਇਕ ਸੂਤਿ ਪਰੋਤੇ।
੩. ਵੇਦ ਨ ਪਾਇਨਿ ਭੇਦ ਕਿਹ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਸੁਣਿ ਸੁਣਿ ਸ੍ਰੋਤੇ।
੪. ਚਹੁ ਜੁਗਿ ਅੰਦਰ ਜਾਗਦੀ ਓਤਿ ਪੋਤਿ ਮਿਲਿ ਜਗਮਗ ਜੋਤੇ।
੫. ਚਾਰਿ ਵਰਨ ਇਕ ਵਰਨ ਹੋਇ ਗੁਰਸਿਖ ਵੜੀਅਨਿ ਗੁਰਮੁਖਿ ਗੋਤੇ।
੬. ਧਰਮਸਾਲ ਵਿਚਿ ਬੀਜਦੇ ਕਰਿ ਗੁਰਪੁਰਬ ਸੁ ਵਣਜ ਸਓਤੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਦਾਦੇ ਪੋਤੇ ॥੫॥

5. (Sikh gatī, Sādh Saṅg—4 giṇtī)

1. *Chār(i) padārath hath joṛ(i) hukmī baṅde rahan(i) khaṛote.*
2. *Chāre chak nivāiā pairī pai ik sūt(i) parote.*
3. *Ved na pāin(i) bhed kih paṛ(i) paṛ(i) paṅḍit suṇ(i) suṇ(i) srote.*
4. *Chauh jug(i) aṅdar jāgdī ot(i) pot(i) mil(i) jagmag jote.*
5. *Chār(i) varan ik varan hoe gursikh vaṛīan(i) gurmukh(i) gote.*
6. *Dharmsāl vich(i) bījde kar(i) gurpurab su vaṇaj saute.*
7. *Sādh saṅgat(i) mil(i) dāde pote.(5)*

5. Sikh Salvation – *Sādhsaṅg* – (Count of Four)

1. All the four spiritual ideals (*Dharm*, *Arth*, *Kām*, *Moksh*) stand in attendance with folded hands before the faithful servants of God.
2. The *Gurmukhs* have made all the four directions bow to them by falling at the feet of one who has strung everyone in one thread – The Omnipotent God.
3. The *Vedās*, their learned reciters and the audience listening to them could not understand His mystery.
4. The divine flame of the Lord is ever glowing and radiant in all the four ages *(Yugas)*.
5. The *Gursikhs* of all the four sections of society sit together as one family forgetting all the caste based differences.
6. They celebrate Gurū's anniversaries in *Dharmsāls* and thus trade in virtuous actions.
7. In the holy congregation, they are equal (young and old, grandfather and grandson).(5)

In Essence

One who inculcates the love of the Almighty in his heart, finds all the nine treasures (nine *nidhīs*) including eighteen *sidhīs* following him.

Nav nidhī aṭhārah sidhī pichhai lagiā phiraih,
jo Har(i) hirdai sadā vasāe. (*SGGS*, p. 649)

Gurmukhs belong to no section of society. They are free from all human created caste based differences. They know that all that is visible is the radiance of the Lord. Therefore they see Him in everybody. They are virtuous, humble and devoted to Him. Doing good, serving others selflessly and motivating them to the path of Truth is their aim in life.

੬. (ਗੁਰਭਾਈ ਸਾਧ ਸੰਗ—੫ ਗਿਣਤੀ)

੧. ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਸਾਧੁ ਲੋਭ ਮੋਹ ਦੀ ਜੋਹ ਮਿਟਾਈ।
੨. ਸਤੁ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸਮਰਥੁ ਸੁਗਰਥੁ ਸਮਾਈ।
੩. ਪੰਜੇ ਤਤ ਉਲੰਘਿਆ ਪੰਜਿ ਸਬਦ ਵਜੀ ਵਾਧਾਈ।
੪. ਪੰਜੇ ਮੁਦ੍ਰਾ ਵਸਿ ਕਰਿ ਪੰਚਾਇਣ ਹੁਇ ਦੇਸ ਦੁਹਾਈ।
੫. ਪਰਮੇਸਰ ਹੈ ਪੰਜ ਮਿਲਿ ਲੇਖ ਅਲੇਖ ਨ ਕੀਮਤਿ ਪਾਈ।
੬. ਪੰਜ ਮਿਲੇ ਪਰਪੰਚ ਤਜਿ ਅਨਹਦ ਸਬਦ ਸਬਦ ਲਿਵਲਾਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਸੋਹਨਿ ਗੁਰ ਭਾਈ ॥੬॥

6. (Gurbhāī Sādh Saṅg—5 giṇtī)

1. Kām krodh ahaṅkār(u) sādh(u) lobh moh dī joh miṭāī.
2. Sat(u) saṅtokh daiā dharm(u) arth(u) samrath(u) sugarth(u) samāī.
3. Paṅje tat ulaṅghiā paṅj(i) sabad vajī vādhāī.
4. Paṅje mudrā vas(i) kar(i) paṅchāiṇ hue des duhāī.
5. Parmesar hai paṅj mil(i) lekh alekh na kīmat(i) pāī.
6. Paṅj mile parpaṅch taj(i) anhad sabad sabad livlāī.
7. Sādh saṅgat(i) sohan(i) gur bhāī.(6)

6. Disciples of Gurū are Brothers—*Sādhsaṅg* (Count of Five)

1. Winning over desires—lust, anger and ego *(Kām, Krodh, Lobh, Moh, Ahaṅkār) Gurmukhs* have got rid of greed and attachment as well. They are no more influenced by the five evils.
2. Thus they attain the strength of truth, contentment, compassion, righteousness and sufficiency. (These five virtues do not leave them at any time).
3. They have overpowered all the five elements (Water, air, light, earth and sky). They are perpetually enjoying the melody of unstruck music.
4. They have overpowered the five yogic disciplines. Thus they have become famous all over the country.
5. Where five Sikhs assemble as congregation, God is present there. Such a Sikh is beyond description and his mystery cannot be solved.
6. And how do these five come together in *Sādh Saṅgat*? When they give up all acts of deceit and cunningness and engross their mind in the sweet melody of unstruck music.
7. Thus becoming one on the conscious plane, *Gursikhs* adorn the *Sādh Saṅgat* and look like brothers.(6)

In Essence

The five vices of *Kām, Krodh, Lobh, Moh* and *Ahaṅkār* are the greatest impediments in the spiritual progress of a seeker. Once these are brought under control, their place is taken up by truth, contentment, patience, compassion and righteousness. *Gurbāṇī* has very vividly described the effects of these five vices in the following lines :

Is(u) dehī aṅdar(i) paṅch chor vasaih
kām(u) krodh(u) lobh(i) moh(u) ahaṅkārā.
Aṅmrit(u) lūṭaih manmukh nahī būjhaih
koe na sunai pūkārā. (SGGS, p. 600)

੭. (ਗੁਰਮੁਖ, ਸਾਧ ਸੰਗ—੬ ਗਿਣਤੀ)

੧. ਛਿਅ ਦਰਸਨ ਤਰਸਣਿ ਘਣੇ ਗੁਰਮੁਖਿ ਸਤਿਗੁਰ ਦਰਸਨੁ ਪਾਇਆ।
੨. ਛਿਅ ਸਾਸਤ੍ਰ ਸਮਝਾਵਣੀ ਗੁਰਮੁਖਿ ਗੁਰ ਉਪਦੇਸੁ ਦਿੜਾਇਆ।
੩. ਰਾਗ ਨਾਦ ਵਿਸਮਾਦ ਵਿਚਿ ਗੁਰਮਤਿ ਸਤਿਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ।
੪. ਛਿਅ ਰੁਤੀ ਕਰਿ ਵਰਤਮਾਨ ਸੂਰਜੁ ਇਕੁ ਚਲਤੁ ਵਰਤਾਇਆ।
੫. ਛਿਅ ਰਸ ਸਾਉ ਨ ਪਾਇਨੀ ਗੁਰਮੁਖਿ ਸੁਖੁ ਫਲੁ ਪਿਰਮ ਚਖਾਇਆ।
੬. ਜਤੀ ਸਤੀ ਚਿਰੁ ਜੀਵਣੇ ਚਕ੍ਰਵਰਤਿ ਹੋਇ ਮੋਹੇ ਮਾਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਸਹਜਿ ਸਮਾਇਆ॥੭॥

7. (Gurmukh Sādh Saṅg—6 giṇtī)

1. *Chhia darsan tarsaṇ(i) ghaṇe gurmukh(i) sat(i)gur darsan(u) pāiā.*
2. *Chhia sāstra samjhāvaṇī gurmukh(i) gur updes(u) diṛāiā.*
3. *Rāg nād vismād vich(i) gurmat(i) sat(i)gur sabad(u) suṇāiā.*
4. *Chhia rutī kar(i) vartmān sūraj(u) ik(u) chalat(u0 vartāiā.*
5. *Chhia ras sāu na pāenī gurmukh(i) sukh(u) phal(u) piram chakhāiā.*
6. *Jatī satī chir(u) jīvaṇe chakravarat(i) hoe mohe māiā.*
7. *Sādh saṅgat(i) mil(i) sahaj(i) samāiā.(7)*

7. *Gurmukh*, *Sādhsang* – (Count of Six)

1. Followers of all the six philosophies long intensely to have a glimpse of the True Gurū. But *Gurmukhs* alone enjoy that privilege.
2. The reciters of six tomes put much effort to make others understand their teachings but *Gurmukhs* have affirmed the teachings of the Gurū in their heart.
3. The musicians and singers of six modes are also wonderstruck, but those who have acquired the concept of Word from Gurū have understood it.
4. In all the six seasons it is the same Sun that prevails.
5. The taste of the fruit of loving comfort and peace that *Gurmukhs* have enjoyed cannot be compared to any of the six tastes commonly known in the world.
6. The celibates, the faithfuls, those with long lives and universal kings, remained absorbed in the illusions of mammon *(māyā)*.
7. Those who meet in the holy *Sādh Sangat (Gurmukhs)* are absorbed in a state of tranquillity and equipoise in His worship.(7)

In Essence

Teachings of the Gurū are supreme. No other school of philosophy, rites and rituals can take one to such higher spiritual state as practicing the teachings of the Gurū. *Sādh Sangat* is another institution that helps a seeker climb up the ladder to higher spiritual place. *Gurbāṇī* has a very appropriate advice on the subject.

Sā sevā kītī saphal hai jit(u) Sat(i)gur kā man(u) manne.
Jā Sat(i)gur kā man(u) manniā tā pāp kasanmal bhanne.
Updes(u) je ditā Sat(i)gurū so suṇiā Sikhī kanne.
Jin Sat(i)gur kā bhāṇā manniā,
tin charī chavagaṇ(u) vanne.
Eh chāl nirātlī gurmukhī Gur dīkhiā suṇ(i) man(u) bhinne.
(*SGGS*, p. 314)

੮. (ਸ਼ਬਦ ਕਮਾਈ, ਸਾਧ ਸੰਗ—੭ ਗਿਣਤੀ)

੧. ਸਤ ਸਮੁੰਦ੍ਰ ਸਮਾਇ ਲੈ ਭਵਜਲ ਅੰਦਰਿ ਰਹੇ ਨਿਰਾਲਾ।
੨. ਸਤੇ ਦੀਪ ਅਨ੍ਹੇਰੁ ਹੈ ਗੁਰਮੁਖਿ ਦੀਪਕੁ ਸਬਦ ਉਜਾਲਾ।
੩. ਸਤੇ ਪੁਰੀਆ ਸੋਧੀਆ ਸਹਜ ਪੁਰੀ ਸਚੀ ਧ੍ਰਮਸਾਲਾ।
੪. ਸਤੇ ਰੋਹਣਿ ਸਤ ਵਾਰ ਸਾਧੇ ਫੜਿ ਫੜਿ ਮਥੇ ਵਾਲਾ।
੫. ਤ੍ਰੈ ਸਤੇ ਬ੍ਰਹਮੰਡ ਕਰਿ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸੁਖਾਲਾ।
੬. ਸਤੇ ਸੁਰ ਭਰਪੂਰੁ ਕਰਿ ਸਤੀ ਧਾਰੀ ਪਾਰਿ ਪਿਆਲਾ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦ ਸਮਾਲਾ॥੮॥

8. (Shabad kamāī, Sādh Saṅg—7 giṇtī)

1. *Sat samuṅdra samāe lai bhavjal aṅdar(i) rahe nirālā.*
2. *Sate dīp anher(u) hai gurmukh(i) dīpak(u) sabad ujālā.*
3. *Sate puriā sodhiā sahaj purī sachī dharmsālā.*
4. *Sate rohaṇ(i) sat vār sādhe phaṛ(i) phaṛ(i) mathe vālā.*
5. *Trai sate brahmaṅḍ kar(i) vīh ikīh ulaṅgh(i) sukhālā.*
6. *Sate sur bharpūr(u) kar(i) satī dhārī pār(i) piālā.*
7. *Sādh saṅgat(i) gur sabad samālā.(8)*

8. Practicing on Word—*Sādhsaṅg*—(Count of Seven)

1. *Gurmukhs* control their five senses of acquiring knowledge, mind and intellect (Seven oceans) and thus remain unsullied in the worldly ocean.
2. All the seven regions remain in darkness while *Gurmukhs* have the effulgence of *Shabad* (Word), (in their heart).
3. Having overcome the seven *purīs* (abodes of gods), *Gurmukhs* raised the True abode in the form of *Dharmsāl* for *Sādh Saṅgat. Gurmukhs* are freed from the rigmarole of seven *purīs* (abodes of gods).
4. *Gurmukhs* control the influence of the seven planets and constellations by holding them from their heads. Thus they are free from all doubts and suspicions.
5. Crossing the three (into) sevens (7 skies, 7 nether regions and 7 continents), they live happily in their self.
6. Filling their cup to the brim with seven musical notes of divine *Nām,* they cross over the seven streams (seven ideologies of the world).
7. Thus, accomplishing Gurū's Word in *Sādh Saṅgat* is the supreme deed for a Sikh.(8)

In Essence

A Gurū-oriented Sikh is free from all doubts, suspicions, believed influences, darkness of ignorance and is well aware of the twenty-one regions/realms as believed in the 'Hindu Philosophy'. The seven ideologies of the world too mean nothing to them because the ideology of meditating on Gurū's Word, lodging it in the consciousness and practicing it in the holy congregation *(Sādh Saṅgat)* is supreme for them. *Gurbāṇī* has a very expressive quote on this concept in the following lines :

Tikh būjh(i) gaī, gaī mil(i) sādh janā.
Pañch bhāge chor sahje sukhaino hare,
gun gāvtī gāvtī gāvtī dars piār(i).

(*SGGS*, p. 1305)

੯. (ਮਨਵਸ, ਸਾਧ ਸੰਗ—੮ ਗਿਣਤੀ)

੧. ਅਠਖੰਡਿ, ਪਾਖੰਡ ਮਤਿ ਗੁਰਮਤਿ ਇਕ ਮਨਿ ਇਕ ਧਿਆਇਆ।
੨. ਅਸਟਧਾਤੁ ਪਾਰਸ ਮਿਲਿ ਗੁਰਮੁਖਿ ਕੰਚਨੁ ਜੋਤਿ ਜਗਾਇਆ।
੩. ਰਿਧਿ ਸਿਧਿ ਸਿਧ ਸਾਧਿਕਾ ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਾਇਆ।
੪. ਅਠੇ ਪਹਰ ਅਰਾਧੀਐ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖੁ ਲਖਾਇਆ।
੫. ਅਸਟ ਕੁਲੀ ਵਿਹੁ ਉਤਰੀ ਸਤਿਗੁਰ ਮਤਿ ਨ ਮੋਹੇ ਮਾਇਆ।
੬. ਮਨੁ ਅਸਾਧੁ ਨ ਸਾਧੀਐ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਿ ਸਧਾਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਮਨ ਵਸਿ ਆਇਆ॥੯॥

9. (Man-vas, Sādh Sang—8 giṇtī)

1. Aṭhkhanḍ(i), pākhanḍ mat(i) gurmat(i) ik man(i) ik dhiāiā.
2. Asṭdhāt(u) pāras mil(i) gurmukh(i) kanchan(u) jot(i) jagāiā.
3. Ridh(i) sidh(i) sidh sādhikā ād(i) purkh ādes(u) karāiā.
4. Aṭhe pahar arādhīai sabad surat(i) liv alakh(u) lakhāiā.
5. Asṭ kulī vihu utrī Sat(i)gur mat(i) na mohe māiā.
6. Man(u) asādh(u) na sādhīai gurmukh(i) sukh phal(u) sādh(i) sadhāiā.
7. Sādh sangat(i) mil(i) man vas(i) āiā.(9).

9. Controlling Mind—*Sādhsang*—(Count of Eight)

1. Those who have adopted Gurū's teachings, meditated upon the Formless Lord with single-minded devotion are beyond the hypocrisies of the eight divisions (four *Varṇas* and four *Āshrams*) of the society.
2. Eight metals (four *Varṇas* and four religions) which have met with the philosopher's stone-like *Gurmukh* have converted themselves into gold.
3. They have turned the *Siddhs* and practitioners of mystic power into humble slaves of the timeless Lord.
4. They pray and worship the Lord all the twenty-four hours. By the integration of the Word and consciousness, they have perceived the imperceptible.
5. The pride of their eight generations of the family lineage is wiped out by the power of the teachings of *Satgurū*. They are not enamoured by *māyā*.
6. The mind is not easy to control and discipline, but the *Gurmukhs* have effortlessly merged it into their self (soul).
7. The mind can only be controlled by the blessings of the Lord in the holy congregation *(Sādh Sangat)*.(9)

In Essence

Mind is a powerful force in the life of a human being. Mind has enslaved five senses of knowledge, polluted the character of a person by accentuated involvement in *Kām, Krodh, Lobh, Moh* and *Ahankār*. With these vices rampant, he is always in the grip of *māyā*. Unless their effect is reduced to a level where instead of dominating the soul, it becomes an obedient follower, no one can make progress spiritually. This is the theme of this *pauṛī*, where Bhāī Sāhib has clearly stated that a wayward and undisciplined mind can be harnessed by practicing Gurū's precepts in *Sādh Sangat*. Seeker must strive but ultimately it is God's grace that frees him from the shackles of the mind.

Man(u) bas(i) āvai Nānkā je pūran kirpā hoe.

(*SGGS*, p. 298)

੧੦. (ਗੁਰਮਤਿ ਸਾਧ ਸੰਗ—੯ ਗਿਣਤੀ)

੧. ਨਉ ਪਰਕਾਰੀ ਭਗਤਿ ਕਰਿ ਸਾਧੈ ਨਵ ਦੁਆਰ ਗੁਰਮਤੀ।
੨. ਗੁਰਮੁਖਿ ਪਿਰਮੁ ਚਖਾਇਆ ਗਾਵੈ ਜੀਭ ਰਸਾਇਣ ਰਤੀ।
੩. ਨਵੀ ਖੰਡੀ ਜਾਣਾਇਆ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਸਤੀ ਅਸਤੀ।
੪. ਨਉ ਕਰੁ ਨਉ ਘਰ ਸਾਧਿਆ ਵਰਤਮਾਨ ਪਰਲਉ ਉਤਪਤੀ।
੫. ਨਵਨਿਧਿ ਪਿਛਲਗਣੀ ਨਾਥ ਅਨਾਥ ਸਨਾਥ ਜੁਗਤੀ।
੬. ਨਉ ਉਖਲ ਵਿਚਿ ਉਖਲੀ ਮਿਠੀ ਕਉੜੀ ਠੰਡੀ ਤਤੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਸਣਖਤੀ ॥੧੦॥

10. (Gurmat Sādh Saṅg – 9 giṇtī)

1. Nau parkārī bhagat(i) kar(i) sādhai nav duār gurmatī.
2. Gurmukh(i) piram(u) chakhāiā gāvai jībh rasāiṇ ratī.
3. Navī khaṅḍī jāṇāiā rāj(u) jog(u) jin(i) satī asatī.
4. Nau kar(u) nau ghar sādhiā vartmān parlau utpatī.
5. Navnidh(i) pichh-lagṇī nāth anāth sanāth jugtī.
6. Nau ukhal vich(i) okhlī miṭhī kauṛī ṭhaṅḍī tatī.
7. Sādh saṅgat(i) gurmat(i) saṇkhatī.(10)

10. Gurū's Wisdom—*Sādhsang*—(Count of Nine)

1. Adopting the teachings of the Gurū with loving devotion, *Gurmukhs* accomplish control over nine types of meditations and their nine sensual organs.
2. The tongue of *Gurmukhs* is ever engrossed in relishing the loving elixir of their beloved's love. (It is ever engrossed in singing His paeans).
3. Conquering both truth and falsehood by dint of knowledge acquired from Gurū's teachings, they made themselves known in the nine regions of the Earth.
4. Having acquired control over the nine types of spiritual powers, they have also disciplined the three periods of the world. (They are free from the cycle of birth and death).
5. The nine treasures now follow them. They use these powers to oblige and satiate the master and masterless *(Nāth and Anāth)*
6. Out of the nine sensual organs, the tongue is often sweet, harsh and bitter while speaking.
7. But the tongue of the *Gurmukh* who has acquired Gurū's teachings speak Gurū's blessed word in *Sādh Saṅgat.*(10)

In Essence

Gurū's wisdom and *Sādh Saṅgat* provides a Sikh with all those divine blessings that other religionists strive to acquire through strenuous discipline and practices. *Gurbāṇī* says :

Mil(i) saṅt sabhā man(u) māṅjīai bhāī,
Har(i) kai nām(i) nivās(u).
Miṭai aṅdherā agiāntā bhāī,
kamal hovai pargās(u). (*SGGS*, p. 639)

Satsaṅgat(i) mil(i) mat(i) budh(i) pāī,
hau chhūṭe mamtā jāl.
Har(i) nāmā Har(i) mīṭh lagānā,
gur kīe sabad(i) nihāl. (*SGGS*, p. 1335)

੧੧. (ਸਿਖ ਕੀਹ ਕਰੇ ? ਸਾਧ ਸੰਗ)

੧. ਦੇਖਿ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ।
੨. ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ਹੈ ਪਰ ਧਨ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ।
੩. ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬੁ ਦੇਖਿ ਮੋਹੇ ਮੋਹਿ ਨ ਧੋਹਿ ਧਿਙਾਣੈ।
੪. ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਆਪਹੁ ਬੁਰਾ ਨ ਆਖਿ ਵਖਾਣੈ।
੫. ਵਡ ਪਰਤਾਪ ਨ ਆਪੁ ਗਣਿ ਕਰਿ ਅਹੰਮੇਉ ਨ ਕਿਸੈ ਰਞਾਣੈ।
੬. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਾਇਆ ਰਾਜੁ ਜੋਗ ਰਸ ਰਲੀਆ ਮਾਣੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੈ ॥੧੧॥

11. (Sikh kīh kare ? Sādh Sang)

1. Dekh(i) parāīāṅ changīāṅ māvāṅ bhaiṇāṅ dhīāṅ jāṇai.
2. Us(u) sūar us(u) gāe hai par dhan hindū musalmāṇai.
3. Putra kalatra kuṭanb(u) dekh(i) mohe moh(i) na dhoh(i) dhingāṇai.
4. Ustat(i) nindā kann(i) suṇ(i) āpoh burā na ākh(i) vakhāṇai.
5. Vaḍ partāp na āp(u) gaṇ(i) kar(i) ahanmeu na kisai rañāṇai.
6. Gurmukh(i) sukh-phal pāiā rāj(u) jog ras raliā māṇai.
7. Sādh sangat(i) viṭoh kurbāṇai.(11)

11. What Should a Sikh do ? *Sādhsaṅg*

1. Seeing beautiful women of others, a *Gursikh* should treat and behave towards them as mothers, elder sisters and daughters.
2. The wealth of others should be like cow's flesh for a Hindu and pig's flesh for a Muslim.
3. Swayed by the love and affection of his sons, wife and family in order to provide them with their needs or luxuries of life, he should not cheat and do excesses upon anyone.
4. While listening to the praises and slander of others, he should not call anyone worse than himself. (He should consider himself no better than anyone). *(Kabīr sab te ham bure hum taj(i) bhalo sab koe.)*
5. He should not consider himself great or glorious nor should belittle others out of his ego and arrogance.
6. *Gurmukhs* are blessed with the fruits of spiritual comfort and enjoy the bliss and pleasure of divine-like kingship.
7. We are sacrifice unto the *Sādh Saṅgat* wherefrom these boons are obtained.(11)

In Essence

Others' women, wealth and words of infame (slander) appear most attractive and engrossing to a mortal human being. Bhāi Gurdās Jī advises Sikhs how they should treat these subjects in their lives. At the same time, a Sikh has to keep guarding himself against his achievements and glories lest these inflate his ego and pride. The most effective measure to keep these maladies in check is *Sādh Saṅgat. Gurbāṇī* says :

Par dhan par tan par tī nindā
par apbād(u) na chhūṭai.
Āvā gavan(u) hot(u) hai phun(i) phun(i)
eh(u) parsaṅg(u) na tūṭai. (*SGGS*, p. 971)

Bhāi Sāhib has explained these lines of *Gurbāṇī* in the above *pauṛī.*

੧੨. (ਗੁਰਮੁਖ ਦੀ ਅਵਸਥਾ)

੧. ਗੁਰਮੁਖਿ ਪਿਰਮ ਚਖਾਇਆ ਭੁਖ ਨ ਖਾਣੁ ਪੀਅਣੁ ਅੰਨੁ ਪਾਣੀ।
੨. ਸਬਦ ਸੁਰਤਿ ਨੀਂਦ ਉਘੜੀ ਜਾਗਦਿਆਂ ਸੁਖ ਰੈਣਿ ਵਿਹਾਣੀ।
੩. ਸਾਹੇ ਬਧੇ ਸੋਹਦੇ ਮੈਲਾਪੜ ਪਰਵਾਣੁ ਪਰਾਣੀ।
੪. ਚਲਣੁ ਜਾਣਿ ਸੁਜਾਣ ਹੋਇ ਜਗ ਮਿਹਮਾਨ ਆਏ ਮਿਹਮਾਣੀ।
੫. ਸਚੁ ਵਣਜਿ ਖੇਪ ਲੈ ਚਲੇ ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਨੀਸਾਣੀ।
੬. ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਿਖਿ ਗੁਰਸਿਖਾਂ ਮਨਿ ਭਾਣੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਅਕਥ ਕਹਾਣੀ॥੧੨॥

12. (Gurmukh dī avasthā)

1. Gurmukh(i) piram chakhāiā bhukh na khāṇ(u) pīaṇ(u) aṅn(u) pāṇī.
2. Sabad surat(i) nīṅd ughaṛī jāgdiāṅ sukh raiṇ(i) vihāṇī.
3. Sāhe badhe sohde mailāpaṛ parvāṇ(u) parāṇī.
4. Chalaṇ(u) jāṇ(i) sujāṇ hoe jag mihmān āe mihmāṇī.
5. Sach(u) vaṇaj(i) khep lai chale gurmukh(i) gāḍī rāh(u) nīsāṇī.
6. Halat(i) palat(i) mukh ujle gur sikh(i) gursikhāṅ man(i) bhāṇī.
7. Sādh saṅgat(i) vich(i) akath kahāṇī.(12)

12. State of a *Gurmukh*

1. The *Gurmukhs* have tasted the joy of divine love. They are left with no desire for other relishments.
2. By virtue of integration of consciousness and divine word, their sleep of ignorance has been shattered. They now spend their night (life) in comfort and peace.
3. They adorn like bridegroom before marriage. Even if dressed in rags, they are still acceptable to all.
4. The knowledged and aware understand well that they are here in the world as guests and will have to depart sooner or later.
5. *Gurmukhs* tread the highway of Gurū's wisdom fully loaded with merchandise of truth. (They remain steadfast on truth).
6. Teachings of the Gurū are extremely dear to *Gurmukhs* and because of this, their faces remain bright and chaste in this world and hereafter.
7. The grandeur of the indescribable Almighty Creator is narrated in the assembly of the holy and pious souls *(Sādh Saṅgat).*(12)

In Essence

The discipline, knowledge, state of bliss, renunciation and higher state of being is the theme of this *pauṛī*. Those who are dyed in the hue of love of the Lord, their eating, sleeping etc., get disciplined automatically. Those who are able to engross their consciousness in the Word, experience higher state of bliss and relishments.

Gurmukh(i) aṅtar(i) sahaj(u) hai,
man(u) chaṛiā dasvai ākās(i).
Tithai ūṅgh na bhukh hai,
Har(i) aṅmrit nām(u) sukh vās(u). (*SGGS*, p. 1414)

Sadā aṅand(i) rahai din(u) rātī
gurmukh(i) sabad(u) karāvaṇiā. (*SGGS*, p. 125)

੧੩. (ਸਿੱਖੀ ਸਾਧਨ, ਸਾਧ ਸੰਗ)

੧. ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਗੁਰਮੁਖਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ।
੨. ਗਿਆਨ ਮਤੀ ਘਟਿ ਚਾਨਣਾ ਭਰਮ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਿਟਾਵੈ।
੩. ਹੋਇ ਨਿਮਾਣਾ ਢਹਿ ਪਵੈ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਾ ਪਾਵੈ।
੪. ਖਸਮੈ ਸੋਈ ਭਾਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ।
੫. ਭਾਣਾ ਮੰਨੈ ਮੰਨੀਐ ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਵੈ।
੬. ਦੁਨੀਆਂ ਵਿਚਿ ਪਰਾਹੁਣਾ ਦਾਵਾ ਛਡਿ ਰਹੈ ਲਾ-ਦਾਵੈ।
੭. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹੁਕਮਿ ਕਮਾਵੈ ॥੧੩॥

13. (Sikhī Sādhan, Sādh Sang)

1. Haumai garab(u) nivāriai gurmukh(i) ridai garībī āvai.
2. Giān matī ghaṭ(i) chānaṇā bharam agiān(u) andher(u) miṭāvai.
3. Hoe nimāṇā ḍhaih pavai dargah māṇ(u) nimāṇā pāvai.
4. Khasmai soī bhāvadā khasmai dā jis(u) bhāṇā bhāvai.
5. Bhāṇā mannai manniai apṇā bhāṇā āp(i) manāvai.
6. Duniān vich(i) prāhuṇā dāvā chhaḍ(i) rahai lā-dāvai.
7. Sādh sangat(i) mil(i) hukam(i) kamāvai.(13)

13. Means of Sikhism – *Sādhsaṅg*

1. *Gurmukhs* shelve pride and ego from their mind. Therefore they have humility in their heart.
2. Because of the teachings of the Gurū they are enlightened and live life of knowledge and awareness which dispels the darkness of ignorance and suspicion.
3. Becoming humble, a *Gurmukh* surrenders before the Supreme Being. Thus he is honoured and respected in the divine court.
4. Lord—the Master adores those who accept His command willingly.
5. One who accepts and surrenders before His will is accepted by one and all. Otherwise He ensures that His will is obeyed and confined with.
6. *Gurmukhs* know well that they are guests in this world and therefore they relinquish all their claims.
7. Thus he should practice obedience of His command in the holy congregation.(13)

In Essence

Surrendering to His Will and living in this world without any attachment is the highway to reach His abode. Gurū Amardās Jī says :

Gurmukh(i) hovai su bhāṇā manne,
sahje Har(i) ras(u) pījai. (*SGGS*, p. 1246)

Gurū-minded person *(Gurmukh)* abides by His Will and keeps relishing the divine elixir of Lord's love.

Man kī mat(i) tiagoh har(i) jan,
hukam(u) bhūjh(i) sukh(u) pāīai re.
Jo Prabh(u) karai soī bhal mānoh,
sukh(i) dukh(i) ohī dhiāīai re. (*SGGS*, p. 209)

Shed the wisdom of your mind, accept His command if you want peace. Whatever He does, consider it good for you. Remember Him both in happy times and sufferings.

੧੪. (ਗੁਰਮੁਖ ਕਾਰ, ਸਾਧ ਸੰਗ)

੧. ਗੁਰੁ ਪਰਮੇਸਰ ਇਕੁ ਜਾਣਿ ਗੁਰਮੁਖਿ ਦੂਜਾ ਭਾਉ ਮਿਟਾਇਆ।
੨. ਹਉਮੈ ਪਾਲਿ ਢਹਾਇਕੈ ਤਾਲ ਨਦੀ ਦਾ ਨੀਰੁ ਮਿਲਾਇਆ।
੩. ਨਦੀ ਕਿਨਾਰੈ ਦੁਹ ਦੁਹ ਵਲੀ ਇਕ ਦੂ ਪਾਰਾਵਾਰੁ ਨ ਪਾਇਆ।
੪. ਰੁਖਹੁ ਫਲੁ ਤੈ ਫਲਹੁ ਰੁਖੁ ਇਕ ਨਾਉ ਫਲੁ ਰੁਖੁ ਸਦਾਇਆ।
੫. ਛਿਅ ਰੁਤੀ ਇਕੁ ਸੁਝ ਹੈ ਸੁਝੈ ਸੁਝੁ ਨ ਹੋਰੁ ਦਿਖਾਇਆ।
੬. ਰਾਤੀ ਤਾਰੇ ਚਮਕਦੇ ਦਿਹ ਚੜਿਐ ਕਿਨਿ ਆਖੁ ਲੁਕਾਇਆ।
੭. ਸਾਧ ਸੰਗਤਿ ਇਕ ਮਨਿ ਇਕੁ ਧਿਆਇਆ ॥੧੪॥

14. (Gurmukh kār, Sādh Saṅg)

1. Gur(u) parmesar ik(u) jāṇ(i) gurmukh(i) dūjā bhāu miṭāiā.
2. Haumai pāl(i) ḍhahāe-kai tāl nadī dā nīr(u) milāiā.
3. Nadī kinārai duh duh valī ik dū pārāvār(u) na pāiā.
4. Rukhoh phal(u) tai phaloh rukh(u) ik nāo phal(u) rukh(u) sadāiā.
5. Chhia rutī ik(u) sujh hai sujhai sujh(u) na hor(u) dikhāiā.
6. Rātī tāre chamakde dih chaṛiai kin(i) ākh(u) lukāiā.
7. Sādh saṅgat(i) ik man(i) ik(u) dhiāiā.(14)

14. Deeds of *Gurmukhs—Sādhsaṅg*

1. *Gurmukhs* accepted Gurū and God as one eliminating the sense of duality from their mind.
2. Just as removing the wall between a pond and a river merges the water of one with the other; so do the *Gurmukhs* help others remove their wall of ego to help them merge with Supreme Being.
3. Just as the mystery of near bank and the far bank of a river is not known to anybody,
4. The tree yields the fruit and from the fruit is born a tree but the fruit and the tree retain the same name.
5. One Sun causes the six seasons and this Sun hasn't seen any other Sun. (God has emerged out of His own radiance, no one has created Him).
6. Stars twinkle at night but with the rising of the Sun, who hides them ? (They become invisible in the powerful light of the Sun).
7. The participants of *Sādh Saṅgat* reflect on the Lord with concentration and unified singular mind. (Thus he is providing them the radiance that has dispelled all suspicions like stars of ignorance).(14)

In Essence

Having brought down the wall of ego, *Gurmukh* realises that it is one Supreme Lord who is radiant in all visible and invisible entities just as it is one Sun that creates six seasons or it is one seed that creates a tree and fruit. Once the darkness of ignorance is dispelled with the radiance of knowledge by the Gurū, all suspicions and doubts disappear and a seeker realises his true self in the holy congregation of Gurū-oriented souls. *Gurbāṇī* says :

Gurmukh(i) saṅsā mūl(i) na hovai chintā vichoh jāe.
Jo kichh(u) hoe su sahje hoe kahṇā kichhū na jāe.

(*SGGS*, p. 853)

੧੫. (ਅਸਲੀ ਯੋਗ, ਸਾਧ ਸੰਗ)

੧. ਗੁਰ ਸਿਖ ਜੋਗੀ ਜਾਗਦੇ ਮਾਇਆ ਅੰਦਰਿ ਕਰਨਿ ਉਦਾਸੀ।
੨. ਕੰਨੀ ਮੁੰਦਰਾ ਮੰਤ੍ਰ ਗੁਰ ਸੰਤਾਂ ਧੂੜਿ ਬਿਭੂਤ ਸੁਲਾਸੀ।
੩. ਖਿੰਥਾ ਖਿਮਾਂ ਹੰਢਾਵਣੀ ਪ੍ਰੇਮ ਪਤ੍ਰ ਭਾਉ ਭੁਗਤਿ ਬਿਲਾਸੀ।
੪. ਸਬਦ ਸੁਰਤਿ ਸਿੰਙੀ ਵਜੈ ਡੰਡਾ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰਦਾਸੀ।
੫. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਗੁਫੈ ਬਹਿ ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਨਿਵਾਸੀ।
੬. ਹਉਮੈ ਰੋਗ ਅਰੋਗ ਹੋਇ ਕਰਿ ਸੰਜੋਗੁ ਵਿਜੋਗ ਖਲਾਸੀ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰਮਤਿ ਸਾਬਾਸੀ ॥੧੫॥

15. (Aslī Yog, Sādh Saṅg)

1. Gur sikh jogī jāgde māiā aṅdar(i) karan(i) udāsī.
2. Kaṅnī muṅdrā maṅtra gur saṅtāṅ dhūṛ(i) bibhūt sulāsī.
3. Khiṅthā khimāṅ haṅḍhāvaṇī prem patra bhāu bhugat(i) bilāsī.
4. Sabad surat(i) siṅgī vajai ḍaṅḍā giān(u) dhiān(u) gurdāsī.
5. Sādh saṅgat(i) gur guphai baih sahaj(i) samādh(i) agādh(i) nivāsī.
6. Haumai rog arog hoe kar(i) saṅjog(u) vijog khalāsī.
7. Sādh saṅgat(i) gurmat(i) sābāsī.(15)

15. True Union – *Sādhsaṅg*

1. Sikhs of the Gurū *(Jogīs)* seeking union with Lord, remain alert while living in the material world. They keep a detached profile in their life.
2. They wear the ear-rings of Gurū's incantations (holy words). The dust of the holy feet of saints is *bhibhūt* (holy ashes) that they all acquire on their bodies.
3. Forgiveness is their patched blanket. In the begging bowl of love, they relish the knowledge and reverential fear of the Lord.
4. They play the horn of Gurū's Word in their consciousness and always take the support of the staff of *gyān* (knowledge). Maid-servant like intellect to reflect on the Gurū's teachings remain in their service.
5. They reside in the cave-like *Sādh Saṅgat* of the Gurū. They are engrossed in the Lord's meditation in a tranquil state of mind.
6. They are cured of the ailment of ego. Union and separation are their two slaves now. (They are liberated of transmigration and live in eternal Truth).
7. One is applauded in *Sādh Saṅgat* because of the wisdom and teachings of the Gurū.(15)

In Essence

Against the backdrop of the life-style of *Yogīs*, Bhāī Gurdās Jī has described the life-style of a *Gursikh*. *Gurbāṇī* also says :

Jog(u) na khiṅthā jog(u) na ḍaṅḍai,
jog(u) na bhasam chaṛāīai.
Jog(u) na muṅdī mūṅḍ(i) muḍāeai,
jog(u) na siṅgī vāīai.
....
Galī jog(u) na hoī.
Ek drisṭ(i) kar(i) samsar(i) jāṇai
jogī kahīai soī. (*SGGS*, p. 730)

੧੬. (ਆਸ਼ਕ ਹੋਵੇ, ਸਾਧ ਸੰਗ)

੧. ਲਖ ਬ੍ਰਹਮੇ ਲਖ ਵੇਦ ਪੜਿ ਨੇਤ ਨੇਤ ਕਰਿ ਕਰਿ ਸਭ ਥਕੇ।
੨. ਮਹਾਦੇਵ ਅਵਧੂਤ ਲਖ ਜੋਗ ਧਿਆਨ ਉਣੀਦੈ ਅਕੇ।
੩. ਲਖ ਬਿਸਨ ਅਵਤਾਰ ਲੈ ਗਿਆਨ ਖੜਗੁ ਫੜਿ ਪਹੁਚਿ ਨ ਸਕੇ।
੪. ਲਖ ਲੋਮਸੁ ਚਿਰ ਜੀਵਣੇ ਆਦਿ ਅੰਤਿ ਵਿਚ ਧੀਰਕ ਧਕੇ।
੫. ਤਿਨਿ ਲੋਅ ਜੁਗ ਚਾਰਿ ਕਰਿ ਲਖ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਰ ਢਕੇ।
੬. ਲਖ ਪਰਲਉ ਉਤਪਤਿ ਲਖ ਹਰਹਟ ਮਾਲਾ ਅਖਿ ਫਰਕੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਆਸਕੁ ਹੋਇ ਤਕੇ ॥੧੬।

16. (Āshak hovai, Sādh Sang)

1. Lakh brahme lakh ved paṛ(i) net net kar(i) kar(i) sabh thake.
2. Mahādev avdhūt lakh jog dhiān uṇidai ake.
3. Lakh bisan avtār lai giān kharag(u) phaṛ(i) pahuch(i) na sake.
4. Lakh lomas(u) chir jīvaṇe ād(i) ant(i) vich dhīrak dhake.
5. Tin(i) lo-a jug chār(i) kar(i) lakh brahmaṇḍ khaṇḍ kar ḍhake.
6. Lakh parlau utpat(i) lakh harhaṭ mālā akh(i) pharke.
7. Sādh sangat(i) āsak(u) hoe take.(16)

16. Profile of a Lover—*Sādhsaṅg*

1. Millions of Brahmās recited *Vedās* numerous times and got exhausted but could not find His mystery and eventually had to say "Not this, Not even this".
2. Millions of *Jogīs*, the followers of Shivā got tired practicing yogic discipline and spending sleepless nights.
3. Millions of incarnations of Vishṇū, equipped with the double-edged sword of knowledge could not reach Him.
4. Millions of sages who could live long lives like sage Lomas, spent much of their lives in patience even when jostled about but could not get His glimpse.
5. Creating three worlds, four ages, millions of universes and their regions, He has kept them all under His control.
6. Millions of creations and destructions are taking place in the universe in the blinking of an eyelid, just as a water-filled pot of a Persian wheel delivers its contents and disappears.
7. Enjoy the glimpse of such a creator by becoming lovers of *Sādh Saṅgat*.(16)

In Essence

The mighty Creator – the Lord who could not be seen by millions of Brahmās, Vishṇūs and Shivās despite their strenuous efforts, *Gursikhs* see the Timeless Lord in the *Sādh Saṅgat* by becoming its devoted and true lovers. One has to sacrifice oneself while treading the path of love for the Lord. *Gurbāṇī* leaves nothing to doubt in this regard :

Jau tau prem khelaṇ kā chāo.
Sir(i) dhar(i) talī galī merī āo.
It(u) mārg(i) pair(u) dharījai.
Sir(u) dījai kaṇ(i) na kījai. (*SGGS*, p. 1412)

The path of *Sādh Saṅgat* is a convenient path of God-realisation. Gurū Rām Dās Ji says that He Himself resides in *Sādh Saṅgat*.

Vich(i) saṅgat(i) Har(i) Prabh(u) vartadā,
bujhoh sabad vīchār(i). (*SGGS*, p. 1314)

੧੭. (ਮਨ ਜਿਤ, ਆਪ ਜਿਤ; ਸਾਧ ਸੰਗ)

੧. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮੁ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸਤਿਗੁਰ ਸੋਈ।
੨. ਜੋਗ ਧਿਆਨੁ ਹੈਰਾਨੁ ਹੋਇ ਵੇਦ ਗਿਆਨ ਪਰਵਾਹ ਨ ਹੋਈ।
੩. ਦੇਵੀ ਦੇਵ ਸਰਵਦੇ ਜਲ ਥਲ ਮਹੀਅਲ ਭਵਦੀ ਲੋਈ।
੪. ਹੋਮ ਜਗ ਜਪ ਤਪ ਘਣੇ ਕਰਿ ਕਰਿ ਕਰਮ ਧਰਮ ਦੁਖ ਰੋਈ।
੫. ਵਸਿ ਨ ਆਵੈ ਧਾਵਦਾ ਅਠੁ ਖੰਡਿ ਪਾਖੰਡ ਵਿਗੋਈ।
੬. ਗੁਰਮੁਖਿ ਮਨੁ ਜਿਣਿ ਜਗੁ ਜਿਣੈ ਆਪੁ ਗਵਾਇ ਆਪੇ ਸਭ ਕੋਈ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਣ ਹਾਰ ਪਰੋਈ ॥੧੭॥

17. (Man jit, āp jit, Sādh Saṅg)

1. Pārbrahm pūran brahm(u) ād(i) purkh(u) hai sat(i)gur soī.
2. Jog dhiān(u) hairān(u) hoe ved giān parvāh na hoī.
3. Devī dev sarvade jal thal mahīal bhavdī loī.
4. Hom jag jap tap ghaṇe kar(i) kar(i) karam dharam dukh roī.
5. Vas(i) na āvai dhāvadā aṭh(u) khaṇḍ(i) pākhaṇḍ vigoī.
6. Gurmukh(i) man(u) jiṇ(i) jag(u) jiṇai āp(u) gavāe āpe sabh koī.
7. Sādh saṅgat(i) guṇ hār paroī.(17)

17. Win Your Mind and Win Yourself—*Sādhsang*

1. The Transcendental Lord has manifested Himself in his Immanent form which is the form of the True Gurū (*Satgurū* Gurū Nānak Dev).
2. To reach that Eternal Being, *Yogīs* and others reflecting on Him are getting amazed. Even the knowledge of *Vedās* is not adequate to reach Him. *(Na tū āveh vas(i) bed paṛāvaṇe).*
3. People search Him on land, water bodies and nether regions. Various gods and goddesses remember and worship Him.
4. They indulge in rites and rituals like *hom, yag, jap, tap* and other so-called religious activities but all in vain. They regret their infructuous efforts.
5. This is so because their wandering minds do not fall under discipline. As a result, people of the four divisions of society and four *Āshrams* suffered due to hypocrisy of their beliefs.
6. On the other hand, *Gurmukhs* have tamed their minds and in the process have won the whole world. Becoming free of ego and self-assertion, one realises that everything is his.
7. *Sādh Saṅgat* (holy assembly) bless seeker with a garland of virtues.(17)

In Essence

Jogīs, ascetics, those practicing strenuous disciplines are all caught in the suspicion of their deeds *(Karm)*. The saintly and *Gurmukhs* wear the necklace of Lord's name in their hearts all the time. This does not let their mind go astray due to power of ego and pride.

Haumai nāvai nāl(i) virodh(u) hai,
due na vasaih ik ṭhāe. (*SGGS*, p. 560)

And once mind is disciplined through *Nām Simran*, the world falls at the feet of such *Gurmukhs*.

...Man(i) jītai jag(u) jīt(u). (*SGGS*, p. 6)

੧੮. (ਗੁਰੂ ਮਲਾਹ, ਸਾਧ ਸੰਗ)

੧. ਅਲਖ ਨਿਰੰਜਨੁ ਆਖੀਐ ਰੂਪ ਨ ਰੇਖ ਅਲੇਖ ਅਪਾਰਾ।
੨. ਅਬਿਗਤਿ ਗਤਿ ਅਬਿਗਤਿ ਘਣੀ ਸਿਮਰਣਿ ਸੇਖ ਨ ਆਵੈ ਵਾਰਾ।
੩. ਅਕਥ ਕਥਾ ਕਿਉ ਜਾਣੀਐ ਕੋਇ ਨ ਆਖਿ ਸੁਣਾਵਣ ਹਾਰਾ।
੪. ਅਚਰਜੁ ਨੋ ਆਚਰਜੁ ਹੋਇ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਸੁਮਾਰਾ।
੫. ਚਾਰਿ ਵਰਨ ਗੁਰੁ ਸਿਖ ਹੋਇ ਘਰ ਬਾਰੀ ਬਹੁ ਵਣਜ ਵਪਾਰਾ।
੬. ਸਾਧ ਸੰਗਤ ਆਰਾਧਿਆ ਭਗਤਿ ਵਛਲੁ ਗੁਰੁ ਰੂਪੁ ਮੁਰਾਰਾ।
੭. ਭਵ ਸਾਗਰੁ ਗੁਰਿ ਸਾਗਰ ਤਾਰਾ ॥੧੮॥

18. (Gurū malāh, Sādh Sang)

1. Alakh niranjan(u) ākhīai rūp na rekh alekh apārā.
2. Abigat(i) gat(i) abigat(i) ghaṇī simraṇ(i) sekh na āvai vārā.
3. Akath kathā kio jāṇīai koe na ākh(i) suṇāvaṇ hārā.
4. Acharj(u) no ācharj(u) hoe vismādai vismād(u) sumārā.
5. Chār(i) varan gur(u) sukh hoe ghar bārī bauh vaṇaj vapārā.
6. Sādh sangat ārādhiā bhagat(i) vachhal(u) gur(u) rūp(u) murārā.
7. Bhav sāgar(u) gur(i) sāgar tārā.(18)

18. Gurū is a Boatman/Sailor – *Sādhsaṅg*

1. The Sovereign Lord is formless, incomprehensible, infinite, immaculate, blemishless. (He is beyond any description).
2. The form of the Supreme Being is difficult to explain. Even *Sheshnāg*, who recites His name with his thousand tongues, have not understood His mystery.
3. He is beyond narration and description. No one can say what He is like, then how can He be known?
4. One is amazed describing the wonderful Almighty. And one who counts His traits go into a state of ecstasy and trance.
5. But the people of the four *Varṇas* (Sections of the society) becoming Sikhs of the Gurū and leading householder's life, find the profitable trading within their homes. (They realise Him within their homes).
6. Joining in the holy congregation *(Sādh Saṅgat)*, they worship the destroyer of pride and lover of the devotees as Gurū, the manifestation of the Lord.
7. Gurū is the only redeemer and takes his devotees across the worldly ocean.(18)

In Essence

Just as a sailor navigates his ship with the help of stars, so does the Gurū ferry his devotees across worldly ocean. Without the soulful love for the Lord, He cannot be realised. Gurū, the destroyer of demons like ego and pride is the cause of loving worship. Therefore He himself is the ocean and the sailor at the same time.

Āvoh saṅt miloh mere bhāī
mil(i) Har(i) Har(i) kathā karoh.
Har(i) Har(i) nām(u) bohith(u) hai kaljug(i),
khevaṭ(u) gur sabad(i) taroh.
Mere man Har(i) guṇ Har(i) uchroh.

(*SGGS*, p. 799)

੧੯. (ਗੁਰੂ ਨੂੰ ਸੋਝੀ ਪਾਈ)

੧. ਨਿਰੰਕਾਰੁ ਏਕੰਕਾਰੁ ਹੋਇ ਓਅੰਕਾਰਿ ਅਕਾਰ ਅਪਾਰਾ।
੨. ਰੋਮ ਰੋਮ ਵਿਚਿ ਰਖਿਓਨੁ ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜਿ ਪਸਾਰਾ।
੩. ਕੇਤੜਿਆ ਜੁਗ ਵਰਤਿਆ ਅਗਮ ਅਗੋਚਰ ਧੁੰਧੂਕਾਰਾ।
੪. ਕੇਤੜਿਆ ਜੁਗ ਵਰਤਿਆ ਕਰਿ ਕਰਿ ਕੇਤੜਿਆ ਅਵਤਾਰਾ।
੫. ਭਗਤਿ ਵਛਲੁ ਹੋਇ ਆਇਆ ਕਲੀਕਾਲ ਪਰਗਟ ਪਾਹਾਰਾ।
੬. ਸਾਧ ਸੰਗਤਿ ਵਸਗਤਿ ਹੋਆ ਓਤਿ ਪੋਤਿ ਕਰਿ ਪਿਰਮ ਪਿਆਰਾ।
੭. ਗੁਰਮੁਖਿ ਸੁਝੈ ਸਿਰਜਣਹਾਰਾ॥੧੯॥

19. (Gurū nūṅ sojhī pāī)

1. Niraṅkār(u) ekaṅkār(u) hoe Oaṅkār(i) akār apārā.
2. Rom rom vich(i) rakhion(u) kar(i) brahmaṇḍ karoṛ(i) pasārā.
3. Ketaṛiā jug vartiā agam agochar dhuṅdhūkārā.
4. Ketaṛiā jug vartiā kar(i) kar(i) ketaṛiā avtārā.
5. Bhagat(i) vachhal(u) hoe āiā kalīkāl pargaṭ pāhārā.
6. Sādh saṅgat(i) vasgat(i) hoā ot(i) pot(i) kar(i) piram piārā.
7. Gurmukh(i) sujhai sirjaṇhārā.(19)

19. Gurū Blessed with Knowledge

1. The Transcendental and Formless Lord took-up a singular form and then emerged in Infinite-Immanent form (as *Oaṅkār*).
2. Creating millions of Universes, He has kept them in every trichome of His body.
3. The darkness of haze and mist reigned supreme for many ages.
4. And the Formless Lord created the vast expanse of the Universe by creating countless incarnations in every age.
5. Finally for the love and protection of His devotees, He manifested Himself in Gurū in the dark age—*Kalyug*.
6. And finally subdued and tamed by *Sādh Saṅgat*, He and His beloveds became one like warp and weft. (They were one light in two forms).
7. Only the *Gurmukhs* know the Creator and remember Him always.(19)

In Essence

This *pauṛī* describes how from a state of inactivity and sullenness, God became self-effulgent as Transcendental Lord and then created the Universe. As Immanent Lord, He manifested this form in all His creation and then commenced the cycle of *yugas*, incarnations, transmigrations etc.

There are many hymns and quotes on the subject in *Gurbāṇī*. A deep study of those throw much light on the spiritual aspect of the evolution of the Universe. Some of the quotes are as under :

Eko ek(u) āp(i) ik(u) ekai ekai hai saglā pāsāre.
(*SGGS*, p. 379)

Oaṅkār(i) sabh srisṭ(i) upāī.
Sabh(u) khel(u) tamāsā terī vaḍiāī.
Āpe vek kare sabh(i) sāchā, āpe bhann(i) ghaṛāedā.
(*SGGS*, p. 1061)

੨੦. (ਸਤਿਗੁਰ ਤੇ ਸਿਖ, ਸਾਧ ਸੰਗ)

੧. ਸਤਿਗੁਰ ਮੂਰਤਿ ਪਰਗਟੀ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਬਦ ਵਿਚਾਰਾ।
੨. ਇਕਦੂ ਹੋਇ ਸਹਸ ਫਲੁ ਗੁਰ ਸਿਖ ਸਾਧ ਸੰਗਤਿ ਓਅੰਕਾਰਾ।
੩. ਡਿਠਾ ਸੁਣਿਆ ਮੰਨਿਆ ਸਨਮੁਖਿ ਸੇ ਵਿਰਲੇ ਸੈਸਾਰਾ।
੪. ਪਹਿਲੋ ਦੇ ਪਾਖਾਕੁ ਹੋਇ ਪਿਛਹੁ ਜਗੁ ਮੰਗੈ ਪਗ ਛਾਰਾ।
੫. ਗੁਰਮੁਖਿ ਮਾਰਗੁ ਚਲਿਆ ਸਚੁ ਵਣਜ ਕਰਿ ਪਾਰਿ ਉਤਾਰਾ।
੬. ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣਈ ਆਖਣਿ ਸੁਣਨਿ ਨ ਲਿਖਣਿਹਾਰਾ।
੭. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਬਦੁ ਪਿਆਰਾ ॥੨੦॥

20. (Satgur te Sikh, Sādh Saṅg)

1. Sat(i)gur mūrat(i) pargaṭī gurmukh(i) sukh phal(u) sabad vichārā.
2. Ikdū hoe sahas phal(u) gur sikh sādh saṅgat(i) Oaṅkārā.
3. Ḍiṭhā suṇiā maṅniā sanmukh(i) se virle saisārā.
4. Paihlo de pākhāk(u) hoe pichhoh jag(u) maṅgai pag chhārā.
5. Gurmukh(i) mārag(u) chaliā sach(u) vaṇaj kar(i) pār(i) utārā.
6. Kīmat(i) koe na jāṇaī ākhaṇ(i) suṇan(i) na likhaṇ(i)hārā.
7. Sādh saṅgat(i) gur sabad(u) piārā.(20)

20. True Gurū and Sikh – *Sādhsaṅg*

1. When the True Gurū (Gurū Nānak) emerged, the *Gurmukh* (Gurū Aṅgad) practiced upon the Word that blesses one with the divine fruit of peace and happiness.
2. From the One *Oaṅkār* (tree) thousands of fruits (devotees) emerged in the form of *Gursikhs* and holy congregation *(Sādh Saṅgat)*. (God the Creator resides in the holy congregation, He created many fruits—*Gursikhs*).
3. Those who had a glimpse of *Satgurū* Nānak or had listened to him or obeyed him are rare in this world.
4. One who becomes the dust of the Gurū's feet first, has the whole world at his feet later on. (He is much respected and loved by the world later on).
5. Those who tread the path of *Gurmukhs* and trade in truth and virtuous deeds are sure to sail across the worldly ocean.
6. No one knows the glory of His blessings. There is no one who can narrate them, listen to them nor capable of writing them.
7. Love for Gurū's Word *(Shabad)* develops in *Sādh Saṅgat* (holy congregation).(20)

In Essence

Here again is a *pauṛī* that establishes the glory and grandeur of *Sādh Saṅgat*. In a latent way, Bhāī Gurdās Jī has illustrated the example of how Gurū Aṅgad (the disciple) became Gurū through the true congregation of *Satgurū* Nānak. *Sādh Saṅgat* is the mint where the true coins of divine world are minted. One who attends *Sādh Saṅgat* and acquire divine knowledge raises his self beyond description and narration.

Mahā pavitra sādh kā saṅg(u).
Jis(u) bheṭat lāgai Prabh(u) raṅg(u). (*SGGS*, pp. 392-93)

Jīvat se parvāṇ(u) hoe Har(i) kīrtan(i) jāge.
Sādhsaṅg(u) jin pāiā seī vaḍbhāge. (*SGGS*, p. 322)

੨੧. (ਗੁਰ ਚੇਲੇ ਦਾ ਮੇਲ)

੧. ਸਾਧ ਸੰਗਤਿ ਗੁਰੁਸਬਦ ਲਿਵ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖਾਇਆ।
੨. ਸਭ ਨਿਧਾਨ ਕੁਰਬਾਨ ਕਰਿ ਸਭੇ ਫਲ ਬਲਿਹਾਰ ਕਰਾਇਆ।
੩. ਤਿਸਨਾ ਜਲਣਿ ਬੁਝਾਈਆਂ ਸਾਂਤਿ ਸਹਿਜ ਸੰਤੋਖੁ ਦਿੜਾਇਆ।
੪. ਸਭੇ ਆਸਾ ਪੂਰੀਆ ਆਸਾ ਵਿਚਿ ਨਿਰਾਸੁ ਵਲਾਇਆ।
੫. ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੈ ਮਨ ਕਾਮਨ ਨਿਹਕਾਮ ਨ ਧਾਇਆ।
੬. ਕਰਮ ਕਾਲ ਜਮਜਾਲ ਕਟਿ ਕਰਮ ਕਰੇ ਨਿਹਕਰਮ ਰਹਾਇਆ।
੭. ਗੁਰ ਉਪਦੇਸੁ ਆਵੇਸੁ ਕਰਿ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ।
੮. ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ॥੨੧॥੨੯॥

21. (Gur chele dā mel)

1. Sādh saṅgat(i) gur(u)sabad liv gurmukh(i) sukh phal(u) piram chakhāiā.
2. Sabh nidhān kurbān kar(i) sabhe phal balihār karāiā.
3. Tisnā jalaṇ(i) bujhāīāṅ sāṅt(i) saihaj saṅtokh(u) diṛāiā.
4. Sabhe āsā pūriā āsā vich(i) nirās(u) valāiā.
5. Mansā manaih samāelai man kāman nihkām na dhāiā.
6. Karam kāl jamjāl kaṭ(i) karam kare nihkaram rahāiā.
7. Gur updes(u) āves(u) kar(i) pairī pai jag(u) pairī pāiā.
8. Gur chele parchā parchāiā.(21.29)

21. Union of Gurū and Disciple

1. Merging their consciousness in Gurū's Word *(Shabad)* in the holy congregation. *Gurmukhs* relished the bliss of love-like fruit of peace and comfort.
2. For this divine peace they sacrificed all their treasures and forsake all other pleasures (becoming selfless and pure in love).
3. They have doused their strong fire of desires for worldly items. They have strengthened their peace, contentment and knowledge.
4. All their desires have been fulfilled, since they spend their time detached from all their expectations.
5. They bury all the desires of the mind in the mind itself. Thus becoming free of all desires they do not chase the worldly pleasures.
6. They cut asunder the shackles of time, deeds and death and indulge in doing good to others without desire for rewards for themselves.
7. Adopting the teachings of the Gurū, bowing before him in reverence, they become complete and help others to the refuge of the Gurū so that they too become perfect.
8. Both Gurū and his disciple has established relationship of eternal love and thus both have become famous the world over. (Both Gurū Nānak and Gurū Aṅgad had become one in light divine and form).(21)

In Essence

For a seeker, Gurū and *Sādh Saṅgat* is supreme in Sikhism for his spiritual progress. Both have philosopher's stone-like characteristics of converting base metal into gold. The following lines from *Gurbāṇī* are most appropriate to quote here :

Gur pāras ham loh mil(i) kaṅchan(u) hoiā Rām.
Jotī jot(i) milāe kāiā gaṛ(u) sohiā Rām.

(*SGGS*, p. 1114)

ਵਾਰ 30

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ, ਸਚ-ਕੂੜ)

੧. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਸਾਹੁ ਗੁਰਮੁਖਿ ਸਚਾ ਪੰਥੁ ਸੁਹੇਲਾ।
੨. ਮਨਮੁਖ ਕਰਮ ਕਮਾਂਵਦੇ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਦੁਹੇਲਾ।
੩. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਾਧਸੰਗ ਭਾਇ ਭਗਤਿ ਕਰਿ ਗੁਰਮੁਖਿ ਮੇਲਾ।
੪. ਕੂੜੁ ਕੁਸਤੁ ਅਸਾਧ ਸੰਗੁ ਮਨਮੁਖ ਦੁਖਫਲੁ ਹੈ ਵਿਹੁਵੇਲਾ।
੫. ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਵਣਾ ਪੈਰੀ ਪਾਉਣਾ ਨੇਹੁ ਨਵੇਲਾ।
੬. ਮਨਮੁਖ ਆਪੁ ਗਵਾਵਣਾ ਗੁਰਮਤਿ ਗੁਰ ਤੇ ਉਕੜੁ ਚੇਲਾ।
੭. ਕੂੜੁ ਸਚੁ ਸੀਹ ਬਕਰ ਖੇਲਾ ॥੧॥

1. (Manglācharaṇ, sach-kūṛ)

1. Sat(i)gur sachā pātsāh(u) gurmukh(i) sachā panth(u) suhelā.
2. Manmukh karm kamānvde durmat(i) dūjā bhāu duhelā.
3. Gurmukh(i) sukh phal(u) sādhsang bhāe bhagat(i) kar(i) gurmukh(i) melā.
4. Kūṛ(u) kusat(u) asādh sang manmukh dukhphal(u) hai vihuvelā.
5. Gurmukh(i) āp(u) gavāvaṇā pairī pāuṇā nehu navelā.
6. Manmukh āp(u) gavāvaṇā gurmat(i) gur te ukaṛ(u) chelā.
7. Kūṛ(u) sach(u) sīh bakar khelā.(1)

1. Invocation—Truth and Falsehood

1. (Gurū Nānak) The True Gurū is the True Emperor who has defined true path of *Gurmukhs* which is most peace and comfort-giving.
2. Mind-oriented *(Manmukhs)* perform deeds under the influence of base wisdom and duality and thus suffer ultimately.
3. *Gurmukhs*, associate themselves in loving worship with other *Gurmukhs* in holy congregation and acquire fruits of peace and comforts.
4. The mind-oriented *(Manmukhs)* keep company of falsehood and wickedness which is like a pod of poison. Therefore they suffer distresses.
5. *Gurmukhs* give up their ego and become humble in their dealings and behaviour. Thus their love never go stale. It remains fresh. (They remain in love all the time).
6. An apostate *(Manmukh)* wastes away his birth because he is indifferent and disinterested in the teachings of the Gurū.
7. The game of Truth and Falsehood is like game of lion and a goat where lion (Truth) always wins.(1)

In Essence

The path that Gurū Nānak defined is the path of Truth. Those who follow it become lions. Those who go by their mind tread the path of falsehood that never survives in the face of truth. Therefore Bhāī Sāhib has used the illustration of lion and a goat. *Gurbāṇī* also says :

Kūṛ nikhuṭe Nānakā, oṛak(i) sach(i) rahī.

(*SGGS*, p. 953)

The falsehood vanquishes ultimately, The Truth prevails to the extreme.

੨. (ਗੁਰਮੁਖ-ਮਨਮੁਖ, ਸਚ-ਕੂੜ)

੧. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਸਚੁ ਹੈ ਮਨਮੁਖ ਦੁਖ ਫਲੁ ਕੂੜੁ ਕੂੜਾਵਾ।
੨. ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਤੋਖੁ ਰੁਖੁ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਪਛਾਵਾ।
੩. ਗੁਰਮੁਖਿ ਸਚੁ ਅਡੋਲ ਹੈ ਮਨਮੁਖ ਫੇਰਿ ਫਿਰੰਦੀ ਛਾਵਾਂ।
੪. ਗੁਰਮੁਖਿ ਕੋਇਲ ਅੰਬ ਵਣ ਮਨਮੁਖ ਵਣਿ ਵਣਿ ਹੰਢਨਿ ਕਾਂਵਾਂ।
੫. ਸਾਧ ਸੰਗਤਿ ਸਚੁ ਬਾਗ ਹੈ ਸਬਦ ਸੁਰਤਿ ਗੁਰਮੰਤੁ ਸਚਾਵਾਂ।
੬. ਵਿਹੁ ਵਣੁ ਵਲਿ ਅਸਾਧ ਸੰਗਿ ਬਹੁਤੁ ਸਿਆਣਪ ਨਿਗੋਸਾਵਾਂ।
੭. ਜਿਉ ਕਰਿ ਵੇਸੁਆ ਵੰਸੁ ਨਿਨਾਵਾਂ ॥੨॥

2. (Gurmukh-Manmukh, Sach-Kūṛ)

1. Gurmukh(i) sukh phal(u) sach(u) hai manmukh dukh phal(u) kūṛ(u) kūṛāvā.
2. Gurmukh(i) sach(u) saṅtokh(u) rukh(u) durmat(i) dūjā bhāo pachhāvā.
3. Gurmukh(i) sach(u) aḍol hai manmukh pher(i) phiraṅdī chhāvāṅ.
4. Gurmukh(i) koil aṅb vaṇ manmukh vaṇ(i) vaṇ(i) haṅḍhan(i) kāṅvāṅ.
5. Sādh saṅgat(i) sach(u) bāg hai sabad surat(i) gurmaṅt(u) sachāvāṅ.
6. Vihu vaṇ(u) val(i) asādh saṅg(i) bahut(u) siāṇap nigosāvāṅ.
7. Jio kar(i) vesuā vaṅs(u) nināvāṅ.(2)

2. *Gurmukh-Manmukh*, Truth-Falsehood

1. *Gurmukh* is truly blessed with fruits of comfort and peace while a *Manmukh* has bitter fruits of suffering due to flasehood.
2. *Gurmukh* is a tree of truth and contentment while a *Manmukh* (who has base wisdom) is like the shadow of a tree of duality.
3. A *Gurmukh* is truly firm like a tree and the mind-oriented *(Manmukh)* is like the shadow of a bird which is ever shifting.
4. A *Gurmukh* is like a cuckoo on a mango tree that sings sweet songs sitting on a specific tree, whereas a self-oriented person is like a crow who hops from one tree to the other crowing all the time.
5. The holy congregation *(Sādh Saṅgat)* is the true garden where Gurū's incantation and the lodging of divine word in the consciousness is the true and comforting shade.
6. The false congregation is like a poisonous plant where *Manmukh* uses his wickedness and wisdom. He is without guidance of a Gurū there.
7. *Manmukhs* are like sons of a prostitute who are bereft of a family name.(2)

In Essence

Self-oriented persons are full of falsehood whereas Gurū-oriented persons live by the truth – the dictates of the Gurū. Giving examples of fruits, shadows of a tree and bird, sound/ singing of cuckoo and noise-making of a crow etc., Bhāī Sāhib has established how *Gurmukh* is way ahead of *Manmukh* in pursuit of realization of Lord. *Gurbāṇī* says about *Manmukhs*:

> *Manmukh(u) dukh kā khet(u) hai,*
> *dukh(u) bīje dukh(u) khāe.*
> *Dukh vich(i) jaṅmai dukh(i) marai, haumai kart vihāe.*
>
> (*SGGS*, p. 947)

੩. (ਗੁਰਮੁਖ-ਮਨਮੁਖ, ਸਚ-ਕੂੜ)

੧. ਗੁਰਮੁਖਿ ਹੋਇ ਵੀਆਹੀਐ ਦੁਹੀ ਵਲੀ ਮਿਲਿ ਮੰਗਲ ਚਾਰਾ।
੨. ਦੁਹੁ ਮਿਲਿ ਜੰਮੈ ਜਾਣੀਐ ਪਿਤਾ ਜਾਤਿ ਪਰਵਾਰ ਸਧਾਰਾ।
੩. ਜੰਮਦਿਆਂ ਰਣਝੁੰਝਣਾ ਵੰਸਿ ਵਧਾਈ ਰੁਣਝੁਣਕਾਰਾ।
੪. ਨਾਨਕ ਦਾਦਕ ਸੋਹਿਲੇ ਵਿਰਤੀਸਰ ਬਹੁ ਦਾਨ ਦਾਤਾਰਾ।
੫. ਬਹੁ ਮਿਤੀ ਹੋਇ ਵੇਸੁਆ ਨ ਪਿਉ ਨਾਉ ਨਿਨਾਉ ਪੁਕਾਰਾ।
੬. ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮ ਹੰਸ ਮਨਮੁਖ ਠਗ ਬਗ ਵੰਸਿ ਹਤਿਆਰਾ।
੭. ਸਚਿ ਸਚਿਆਰ ਕੂੜਹੁ ਕੂੜਿਆਰਾ॥੩॥

3. (Gurmukh-Manmukh, Sach-Kūṛ)

1. Gurmukh(i) hoe viāhīai duhī valī mil(i) maṅgal chārā.
2. Duh(u) mil(i) jaṅmai jāṇīai pitā jāt(i) parvār sadhārā.
3. Jaṅmdiāṅ raṇjhuṅjhṇā vaṅs(i) vadhāī ruṇjhuṇkārā.
4. Nānak dādak sohile virtīsar bahu dān dātārā.
5. Bahu mitī hoe vesuā na pio nāo nināo pukārā.
6. Gurmukh(i) vaṅsī param haṅs manmukh ṭhag bag vaṅs(i) hatiārā.
7. Sach(i) sachiār kūṛoh kūṛiārā.(3)

3. *Gurmukh-Manmukh*, Truth-Falsehood

1. When son or daughter reach marriageable age, they are married off. This union spreads happiness in both families. Similarly, when a Sikh surrenders before the Gurū and becomes a *Gurmukh*, it pleases both the Sikh and the Gurū.
2. The union of wife and husband brings forth a son. It gives happiness to the parental family since it enhances their lineage.
3. The birth of a son is celebrated with great pomp and show. Family members and friends extend greetings since the event spells extension of lineage of the dynasty.
4. Singing and joyful celebrations take place in the homes of maternal and paternal grand-parents who attend to the guests beside receiving generous gifts.
5. Having many friends, a prostitute's marriage is not celebrated much. Her son remains bereft of father's name and lineage.
6. The families of *Gurmukhs* are like superior swans *(parmhans)* whereas the families of mind-oriented are like herons who take to meditation to catch fish.
7. The truth breeds truthful people while lies bring out liers and cheaters.(3)

In Essence

This *pauṛī* defines the traits of a *Gurmukh* and a *Manmukh*. The former is compared with Truth and the other with Falsehood. *Gurbāṇī* says :

Gurmukhīā muh sohṇe gur kai het(i) piār(i).
Sachī bhagtī sach(i) rate dar(i) sachai sachiār.
Āe se parvāṇ(u) hai sabh kul kā kareh udhār(u).
(*SGGS*, p. 66)

And a *Manmukh* is :

Añtar(i) agiān(u) bhaī mat(i) madhim,
Sat(i)gur kī partīt (i) nāhī.
Añdar(i) kapaṭ(u) sabh(u) kapṭo kar(i) jāṇai,
kapṭe khapaih khapāhī. (*SGGS*, p. 652)

੪. (ਗੁਰਮੁਖ-ਮਨਮੁਖ, ਸਚ-ਕੂੜ)

੧. ਮਾਨ ਸਰੋਵਰੁ ਸਾਧ ਸੰਗ ਮਾਣਕ ਮੋਤੀ ਰਤਨ ਅਮੋਲਾ।
੨. ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਮਹੰਸ ਸਬਦ ਸੁਰਤਿ ਗੁਰਮਤਿ ਅਡੋਲਾ।
੩. ਖੀਰਹੁ ਨੀਰ ਨਿਕਾਲਦੇ ਗੁਰਮੁਖਿ ਗਿਆਨ ਧਿਆਨ ਨਿਰੋਲਾ।
੪. ਗੁਰਮੁਖਿ ਸਚੁ ਸਲਾਹੀਐ ਤੋਲੁ ਨ ਤੋਲਨਹਾਰੁ ਅਤੋਲਾ।
੫. ਮਨਮੁਖਿ ਬਗੁਲ ਸਮਾਧਿ ਹੈ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਇ ਅਬੋਲਾ।
੬. ਹੋਇ ਲਖਾਉ ਟਿਕਾਇ ਜਾਇ ਛਪੜਿ ਉਹੁ ਪੜੈ ਮੁਹਚੋਲਾ।
੭. ਸਚੁ ਸਾਊ ਕੂੜੁ ਗਹਿਲਾ ਗੋਲਾ ॥੪॥

4. (Gurmukh-Manmukh, Sach-Kūṛ)

1. Mān sarovar(u) sādh saṅg māṇak motī ratan amolā.
2. Gurmukh(i) vaṅsī parmhaṅs sabad surat(i) gurmat(i) aḍolā.
3. Khīroh nīr nikālde gurmukh(i) giān dhiān nirolā.
4. Gurmukh(i) sach(u) salāhīai tol(u) na tolanhār(u) atolā.
5. Manmukh(i) bagul samādh(i) hai ghuṭ(i) ghuṭ(i) jīā khāe abolā.
6. Hoe lakhāu ṭikāe jāe chhapaṛ(i) oh(u) paṛai muhcholā.
7. Sach(u) sāū kūṛ(u) gaihlā golā.(4)

4. *Gurmukh-Manmukh*, Truth-Falsehood

1. Holy Congregation is like lake Mānsarovar that contains many invaluable rubies, pearls and jewels.
2. *Gurmukhs* abide there like superior swans. They merge their consciousness in the Word and with the wisdom of the Gurū remain steady and stable.
3. They have acute sense of discriminating truth from falsehood. Their style of reflection on Lord is strange. They remain engrossed in the Lord.
4. *Gurmukhs* appreciate the Truth and even though finite themselves, are engaged in reflecting on the infinite (Almighty).
5. The mind-oriented *(Manmukhs)* are like egrets who faking mute concentration pounce upon gullible fish and eat them up (cheat other people).
6. The pond where an egret lands, the aquatic creatures therein are put in turmoil and cries of distress.
7. Truth is noble while falsehood is like an ignorant slave (who is fit to be punished).(4)

In Essence

The characteristics of *Gurmukhs* and *Manmukhs* as narrated in the above *pauṛī* are very aptly described in the following quotes of *Gurbāṇī*:

Jā hans sabhā vīchār(u) kar(i) dekhan(i),
tā bagā nāl(i) joṛ(ū) kade na āvai.
Hansā hīrā motī chugṇā, bag(u) ḍaḍā bhālaṇ jāvai.
(*SGGS*, p. 960)

If one compares the swan with egrets, there is no equation between them. The swans eat and pick diamonds and pearls while the egret searches for the tadpoles.

੫. (ਗੁਰਮੁਖ-ਮਨਮੁਖ, ਸਚ-ਕੂੜ)

੧. ਗੁਰਮੁਖ ਸਚੁ ਸੁਲਖਣਾ ਸਭਿ ਸੁਲਖਣ ਸਚੁ ਸੁਹਾਵਾ।
੨. ਮਨਮੁਖ ਕੂੜੁ ਕੁਲਖਣਾ ਸਭ ਕੁਲਖਣ ਕੂੜੁ ਕੁਦਾਵਾ।
੩. ਸਚੁ ਸੁਇਨਾ ਕੂੜੁ ਕਚੁ ਹੈ ਕਚ ਨ ਕੰਚਨ ਮੁਲਿ ਮੁਲਾਵਾ।
੪. ਸਚੁ ਭਾਰਾ ਕੂੜੁ ਹਉਲੜਾ ਪਵੈ ਨ ਰਤਕ ਰਤਨ ਭੁਲਾਵਾ।
੫. ਸਚ ਹੀਰਾ ਕੂੜੁ ਫਟਕੁ ਹੈ ਜੜੈ ਜੜਾਵ ਨ ਜੁੜੈ ਜੁੜਾਵਾ।
੬. ਸਚੁ ਦਾਤਾ ਕੂੜੁ ਮੰਗਤਾ ਦਿਹੁਰਾਤੀ ਚੋਰ ਸਾਹ ਮਿਲਾਵਾ।
੭. ਸਚੁ ਸਾਬਤੁ ਕੂੜਿ ਫਿਰਦਾ ਫਾਵਾ ॥੫॥

5. (Gurmukh-Manmukh Sach-Kūṛ)

1. Gurmukh sach(u) sulakhaṇā sabh(i) sulakhaṇ sach(u) suhāvā.
2. Manmukh kūṛ(u) kulakhaṇā sabh kulakhaṇ kūṛ(u) kudāvā.
3. Sach(u) suinā kūṛ(u) kach(u) hai kach(u) na kañchan mul(i) mulāvā.
4. Sach(u) bhārā kūṛ(u) haulaṛā pavai na ratak ratan bhulāvā.
5. Sach hīrā kūṛ(u) phaṭak(u) hai jaṛai jaṛāv na juṛai juṛāvā.
6. Sach(u) dātā kūṛ(u) mangtā dihurātī chor sāh milāvā.
7. Sach(u) sābat(u) kūṛ(i) phirdā phāvā.(5)

5. *Gurmukh-Manmukh*, Truth-Falsehood

1. A *Gurmukh* is personification of truth and virtues and has all the praiseworthy traits of a true being.
2. *Manmukh*—a mind-oriented is the embodiment of falsehood and evil designs. Falsehood and wickedness are his characteristics.
3. The truth is gold while falsehood is like a piece of glass. Values of both are least comparable.
4. Gold (truth) is heavy while glass (falsehood) is light. A hue of red in glass cannot put a person in doubt that it is a ruby.
5. The truth is diamond while falsehood is a piece of glass marble. Because of their incompatability, they cannot be studded along with each other.
6. The Truth is bestower (giver), whereas falsehood is a beggar. Thief is associated with a rich person while night and day are complimentary. Thus thief and night are like falsehoods while day and rich person are truths. They cannot meet.
7. The Truth is perfect and stable while falsehood is a loser and distressed.(5)

In Essence

The characteristics of a *Gurmukh* and a *Manmukh* have further been explained in this *pauṛī*.

੬. (ਸਚ ਅਤੇ ਕੂੜ)

੧. ਗੁਰਮੁਖਿ ਸਚੁ ਸੁਰੰਗੁ ਹੈ ਮੂਲ ਮਜੀਠ ਨ ਟਲੈ ਟਲੰਦਾ।
੨. ਮਨਮੁਖੁ, ਕੂੜ ਕੁਰੰਗ ਹੈ ਫਲ ਕੁਸੁੰਭੈ ਥਿਰ ਨ ਰਹੰਦਾ।
੩. ਥੋਮ, ਕਥੂਰੀ, ਵਾਸੁ ਲੈ ਨਕੁ ਮਰੋੜੈ, ਮਨਿ ਭਾਵੰਦਾ।
੪. ਕੂੜ ਸਚੁ ਅੰਕ ਅੰਬ ਫਲ ਕਉੜਾ ਮਿਠਾ ਸਾਉ ਲਹੰਦਾ।
੫. ਸਾਹ ਚੋਰ ਸਚ ਕੂੜੁ ਹੈ ਸਾਹੁ ਸਵੈ ਚੋਰੁ ਫਿਰੈ ਭਵੰਦਾ।
੬. ਸਾਹ ਫੜੈ ਉਠਿ ਚੋਰ ਨੋ ਤਿਸ ਨੁਕਸਾਨੁ ਦੀਬਾਣ ਕਰੰਦਾ।
੭. ਸਚੁ ਕੂੜੈ ਲੈ ਨਿਹਣਿ ਬਹੰਦਾ ॥੬॥

6. (Sach ate kūṛ)

1. Gurmukh(i) sach(u) suraṅg(u) hai mūl majīṭh na ṭalai ṭalaṅdā.
2. Manmukh(u), kūṛ kuraṅg hai phal kusuṅbhai thir na rahaṅdā.
3. Thom, kathurī, vās(u) lai nak(u) maroṛai, man(i) bhāvaṅdā.
4. Kūṛ sach(u) aṅk aṅb phal kauṛā miṭhā sāu lahaṅdā.
5. Sāh chor sach kūṛ(u) hai sāh(u) savai chor(u) phirai bhavaṅdā.
6. Sāh phaṛai uṭh(i) chor no tis nuksān(u) dībāṇ karaṅdā.
7. Sach(u) kūṛai lai nihaṇ(i) bahaṅdā.(6)

6. Truth and Falsehood

1. *Gurmukh* has beautiful and true red colour (of *Rubia cordifolia* plant) which cannot be washed away nor it fades with time.
2. The colour of mind-oriented *(Manmukh)* is like that of the colour of safflower *(Carthamus Tinctorius).*
3. One hates the smell of garlic while the odour of musk pleases the mind. (One is displeased with falsehood while the truth is liked by everyone).
4. Falsehood is like the fruit of *Calatropis Procera* plant of arid region while the truth is like fruit of a mango tree (the former being bitter and later sweet).
5. Truth and falsehood are like a rich moneylender and a thief. A rich moneylender sleeps at night whereas the thief keeps roaming about to strike.
6. The moneylender catches the thief and gets him punished in the court of law. (He makes him pay for the losses by the order of the ruler).
7. The truth ultimately puts shackles around falsehood and keeps it in jail.(6)

In Essence

A truthful person lives in peace and comfort whereas a wicked and liar is always threatened by troubles. Truth is always appreciated and praised while falsehood is looked down upon. Falsehood may look to be becoming victorious over truth at times but in it has no foundation and therefore falls ultimately. *Gurbāṇī* has also said very clearly that falsehood loses ultimately and the true Will of the Lord prevails :

Kūṛ nikhuṭe Nānakā sach(u) kare su hoī.

(*SGGS*, p. 1283)

The falsehood loses ultimately O Nanak and whatever Lord desires – happens.

੭. (ਸਚ ਤੇ ਕੂੜ)

੧. ਸਚੁ ਸੋਹੈ ਸਿਰ ਪਗ ਜਿਉ ਕੋਝਾ ਕੂੜ ਕੁਥਾਇ ਕਛੋਟਾ।
੨. ਸਚੁ ਸਤਾਣਾ ਸਾਰਦੂਲੁ ਕੂੜੁ ਜਿਵੈ ਹੀਣਾ ਹਰਿਣੋਟਾ।
੩. ਲਾਹਾ ਸਚੁ ਵਣੰਜੀਐ ਕੂੜੁ ਕਿ ਵਣਜਹੁ ਆਵੈ ਤੋਟਾ।
੪. ਸਚੁ ਖਰਾ ਸਾਬਾਸਿ ਹੈ ਕੂੜੁ ਨ ਚਲੈ ਦਮੜਾ ਖੋਟਾ।
੫. ਤਾਰੇ ਲਖ ਅਮਾਵਸੈ ਘੇਰਿ ਅਨੇਰਿ ਚਨਾਇਣੁ ਹੋਟਾ।
੬. ਸੂਰਜ ਇਕ ਚੜੰਦਿਆ ਹੋਇ ਅਠਖੰਡ ਪਵੈ ਫਲਫੋਟਾ।
੭. ਕੂੜੁ ਸਚੁ ਜਿਉ ਵਟੁ ਘੜੋਟਾ॥੭॥

7. *(Sach te kūṛ)*

1. Sach(u) sohai sir pag jio kojhā kūṛ kuthāe kachhoṭā.
2. Sach(u) satāṇā sārdūl(u) kūṛ(u) jivai hīṇā har(i)ṇoṭā.
3. Lāhā sach(u) vaṇanjīai kūṛ(u) ki vaṇjoh āvai toṭā.
4. Sach(u) kharā sābās(i) hai kūṛ(u) na chalai damṛā khoṭā.
5. Tāre lakh amāvasai gher(i) aner(i) chanāeṇ(u) hoṭā.
6. Sūraj ik chaṛandiā hoe aṭhkhaṅḍ pavai phalphoṭā.
7. Kūṛ(u) sach(u) jio vaṭ(u) ghaṛoṭā.(7)

7. Truth and Falsehood

1. The truth adorns the honour of a person just as a turban does on the head. Falsehood on the other hand is like a loin cloth that covers the profane and unclean part of the body.
2. The truth is like a powerful lion while falsehood is like a doe.
3. The truth is a profitable business while falsehood brings nothing but loss.
4. The truth is pure and earns applause while falsehood is like a base coin, not acceptable in the market in any transaction.
5. On the new moon night, though there are millions of stars in the sky, yet the light is inadequate and pitch darkness prevails.
6. With the rise of the Sun, darkness breaks in pieces and vanishes.
7. Relationship between the falsehood and the truth is like that of an earthen pot and a stone.(7)

In Essence

Truth always succeeds ultimately and is praised and honoured.

Sachiārā de-e vaḍiāī, Har(i) dharm niāo kīo-e.

(*SGGS*, p. 89)

Almighty bestows greatness and honour upon those who follow the path of truth as He judges all on the merits of the deeds performed.

੮. (ਸਚ ਅਤੇ ਕੂੜ)

੧. ਸੁਹਣੇ ਸਾਮਰਤਖ ਜਿਉ ਕੂੜੁ ਸਚੁ ਵਰਤੈ ਵਰਤਾਰਾ।
੨. ਹਰਿ ਚੰਦਉਰੀ ਨਗਰ ਵਾਂਗੁ ਕੂੜੁ ਸਚੁ ਪਰਗਟੁ ਪਾਹਾਰਾ।
੩. ਨਦੀ ਪਛਾਵਾ ਮਾਣਸਾ ਸਿਰ ਤਲਵਾਇਆ ਅੰਬਰ ਤਾਰਾ।
੪. ਧੂਅਰੁ ਧੁੰਧੂਕਾਰ ਹੋਇ ਤੁਲ ਨ ਘਣਹਰਿ ਵਰਸਣ ਹਾਰਾ।
੫. ਸਾਉ ਨ ਸਿਮਰਣਿ ਸੰਕਰੈ ਦੀਪਕ ਬਾਝੁ ਨ ਮਿਟੈ ਅੰਧਾਰਾ।
੬. ਲੜੈ ਨ ਕਾਗਲਿ ਲਿਖਿਆ ਚਿਤੁ ਚਿਤੇਰੇ ਸੈ ਹਥੀਆਰਾ।
੭. ਸਚੁ ਕੂੜੁ ਕਰਤੂਤਿ ਵੀਚਾਰਾ ॥੮॥

8. (Sach ate kūṛ)

1. Subṇe sāmartakh jio kūṛ(u) sach(u) vartai vartārā.
2. Har(i) chandaurī nagar vāṅg(u) kūṛ(u) sach(u) pargaṭ(u) pāhārā.
3. Nadī pachhāvā māṇsā sir talvāiā anbar tārā.
4. Dhūar(u) dhundhūkār hoe tul na ghaṇhar(i) varsaṇ hārā.
5. Sāo na simraṇ(i) sankrai dīpak bājh(u) na miṭai andhārā.
6. Laṛai na kāgal(i) likhiā chit(u) chitere sai hathīārā.
7. Sach(u) kūṛ(u) kartūt(i) vīchārā.(8)

8. Truth and Falsehood

1. Truth is real and everlasting while falsehood is events happening in dreams. (Their duration is very small and do not influence life).
2. Falsehood is likè an imaginary city in the sky (mirage) whereas Truth is a reality.
3. The image of stars forming in the river cannot be taken as real stars. (Because they all disappear as Sunlight appears).
4. Smoke clouds also cause darkness but cause no rain as against dark rain bearing clouds. (Falsehood is like smoke clouds whereas Truth is like rain-bearing clouds).
5. Just as remembering or recalling sugar cannot make one's tongue sweet, similarly darkness cannot be dispelled without lamp.
6. A soldier drawn on a paper cannot fight even if the painter shows many weapons on him.
7. Such are the actions of truth and falsehood.(8)

In Essence

The truth is ever stable while falsehood has no base. Truth is real and perceptible while falsehood is imaginary and confusing. Truth may look furious but is comforting ultimately whereas falsehood keeps the person under tension and uncertainty. *Gurbāṇī* also says :

Sach(u) purāṇā hovai nāhī, sītā kade na pāṭai.

(*SGGS*, p. 956)

Sach(u) tāṅ par(u) jāṇīai jā ridai sachā hoe.
Kūṛ kī mal(u) utrai tan(u) kare hachhā dhoe.

(*SGGS*. p. 468)

੯. (ਸਚ ਅਤੇ ਕੂੜ)

੧. ਸਚੁ ਸਮਾਇਣੁ ਦੁਧ ਵਿਚਿ ਕੂੜ ਵਿਗਾੜੁ ਕਾਂਜੀ ਦੀ ਚਖੈ।
੨. ਸਚੁ ਭੋਜਨੁ ਮੁਹਿ ਖਾਵਣਾ ਇਕੁ ਦਾਣਾ ਨਕੈ ਵਲਿ ਦੁਖੈ।
੩. ਫਲਹੁ ਰੁਖ ਰੁਖਹੁ ਸੁ ਫਲੁ ਅੰਤਿਕਾਲਿ ਖਉ ਲਾਖਹੁ ਰੁਖੈ।
੪. ਸਉਵਰਿਆ ਅਗਿ ਰੁਖ ਵਿਚਿ ਭਸਮ ਕਰੈ ਅਗਿ ਬਿੰਦਕੁ ਧੁਖੈ।
੫. ਸਚੁ ਦਾਰੂ ਕੂੜੁ ਰੋਗੁ ਹੈ ਵਿਣੁ ਗੁਰ ਵੈਦ ਵੇਦਨਿ ਮਨਮੁਖੈ।
੬. ਸਚੁ ਸਥੋਈ ਕੂੜ ਠਗੁ ਲਗੈ ਦੁਖੁ ਨ ਗੁਰਮੁਖਿ ਸੁਖੈ।
੭. ਕੂੜੁ ਪਚੈ ਸਚੈ ਦੀ ਭੁਖੈ॥੯॥

9. (Sach ate kūṛ)

1. Sach(u) samāeṇ(u) dudh vich(i) kūṛ vigāṛ(u) kāṅjī dī chakhai.
2. Sach(u) bhojan(u) muh(i) khāvṇā ik(u) dāṇā nakai val(i) dukhai.
3. Phaloh rukh rukhoh su phal(u) aṅt(i)kāl(i) khau lākhoh rukhai.
4. Sauvariā ag(i) rukh vich(i) bhasam karai ag(i) biṅdak(u) dhukhai.
5. Sach(u) dārū kūṛ(u) rog(i) hai viṇ(u) gur vaid vedan(i) manmukhai.
6. Sach(u) sathoī kūṛ ṭhag(u) lagai dukh(u) na gurmukh(i) sukhai.
7. Kūṛ(u) pachai sachai dī bhukhai.(9)

9. Truth and Falsehood

1. The truth is like coagulant in the milk (culture that turns the milk into yogurt) and falsehood is like sour agent that splits the milk.
2. Truth is like eating the food through the mouth but falsehood is like eating a grain through the nose which is painful. (Even a little falsehood is distressing).
3. A fruit has a tree hidden in it and tree has many fruits in it. But when the virus (falsehood) attacks the tree, the later is destroyed. (Falsehood decimate the individual).
4. The fire remains latent in the wood for hundreds of years but when a small ember is placed on it, it destroys the whole wood. (The fire of truth is cool and progressive but that of falsehood is smouldering that destroys ultimately).
5. Falsehood is a disease that affects the *Manmukhs* while truth is its remedy. *Manmukhs* are bereft of this medicine since this medicine is held by the Gurū.
6. Truth is a favourable companion whereas falsehood is a cheat. The former protects while later robs. *Gurmukhs* never suffer because they abide in the realm of truth.
7. Those who live in falsehood are looked down upon and are rejected wherever they go while the truthful persons enjoy love and honour.(9)

In Essence

In this *pauṛī* also, Bhāī Sāhib has established the supremacy of truth over falsehood. Truth is the ultimate power and potent medicine that destroys falsehood and all maladies.

Sach(u) sabhnā hoe dārū pāp kaḍhai dhoe.
Nānak(u) vakhaṇai bentī jin sach(u) palai hoe.

(*SGGS*, p. 468)

Truth is the remedy of all ailments. It removes all sins and purifies one. Nānak prays to see those who have truth as their asset.

੧੦. (ਸਚ ਅਤੇ ਕੂੜ)

੧. ਕੂੜੁ ਕਪਟ ਹਥਿਆਰ ਜਿਉ ਸਚੁ ਰਖਵਾਲਾ ਸਿਲਹ ਸੰਜੋਆ।
੨. ਕੂੜੁ ਵੈਰੀ ਨਿਤ ਜੋਹਦਾ ਸਚੁ ਸੁਮਿਤੁ ਹਿਮਾਇਤ ਹੋਆ।
੩. ਸੂਰ ਵੀਰੁ ਵਰੀਆਮੁ ਸਚੁ ਕੂੜੁ ਕੁੜਾਵਾ ਕਰਦਾ ਢੋਆ।
੪. ਨਿਹਚਲੁ ਸਚੁ ਸੁਥਾਇ ਹੈ ਲਰਜੈ ਕੂੜੁ ਕੁਥਾਇ ਖੜੋਆ।
੫. ਸਚਿ ਫੜਿ ਕੂੜੁ ਪਛਾੜਿਆ ਚਾਰਿ ਚਕ ਵੇਖਨ ਤ੍ਰੈ ਲੋਆ।
੬. ਕੂੜੁ ਕਪਟੁ ਰੋਗੀ ਸਦਾ ਸਚੁ ਸਦਾ ਹੀ ਨਵਾ ਨਿਰੋਆ।
੭. ਸਚੁ ਸਚਾ ਕੂੜੁ ਕੂੜੁ ਵਿਖੋਆ॥੧੦॥

10. (Sach ate kūṛ)

1. Kūṛ(u) kapaṭ hathiār jio sach(u) rakhvālā silah sanjoā.
2. Kūṛ(u) vairī nit johdā sach(u) sumit(u) himāit hoā.
3. Sūr vīr(u) varīām(u) sach(u) kūṛ(u) kuṛāvā kardā ḍhoā.
4. Nihchal(u) sach(u) suthāe hai larjai kūṛ(u) kuthāe khaṛoā.
5. Sach(i) phaṛ(i) kūṛ(u) pachhāṛiā chār(i) chak vekhan trai loā.
6. Kūṛ(u) kapaṭ(u) rogī sadā sach(u) sadā hī navā niroā.
7. Sach(u) sachā kūṛ(u) kūṛ(u) vikhoā.(10)

10. Truth and Falsehood

1. Falsehood is the weapon of deceit and fraud whereas Truth is steel armour that protects (the body).
2. Falsehood, always keeps a malicious watch like an enemy, while truth is always ready to help and support like a true friend.
3. The truth is a brave warrior amongst the gallants and valiants, while a liar associates himself with liars.
4. Truth always stands firm and renders strong support whereas falsehood always shakes and trembles on wrong grounds.
5. People from all four directions and the three worlds are witness to the fact that truth always smashes the falsehood to the ground (defeats it ultimately).
6. One who is caught in the falsehood and fraud is ever sick, while one who lives in truth is always hale and hearty.
7. In short, the truth is always right and real while the falsehood being lie, guile and fraud, therefore wrong.(10)

In Essence

Truth cannot remain dormant or buried for long nor can falsehood remain dominant and in authority. Sooner or later their real self will surface when the truth is accepted and honoured like a genuine coin and falsehood is rejected and thrown out. *Gurbāṇī* says :

Ughar(i) gaiā jaisā khoṭā ḍhabūā nadar(i) sarāfā āiā.
Aṅtar(i)jāmī sabh(u) kichh(u) jānai us te kahā chhapāiā.
(*SGGS*, p. 381)

In the eyes of a silversmith, the base silver coin becomes conspicuous. God—the all-knowing knows everything. Why hide it from Him.

੧੧. (ਸਚ ਕੂੜ ਦਾ ਨਿਰਣਯ)

੧. ਸਚੁ ਸੂਰਜੁ ਪਰਗਾਸੁ ਹੈ ਕੂੜਹੁ ਘੁਘੂ ਕੁਝੁ ਨ ਸੁਝੈ।
੨. ਸਚ ਵਣਸਪਤਿ ਬੋਹੀਐ ਕੂੜਹੁ ਵਾਹ ਨ ਚੰਦਨ ਬੁਝੈ।
੩. ਸਚਹੁ ਸਫਲ ਤਰੋਵਰਾ ਸਿੰਮਲੁ ਅਫਲ ਵਡਾਈ ਲੁਝੈ।
੪. ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾਂ ਰੁਝੈ।
੫. ਮਾਣਕ ਮੋਤੀ ਮਾਨਸਰਿ ਸੰਖ ਨਿਸਖਣ ਹਸਤਨ ਦੁਝੈ।
੬. ਸਚੁ ਗੰਗੋਦਕੁ ਨਿਰਮਲਾ ਕੂੜਿ ਰਲੈ ਮਦ ਪਰਗਟੁ ਗੁਝੈ।
੭. ਸਚੁ ਸਚਾ ਕੂੜੁ ਕੂੜਹੁ ਖੁਝੈ ॥੧੧॥

11. (Sach kūṛ dā nirṇay)

1. Sach(u) sūraj(u) pargās(u) hai kūṛoh ghughū kujh(u) na sujhai.
2. Sach vaṇaspat(i) bohīai kūṛoh vāh na chandan bujhai.
3. Sachoh saphal tarovarā sinmal(u) aphal vaḍāī lujhai.
4. Sāvaṇ(i) vaṇ hariāvale sukai ak(u) javāhāṅ rujhai.
5. Māṇak motī mānsar(i) saṅkh nisakhaṇ hastan dujhai.
6. Sach(u) gaṅgodak(u) nirmalā kūṛ(i) ralai mad pargaṭ(u) gujhai.
7. Sach(u) sachā kūṛ(u) kūṛoh khujhai.(11)

11. Distinction between Truth and Falsehood

1. The truth shines like Sun and falsehood is like an owl who can see nothing during sunshine.
2. The truth is that vegetation which becomes fragrant when in close proximity of sandalwood whereas falsehood is like a bamboo tree which remains bereft of the fragrance despite close proximity.
3. Truthful person is like a fruit-bearing tree whereas a liar is like the ever anguished, proud fruitless silk cotton tree.
4. During the month of *Sāvan* (rainy season) all the vegetation becomes green but the wild bushes like *Calotropis Procera* and camel thorn bushes become dry due to the fire of anger within them.
5. Mānsarovar lake has invaluable pearls but a conch shell is empty that is held in both hands and blown.
6. A truthful person is pure like water of river Ganges. If wine is mixed in it on the sly, it is at once detected. (Falsehood is easily detected in the truth).
7. Truth is always right and falsehood remains wrong and unfounded.(11)

In Essence

This *pauṛī* is an apt explanation of the following lines of Gurū Amar Dās Jī :

Mukh sache sach(u) dāṛiā,
sach(u) boleh sach(u) kamāhe.
Sachā sabad(u) man(i) vasiā sat(i)gur māṇh(i) samāṅhe.
Sachī rāsī sach(u) dhan(u) utam padvī pāṅhe.
Sach(u) suṇaih sach(u) maṅn(i) lain(i),
Sachī kar kamāhe. (*SGGS*, p. 1419)

Those who live in truth, conduct themselves truthfully, speak truth, harbour true word in their heart, ultimately merge with the True Lord. The commodity that they trade in, is their wealth of truth alone and they achieve an exalted place in the court of the Lord.

੧੨. (ਸਚ ਕੂੜ ਦਾ ਅੰਤ)

੧. ਸਚੁ ਕੂੜ ਦੁਇ ਝਾਗੜੂ ਝਗੜਾ ਕਰਦੇ ਚਉਤੈ ਆਇਆ।
੨. ਅਗੇ ਸਚਾ ਸਚਿ ਨਿਆਇ ਆਪ ਹਜੂਰਿ ਦੋਵੈ ਝਗੜਾਇਆ।
੩. ਸਚੁ ਸਚਾ ਕੂੜਿ ਕੂੜਿਆਰੁ ਪੰਚਾ ਵਿਚਿ ਦੋ ਕਰਿ ਸਮਝਾਇਆ।
੪. ਸਚਿ ਜਿਤਾ ਕੂੜਿ ਹਾਰਿਆ ਕੂੜੁ ਕੂੜਾ ਕਰਿਸਹਰਿ ਫਿਰਾਇਆ।
੫. ਸਚਿਆਰੇ ਸਾਬਾਸਿ ਹੈ ਕੂੜਿਆਰ ਫਿਟੁ ਫਿਟੁ ਕਰਾਇਆ।
੬. ਸਚ ਲਹਣਾ ਕੂੜਿ ਦੇਵਣਾ ਖਤੁ ਸਤਾਗਲੁ ਲਿਖਿ ਦੇਵਾਇਆ।
੭. ਆਪ ਠਗਾਇ ਨ ਠਗੀਐ ਠਗਣਹਾਰੈ ਆਪੁ ਠਗਾਇਆ।
੮. ਵਿਰਲਾ ਸਚੁ ਵਿਹਾਝਣ ਆਇਆ॥੧੨॥

12. (Sach kūṛ dā aṅt)

1. Sach(u) kūṛ due jhāgaṛū jhagṛā karde chautai āiā.
2. Age sachā sach(i) niāe āp hajūr(i) dovai jhagṛāiā.
3. Sach(u) sachā kūṛ(i) kūṛiār(u) paṅchā vich(i) do kar(i) samjhāiā.
4. Sach(i) jitā kūṛ(i) hāriā kūṛ(u) kūṛā kar(i)sahar(i) phirāiā.
5. Sachiāre sābās(i) hai kūṛiār phiṭ(u) phiṭ(u) karāiā.
6. Sach lahṇā kūṛ(i) devaṇā khat(u) satāgal(u) likh(i) devāiā.
7. Āp ṭhagāe na ṭhagīai ṭhagaṇhārai āp(u) ṭhagāiā.
8. Virlā sach(u) vihājhaṇ āiā.(12)

12. End of Truth and Falsehood

1. Truth and falsehood are always in discord and both come to the court for justice.
2. The true ruler—the dispenser of true justice, asks both sides to present their case.
3. The truthful emerges true and strong while the false claimant is found to be wrong and unfounded. Wise people counsel them and apprise them with reality.
4. The truthful wins while the false claimant loses. As a punishment, it is proclaimed amongst the city residents not to have any truck with the liar.
5. The truth is applauded while falsehood is cursed and scorned at.
6. Thus the truthful becomes a creditor and the liar a debtor. This fact is reduced to writing on a paper which is endorsed by signatures of seven witnesses.
7. No one tricks himself. Deceiving others, one often gets deceived himself.
8. A rare person comes to this world for trading in the truth.(12)

In Essence

Truth is other name of the Lord. Lord is Omnipotent and therefore Truth is Omnipotent. In the discord between Truth and Falsehood, Truth always prevails while the lie has to eat a humble pie. At times, falsehood may seem to be overshadowing the Truth but it is only an illusion. Falsehood has no base and therefore weak on strength. All virtues are a shade short of Truth which is very high without truth, no one can be truthful and supreme of character.

Sachoh orai sabh(u) ko, upar(i) sach(u) āchār(u).

(*SGGS*, p. 62)

Jinnī sach(u) visāriā, se dukhīe chale roe.

(*SGGS*, p. 69)

੧੩. (ਸਚ ਕੂੜ ਦਾ ਅੰਤ)

੧. ਕੂੜੁ ਸੁਤਾ ਸਚੁ ਜਾਗਦਾ ਸਚੁ ਸਾਹਿਬ ਦੇ ਮਨਿ ਭਾਇਆ।
੨. ਸਚੁ ਸਚੈ ਕਰਿ ਪਾਹਰੂ ਸਚੁ ਭੰਡਾਰ ਉਤੇ ਬਹਿਲਾਇਆ।
੩. ਸਚੁ ਆਗੂ ਆਨ੍ਹੇਰ ਕੂੜ ਉਝੜਿ ਦੂਜਾ ਭਾਉ ਚਲਾਇਆ।
੪. ਸਚੁ ਸਚੇ ਕਰਿ ਫਉਜਦਾਰ ਰਾਹੁ ਚਲਾਵਣ ਜੋਗੁ ਪਠਾਇਆ।
੫. ਜਗ ਭਵਜਲ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਗੁਰ ਬੋਹਥੈ ਚਾੜਿ ਤਰਾਇਆ।
੬. ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਫੜਿ ਅਹੰਕਾਰੁ ਗਰਦਨਿ ਮਰਵਾਇਆ।
੭. ਪਾਰਿ ਪਏ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥੧੩॥

13. (Sach kūṛ dā aṅt)

1. Kūṛ(u) sutā sach(u) jāgdā sach(u) sāhib de man(i) bhāiā.
2. Sach(u) sachai kar(i) pāharū sach(u) bhaṅḍār ute baihlāiā.
3. Sach(u) āgū āhner kūṛ ujhaṛ(i) dūjā bhāu chalāiā.
4. Sach(u) sache kar(i) faujdār rāh(u) chalāvaṇ jog(u) paṭhāiā.
5. Jag bhavjal mil(i) sādh saṅg(i) gur bohthai chāṛ(i) tarāiā.
6. Kām krodh(u) lobh moh(u) phaṛ(i) ahaṅkār(u) gardan(i) marvāiā.
7. Pār(i) pae gur(u) pūrā pāiā.(16)

13. Truth is the End of Falsehood

1. Falsehood is inert and sleepy while the Truth remains alert and active. The True Almighty loves truth.
2. The Creator has appointed the Truth as watchman over His treasures. (He is dispensing *Nām* by ladlesful).
3. The truth is the leader while falsehood is darkness which causes people to wander in the wilderness of duality.
4. By appointing the Truth as the commander, the Supreme Creator has sent it to the world to put the people on the path of righteousness.
5. The True Gurū put the people on the true ship of holy congregation to take them across the worldly ocean.
6. He had the five evils (lust, greed, anger, ego, attachment) strangulated by the neck.
7. Those who reposed faith on the True Gurū (Gurū Nānak) succeeded in crossing the worldly ocean.(13)

In Essence

The truth is the most powerful weapon to fight all the vices and sail across this worldly ocean. *Sādh Sangat* is one such institution that can be compared to a ship of Truth, worthy enough to take a person across the worldly ocean.

Aithai sāche su āgai sāche.
Man(u) sachā sachai sabad(i) rāche.
Sachā seveai sach(u) kamāvainis
sacho sach(u) kamāvaniā(ṅ). (*SGGS*, p. 116)

Those who have had a glimpse of Gurū Nānak (the embodiment of Truth) and listened to his words are freed from birth-death-birth syndrome.

Gur(u) Nānak(u) jin suṇiā pekhiā,
se phir(i) garbhās(i) na pariā re. (*SGGS*, p. 612)

੧੪. (ਸਚ, ਸਚਾ ਸਿੱਖ, ਸਚਾ ਗੁਰੂ)

੧. ਲੂਣੁ ਸਾਹਿਬ ਦਾ ਖਾਇਕੈ ਰਣ ਅੰਦਰਿ ਲੜਿ ਮਰੈ ਸੁ ਜਾਪੈ।
੨. ਸਿਰ ਵਢੈ ਹਥੀਆਰ ਕਰਿ ਵਰੀਆਮਾ ਵਰੀਆਮੁ ਸਿਞਾਪੈ।
੩. ਤਿਸੁ ਪਿਛੈ ਜੋ ਇਸਤਰੀ ਥਪਿ ਥੇਈ ਦੇ ਵਰੈ ਸਰਾਪੈ।
੪. ਪੋਤੈ ਪੁਤ ਵਡੀਰੀਅਨਿ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ਪਰਾਪੈ।
੫. ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮਰੈ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਬਦੁ ਅਲਾਪੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਜਾਇਕੈ ਹਉਮੈ ਮਾਰਿ ਮਰੈ ਆਪੁ ਆਪੈ।
੭. ਲੜਿ ਮਰਣਾ ਤੈ ਸਤੀ ਹੋਣੁ ਗੁਰਮੁਖਿ ਪੰਥ ਪੂਰਣ ਪਰਤਾਪੈ।
੮. ਸਚਿ ਸਿਦਕ ਸਚ ਪੀਰੁ ਪਛਾਪੈ ॥੧੪॥

14. (Sach, sachā sikh, sachā gurū)

1. Lūṇ(u) sāhib dā khāe-kai raṇ aṅdar(i) laṛ(i) marai su jāpai.
2. Sir vaḍhai hathiār kar(i) variāmā variām(u) siñāpai.
3. Tis(u) pichhai jo istarī thap(i) theī de varai sarāpai.
4. Potai put vaḍīrian(i) parvārai sādhār(u) parāpai.
5. Vakhtai upar(i) laṛ(i) marai aṅmrit vele sabad(u) alāpai.
6. Sādh saṅgat(i) vich(i) jāe-kai haumai mār(i) marai āp(u) āpai.
7. Laṛ(i) marṇā tai satī hoṇ(u) gurmukh(i) paṅth pūraṇ partāpai.
8. Sach(i) sidak sach pīr(u) pachhāpai.(14)

14. Truth, True Sikh and True Gurū

1. A soldier who dies in the battlefield fighting for his master is true to his master's salt. (He is faithful and loyal).
2. Brave soldiers behead the brave enemy with their weapons. Therefore, they too are recognized as brave and valiant.
3. The bereaved widow (of such a valiant soldier) who immolates herself at the pyre of her husband is considered capable of granting boons and curses.
4. Her sons and grandsons are praised and the whole family stands to gain respect that they belong to a virtuous woman.
5. Similarly those persons who fight to adhere to their routine, meditate on His True name and sing His praises in the ambrosial hours are valiant soldiers.
6. They destroy their ego and self-assertion in the holy congregation. They virtually kill their desires and wants. (They are dead here and now).
7. In the glorious and grand order of *Gurmukhs*, dying along with the death of their ego, self-assertion and five evils reach them to immortal state.
8. One in whom one has True faith is the True Gurū.(14)

In Essence

The practice of *Satī* (self-immolation on the pyre of her husband) is not accepted in Sikhism. Bhāī Sāhib has used it to illustrate that when a seeker's ego, self-assertion and five vices die, (which are virtually his masters), the seeker dies from the world consciously. *Gurbāṇī* has some very apt quote on the subject :

Satīā eh(i) na ākhīan(i) jo maṛiā lag(i) jalaṅn(i).
Nānak satīā jāṇīan(i) je birhe choṭ maraṅn(i).1.
Bhī so satīā jāṇīan(i) sīl saṅtokh(i) rahaṅn(i).
Sevan(i) sāī āpṇā nit uṭh(i) saṅmālaṅn(i).2.

(*SGGS*, p. 787)

੧੫. (ਸਾਧ ਸੰਗਤ)

੧. ਨਿਹਚਲ ਸਚਾ ਥੇਹੁ ਹੈ ਸਾਧ ਸੰਗੁ ਪੰਜੇ ਪਰਧਾਨਾ।
੨. ਸਤਿ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸਮਰਥੁ ਸਭੋ ਬੰਧਾਨਾ।
੩. ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨਾ।
੪. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇਣ ਭਗਤਿ ਗੁਰ ਗਿਆਨਾ।
੫. ਦੁਹੀ ਸਰਾਈ ਸੁਰਖਰੂ ਸਚੁ ਸਬਦੁ ਵਜੈ ਨੀਸਾਨਾ।
੬. ਚਲਣੁ ਜਿਨ੍ਹੀ ਜਾਣਿਆਂ ਜਗ ਅੰਦਰਿ ਵਿਰਲੇ ਮਿਹਮਾਨਾ।
੭. ਆਪ ਗਵਾਏ ਤਿਸ ਕੁਰਬਾਨਾ ॥੧੫॥

15. (Sādh Saṅgat)

1. Nihchal sachā theh(u) hai sādh saṅg(u) pañje pardhānā.
2. Sat(i) saṅtokh(u) daiā dharm(u) arth(u) samrath(u) sabho baṅdhānā.
3. Gur updes(u) kamāvaṇā gurmukh(i) nām dān(u) isnānā.
4. Miṭhā bolaṇ(u) niv(i) chalaṇ(u) hathoh deṇ bhagat(i) gur giānā.
5. Duhī sarāī surkharū sach(u) sabad(u) vajai nīsānā.
6. Chalaṇ(u) jinhī jāṇiāṅ jag aṅdar(i) virle mihmānā.
7. Āp gavāe tis kurbānā.(15)

15. *Sādh Saṅgat*

1. The village like holy congregation is true and stable because there resides the five virtues.
2. Truth, contentment, compassion, righteousness and wealth (need based) are well knit in the profile of the holy congregation *(Sādh Saṅgat).*
3. Here, the *Gurmukhs* practice the teachings of the Gurū and faithfully carry out the tasks of meditation, sharing of assets and cleansing (of mind).
4. They speak sweetly, keep low and humble profile, give in charity and attain knowledge through devotion to the Gurū.
5. They remain free of all worries and anxieties in this world and the world hereafter. They are honoured with the beating of drums and true words of praise.
6. Those who have accepted that this world to be transitory and that they are guests here, are rare.
7. I am sacrifice unto them who have given up themselves (to the Gurū).(15)

In Essence

Sādh Saṅgat is the true and most appropriate platform that helps a seeker reach the Court of the Lord. It instils virtues and takes away ego, pride and self-assertion.

Āp(u) gavāīai tā sauh pāīai, aur(u) kaisī chaturā-ī.

(*SGGS*, p. 722)

Losing one's self-assertion can reach one to the abode of the Lord and not any form of cleverness.

Wisdom will be of no avail as the Almighty can only be reached by shedding our ego, pride and I-am-ness.

੧੬. (ਝੂਠਾ ਪਿੰਡ)

੧. ਕੂੜ ਅਹੀਰਾ ਪਿੰਡ ਹੈ ਪੰਜ ਦੂਤ ਵਸਨਿ ਬੁਪਿਆਰਾ।
੨. ਕਾਮ ਕਰੋਧੁ ਵਿਰੋਧੁ ਨਿਤ ਲੋਭ ਮੋਹੁ ਧ੍ਰੋਹੁ ਅਹੰਕਾਰਾ।
੩. ਖਿੰਜੋਤਾਣੁ ਅਸਾਧੁ ਸੰਗੁ ਵਰਤੈ ਪਾਪੈ ਦਾ ਵਰਤਾਰਾ।
੪. ਪਰ ਧਨ ਪਰਨਿੰਦਾ ਪਿਆਰੁ ਪਰਨਾਰੀ ਸਿਉ ਵਡੇ ਵਿਕਾਰਾ।
੫. ਖਲੁਹਲੁ ਮੂਲਿ ਨ ਚੁਕਈ ਰਾਜ ਡੰਡੁ ਜਮ ਡੰਡੁ ਕਰਾਰਾ।
੬. ਦੂਹੀ ਸਰਾਈ ਜਰਦਰੂ ਜੰਮਣ ਮਰਣ ਨਰਕਿ ਅਵਤਾਰਾ।
੭. ਅਗੀ ਫਲ ਹੋਵਨਿ ਅੰਗਿਆਰਾ ॥੧੬॥

16. (Jhūṭhā piṅḍ)

1. Kūṛ ahīrā piṅḍ hai paṅj dūt vasan(i) bupiārā.
2. Kām krodh(u) virodh(u) nit lobh moh(u) dhroh(u) ahaṅkārā.
3. Khiṅjotāṇ(u) asādh(u) saṅg(u) vartai pāpai dā vartārā.
4. Par dhan par-niṅdā piār(u) par-nārī sio vaḍe vikārā.
5. Khal(u)hal(u) mūl(i) na chukaī rāj ḍaṅḍ(u) jam ḍaṅḍ(u) karārā.
6. Duhī sarāī jardarū jaṅmaṇ maraṇ narak(i) avtārā.
7. Agī phal hovan(i) aṅgiārā.(16)

16. A Village of Falsehood

1. Village of robbers is a village of falsehood where the five vices (the doers of ill deeds) reside.
2. There are perpetual conflicts due to lust, anger and disagreements. Avarice and attachment cause much deception and harm there.
3. In the company of wicked people, distresses and sufferings remain rampant since immoral and sinful activities are commonly seen there.
4. Others' wealth, slander and love for other's woman multiply the sins and evil deeds. (These are three major perversions).
5. Confusions and commotions of the mind do not diminish. The fear of law and order and the angel of death always hover over their head.
6. Such people face shame in the world and world hereafter. Thus they are repeatedly born in sufferings and distresses.
7. The result of fires are the sparks (good enough to cause much damage). Similarly sins lead one to sufferings and death.(16)

In Essence

The following lines from *Gurbāṇī* are appropriate quotes on the theme of the above *pauṛī* :

Is(u) dehī aṅdar(i) paṅch chor vasaih
kām(u) krodh(u) lobh(u) moh(u) ahaṅkārā.
Amrit(u) lūṭaih manmukh nahī bujhaih
koe na suṇai pukārā. (*SGGS*, p. 600)

Gurbāṇī is constantly advising a seeker to shun his involvement with these vices.

Chhoḍ(i) chhoḍ(i) re bikhiā ke rasūā.
Urjh(i) rahio re bāvar gāvar jio kirkhai hariāio pasūā.
(*SGGS*, p. 206)

੧੭. (ਸਚ ਵਿਚ ਕੂੜ ਦੀ ਸਮਾਈ ਨਹੀਂ)

੧. ਸਚੁ ਸਪੂਰਣੁ ਨਿਰਮਲਾ ਤਿਸੁ ਵਿਚਿ ਕੂੜ ਨ ਰਲਦਾ ਰਾਈ।
੨. ਅਖੀ ਕਤੁ ਨ ਸੰਜਰੈ ਤਿਣੁ ਅਉਖਾ ਦੁਖਿ ਰੈਣਿ ਵਿਹਾਈ।
੩. ਭੋਜਨ ਅੰਦਰਿ ਮਖਿ ਜਿਉ ਹੋਇ ਦੁਕੁਧਾ ਫੇਰਿ ਕਢਾਈ।
੪. ਰੂਈ ਅੰਦਰਿ ਚਿਣਗ ਵਾਂਗ ਦਾਹਿ ਭਸਮੰਤੁ ਕਰੇ ਦੁਖਦਾਈ।
੫. ਕਾਂਜੀ ਦੁਧੁ ਕੁਸੁਧੁ ਹੋਇ ਫਿਟੈ ਸਾਦਹੁ ਵੰਨਹੁ ਜਾਈ।
੬. ਮਹੁਰਾ ਚੁਖਕੁ ਚਖਿਆ ਪਾਤਿਸਾਹਾ ਮਾਰੈ ਸਹਮਾਈ।
੭. ਸਚਿ ਅੰਦਰਿ ਕਿਉ ਕੂੜੁ ਕਮਾਈ॥੧੭॥

17. (Sach vich kūṛ dī samāī nahīṅ)

1. Sach(u) sapuraṇ(u) nirmalā tis(u) vich(i) kūṛ na raldā rāī.
2. Akhī kat(u) na saṅjarai tiṇ(u) aukhā dukh(i) raiṇ(i) vihāī.
3. Bhojan aṅdar(i) makh(i) jio hoe dukudhā pher(i) kaḍhāī.
4. Rūī aṅdar(i) chiṇag vāṅg dāh(i) bhasmaṅt(u) kare dukhdāī.
5. Kāṅjī dudh(u) kusudh(u) hoe phiṭai sādauh vaṅnoh jāī.
6. Mahurā chukhak(u) chakhiā pāt(i)sāhā mārai sahmāī.
7. Sach(i) aṅdar(i) kio kūṛ(u) kamāī.(17)

17. Falsehood Cannot Merge in Truth

1. The truth is chaste and perfectly pure. Even a mole-like falsehood cannot merge in it.
2. For example : Even a small piece of straw cannot be contained in the eye, for it is painful and causes much suffering during the night.
3. If a fly is swallowed in the food, it comes out immediately in the form a vomit.
4. A minute spark falling on a heap of cotton burns it down to ashes.
5. Vinegar in the milk spoils it to the extent that it tastes sour, curdles and changes its colour too.
6. A grain of poison can kill kings and emperors immediately.
7. Then how can truth merge into falsehood ?(17)

In Essence

In this *pauṛī*, Bhāī Sāhib tells us that falsehood is always alien to the Truth and therefore these two cannot exist together. Truth is always peace and pleasure-giving whereas falsehood creates trouble, pain and unhappiness.

Jinā aṅdar(i) kūṛ(u) vartai, sach(u) na bhāvaī.
Je ko bolai sach(u), kuṛā jal(i) jāvaī.
Kuṛiarī rajai kūṛ(i) jio visṭā kāg(u) khāvai.

(*SGGS*, p. 646)

Bikh(u) bihājhaih(i) bikh(i) moh piāse,
kūṛ(u) bol(i) bikh(u) khāvaṇiā. (*SGGS*, p. 120)

They purchase poison (falsehood), trade in poison and love poison (lie) and thus they eat falsehood with every word uttered.

੧੮. (ਸਚ ਨੂੰ ਕੂੜ ਆਵੱਰ ਨਹੀਂ ਸਕਦਾ)

੧. ਗੁਰਮੁਖਿ ਸਚੁ ਅਲਿਪਤੁ ਹੈ ਕੂੜਹੁ ਲੇਪੁ ਨ ਲਗੈ ਭਾਈ।
੨. ਚੰਦਨ ਸਪੀਂ ਵੜਿਆ ਚੜੈ ਨ ਵਿਸੁ ਨ ਵਾਸੁ ਘਟਾਈ।
੩. ਪਾਰਸੁ ਅੰਦਰਿ ਪਥਰਾ ਅਸਟਧਾਤੁ ਮਿਲਿ ਵਿਗੜਿ ਨ ਜਾਈ।
੪. ਗੰਗ ਸੰਗਿ ਅਪਵਿਤ੍ਰ ਜਲੁ ਕਰਿ ਨ ਸਕੈ ਅਪਵਿਤ੍ਰ ਮਿਲਾਈ।
੫. ਸਾਇਰ ਅਗਿ ਨ ਲਗਈ ਮੇਰੁ ਸੁਮੇਰੁ ਨ ਵਾਉਂ ਡਲਾਈ।
੬. ਬਾਣੁ ਨ ਧੁਰਿ ਅਸਮਾਣਿ ਜਾਇ ਵਾਹੇਦੜੁ ਪਿਛੈ ਪਛੁਤਾਈ।
੭. ਓੜਕਿ ਕੂੜੁ ਕੂੜੋ ਹੋਇ ਜਾਈ॥੧੮॥

18. (Sach nūṅ kūṛ āvarr nahīṅ sakdā)

1. Gurmukh(i) sach(u) alipt(u) hai kūṛoh lep(u) na lagai bhāī.
2. Chaṅdan sapīṅ vaṛiā chaṛai na vis(u) na vās(u) ghaṭāī.
3. Pāras(u) aṅdar(i) pathrā asṭdhāt(u) mil(i) vigaṛ(i) na jāī.
4. Gaṅg saṅg(i) apvitra jal(u) kar(i) na sakai apvitra milāī.
5. Sāir ag(i) na lagaī mer(u) sumer(u) na vāoṅ ḍalāī.
6. Bāṇ(u) na dhur(i) asmāṇ(i) jāe vāhedaṛ(u) pichhai pachhutāī.
7. Oṛak(i) kūṛ(u) kūṛo hoe jāī.(18)

18. Truth Cannot be Defeated by Falsehood

1. *Gurmukhs* are ever true and remain detached from the lies. They are least affected by falsehood.
2. Sandalwood tree is embraced by snakes but neither the poison affects it nor its fragrance diminishes.
3. Amid the stones resides the philosopher's stone but when brought in contact with eight metals, it suffers no adverse effect. On the contrary it converts them into gold.
4. Impious water from drains cannot pollute river Ganges. On the contrary, the impious water also becomes sacred by becoming part of river Ganges.
5. The ocean cannot be burnt by fire nor can wind shake the summit of Sumer mountain.
6. An arrow can never reach the depth of the sky. The shooter repents later since it returns and falls on his head.
7. Ultimately falsehood remains a lie and it is exposed as such.(18)

In Essence

Truth is all powerful. Any amount of attacks of falsehood cannot affect it. Truth is like sky that cannot be pierced by the arrows of falsehood. Truth is like sandalwood tree whose fragrance is not affected by snakes those wrap themselves around it. Falsehood has no feet and therefore has to flee from the presence of truth.

Kūṛ nikhuṭe Nānakā, oṛak(i) sach(i) rahī.

(*SGGS*, p. 953)

੧੯. (ਕੂੜ ਅੰਤ ਪ੍ਰਗਟ ਹੋ ਜਾਂਦਾ ਹੈ)

੧. ਸਚੁ ਸਚਾਵਾ ਮਾਣੁ ਹੈ ਕੂੜ ਕੂੜਾਵੀ ਮਣੀ ਮਨੂਰੀ।
੨. ਕੂੜੈ ਕੂੜੀ ਪਾਇ ਹੈ ਸਚੁ ਸਚਾਵੀ ਗੁਰਮਤਿ ਪੂਰੀ।
੩. ਕੂੜੈ ਕੂੜਾ ਜੋਰਿ ਹੈ ਸਚਿ ਸਤਾਣੀ ਗਰਬ ਗਰੂਰੀ।
੪. ਕੂੜੁ ਨ ਦਰਗਹ ਮੰਨੀਐ ਸਚੁ ਸੁਹਾਵਾ ਸਦਾ ਹਜੂਰੀ।
੫. ਸੁਕਰਾਨਾ ਹੈ ਸਚਿ ਘਰਿ ਕੂੜੁ ਕੁਫਰ ਘਰਿ ਨ ਸਾਬੂਰੀ।
੬. ਹਸਤ ਚਾਲ ਹੈ ਸਚ ਦੀ ਕੂੜਿ ਕੁਢੰਗੀ ਚਾਲ ਭੇਡੂਰੀ।
੭. ਮੂਲੀ ਪਾਨ ਡਿਕਾਰ ਜਿਉ ਮੁਲਿ ਨ ਤੁਲਿ ਲਸਣੁ ਕਸਤੂਰੀ।
੮. ਬੀਜੈ ਵਿਸੁ ਨ ਖਾਵੈ ਚੂਰੀ॥੧੯॥

19. (Kūṛ aṅt pragaṭ ho jāṅdā hai)

1. Sach(u) sachāvā māṇ(u) hai kūṛ kūṛāvī maṇī manurī.
2. Kūṛai kūṛī pāe hai sach(u) sachāvī gurmat(i) pūrī.
3. Kūṛai kūṛā jor(i) hai sach(i) satāṇī garab garūrī.
4. Kūṛ(u) na dargah maṅnīai sach(u) suhāvā sadā hajūrī.
5. Sukrānā hai sach(i) ghar(i) kūṛ(u) kufar ghar(i) na sābūrī.
6. Hast chāl hai sach dī kūṛ(i) kuḍhaṅgī chāl bheḍūrī.
7. Mūlī pān ḍikār jio mul(i) na tul(i) lasaṇ(u) kastūrī.
8. Bījai vis(u) na khāvai chūrī.(19)

19. The Lie is Exposed Ultimately

1. The truth always receives true honour whereas falsehood enjoys spurious praises and beliefs.
2. The teachings of the Gurū are true for the truthful whereas falsehood enjoys false respect.
3. The power of a liar is phoney while the pride and ego of truthful is deep and genuine.
4. Falsehood is not recognized in the Court of Almighty whereas a true person is always admired and honoured.
5. A truthful person always expresses contentment and gratefulness while a liar lives in disbelief and discontentment.
6. The gait of truth is like that of an elephant. It is least affected by others' taunts and ridicules. The pace of falsehood is clumsy and sheepish.
7. The value of musk and garlic cannot be kept at par, like the belch of a folded betel leaf and raddish.
8. He who sows poison cannot eat delicious meal made of crushed bread, sugar and butter. (One should not expect happiness through falsehood).(19)

In Essence

Truth is supreme while falsehood has no *locus standi.* Truth receives honour and praises. It walks with dignity like an elephant. It spreads fragrance and therefore receives accolades. On the other hand, falsehood is fake, powerless and disrespected. Gurū is sacrifice unto those who speak truth–

Hau balihārī tin kau je andin(u) sach(u) lave.

(*SGGS*, p. 312)

And

Kuṛiār pichhāhā saṭian(i) kūṛ(u)
hirdai kapaṭ mahā dukh(u) pāvai.

(*SGGS*, p. 302)

੨੦. (ਕੂੜ ਦਾ ਅੰਤ ਬੁਰਾ ਹੁੰਦਾ ਹੈ)

੧. ਸਚੁ ਸੁਭਾਉ ਮਜੀਠ ਦਾ ਸਹੈ ਅਵਟਣ ਰੰਗੁ ਚੜਾਏ।
੨. ਸਨ ਜਿਉ ਕੂੜੁ ਸੁਭਾਉ ਹੈ ਖਲ ਕਢਾਇ ਵਟਾਇ ਬਨਾਏ।
੩. ਚੰਨਣ ਪਰਉਪਕਾਰੁ ਕਰਿ ਅਫਲ ਸਫਲ ਵਿਚਿ ਵਾਸੁ ਵਸਾਏ।
੪. ਵਡਾ ਵਿਕਾਰੀ ਵਾਂਸ ਹੈ ਹਉਮੈ ਜਲੈ ਗਵਾਢੁ ਜਲਾਏ।
੫. ਜਾਣ ਅਮਿਓ ਰਸੁ ਕਾਲਕੂਟੁ ਖਾਧੈ ਮਰੈ ਮੁਏ ਜੀਵਾਏ।
੬. ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ਹੈ ਕੂੜਹੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਏ।
੭. ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ ਖਾਏ ॥੨੦॥੩੦॥

20. (Kūṛ dā aṅt burā huṅdā hai)

1. Sach(u) subhāo majīṭh dā sahai avaṭaṇ raṅg(u) chaṛāe.
2. San jio kūṛ(u) subhāo hai khal kaḍhāe vaṭāe banāe.
3. Chaṅnaṇ parupkār(u) kar(i) aphal saphal vich(i) vās(u) vasāe.
4. Vaḍā vikārī vāṅs hai haumai jalai gavāḍh(u) jalāe.
5. Jāṇ amio ras(u) kālkūṭ(u) khādhai marai mue jīvāe.
6. Dargah sach(u) kabūl(u) hai kūṛoh dargah milai sajāe.
7. Jo bījai soī phal(u) khāe.(20.30)

20. Falsehood Faces Vicious End

1. Truth is like *Majīṭh (Rubia cordifolia)* which bears the heat of boiling water but brings out fast and deep colour. So are the virtuous persons who do not give up their goodness.
2. The nature of falsehood is like that of hemp whose skin is peeled off, twisted into rope and used for tying up people.
3. The Sandalwood plant is benevolent which makes all the fruit-bearing and non-fruit-bearing trees fragrant with its fragrance.
4. Bamboo is a plant with malicious character. It burns in its own ego and also consumes its neighbouring plants and vegetation.
5. Tasting nectar brings a dead person to life but a drop of poison kills the living being.
6. In the court of justice of Almighty, truth is accepted but the falsehood is reprimanded and punished.
7. One reaps what one sows.(20.30)

In Essence

The last line of the *pauṛī* clearly gives an axiom that what one sows, so shall one reap :

Jehā bījai so lūṇai karmā saṅdaṛā khet(i).
(*SGGS*, p. 134)

Even if falsehood escapes hell, it is bound to be taken to task in the divine court. *Gurbāṇī* clearly states :

Nānak jī-a upāe kai likh(i) nāvai dharm(u) bahāliā.
Othai sache hī sach(i) nibṛai,
chuṇ(i) vakh(i) kaḍhe jajmāliā.
Thāo na pāean(i) kūṛiār muh kālai dojak(i) chaliā.
(*SGGS*, p. 463)

Thus the end of falsehood and lie is vicious whereas truth is admired, honoured and loved. So one should adopt truth against all odds. God resides in truth.

ਵਾਰ 31

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਣਾਂ ਅਵਗੁਣਾਂ ਦੀ ਗਤੀ)

੧. ਸਾਇਰ ਵਿਚਹੁ ਨਿਕਲੈ ਕਾਲਕੂਟੁ ਤੈ ਅੰਮ੍ਰਿਤ ਵਾਣੀ।
੨. ਉਤ ਖਾਧੈ ਮਰਿ ਮੁਕੀਐ ਉਤ ਖਾਧੈ ਹੁਇ ਅਮਰੁ ਪਰਾਣੀ।
੩. ਵਿਸੁ ਵਸੈ ਮੂੰਹਿ ਸਪ ਦੈ ਗਰੜ ਦੁਗਾਰਿ ਅਮਿਅ ਰਸ ਜਾਣੀ।
੪. ਕਾਉ ਨ ਭਾਵੈ ਬੋਲਿਆ ਕੋਇਲ ਬੋਲੀ ਸਭਨਾ ਭਾਣੀ।
੫. ਬੁਰਬੋਲਾ ਨ ਸੁਖਾਵਈ ਮਿਠ ਬੋਲਾ ਜਗਿ ਮਿਤੁ ਵਿਡਾਣੀ।
੬. ਬੁਰਾ ਭਲਾ ਸੈਸਾਰ ਵਿਚਿ ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਨਿਸਾਣੀ।
੭. ਗੁਣ ਅਵਗੁਣ ਗਤਿ ਆਖਿ ਵਖਾਣੀ ॥੧॥

1. (Guṇāṅ avguṇāṅ dī gatī)

1. Sāir vichoh niklai kālkuṭ(u) tai aṅmrit vāṇī.
2. Ut khādhai mar(i) mukīai ut khādhai hue amar(u) parāṇī.
3. Vis(u) vasai mūṅh(i) sap dai garaṛ dugār(i) amia ras jāṇī.
4. Kāu na bhāvai boliā koil bolī sabhnā bhāṇī.
5. Burbolā na sukhāvaī miṭh bolā jag(i) mit(u) viḍāṇī.
6. Burā bhalā saisār vich(i) parupkār vikār nisāṇī.
7. Guṇ avguṇ gat(i) ākh(i) vakhāṇī.(1)

1. Virtues versus Vices

1. Both, deadly poison and nectar came out of the ocean.
2. Consuming the former, one dies whereas the second (nectar) makes a person immortal.
3. The venom (poison) resides in the mouth of a snake. However (according to the Hindu belief) incantation of *Garuṛ* (the vehicle of Vishṇū) or jewel formed by the saliva of *Garuṛ* is antidote for it.
4. Crowing of a crow is not appreciated by anyone but the sound of a cuckoo is loved by all.
5. Similarly no one likes a person who speaks foul and vapid language, while everyone praises the person who talks sweetly and politely. The later becomes a friend of the world.
6. A wicked person is a symbol of evil and vices whereas a noble person is a personification of virtues and goodness.
7. And this is the distinction between virtues and vices.(1)

In Essence

Manmukhs are like poison and therefore destroyer of the people in the worldly ocean whereas *Gurmukhs* are nectar like who serve life to the people. *Manmukhs* make noise like crows whereas *Gurmukhs* sing and please the minds of the listeners with their song as cuckoo ushers in the spring season :

Manmukh(u) kāir(u) karūp(u) hai
bin(u) nāvai nak(u) nāhe.
Andin(u) dhandai viapiā supnai bhī sukh(u) nāhe.
(*SGGS*, p. 591)

And a *Gurmukh* is :

Sat(u) santokh(u) sabh(u) sach(u) hai gurmukh(i) pavitā.
Androh kapaṭ(u) vikār(u) gaīā man(u) sahje jitā.
(*SGGS*, p. 512)

Gurmukh(u) mue jīvde parvāṇ(u) haih,
Manmukh janam marāhe. (*SGGS*, p. 643)

੨. (ਖੋਜੀ ਅਤੇ ਵਾਦੀ)

੧. ਸੁਝਹੁ ਸੁਝਨਿ ਤਿਨਿ ਲੋਅ ਅੰਨੇ ਘੁਘੂ ਸੁਝੁ ਨ ਸੁਝੈ।
੨. ਚਕਵੀ ਸੂਰਜ ਹੇਤੁ ਹੈ ਕੰਤੁ ਮਿਲੈ ਵਿਰਤੰਤੁ ਸੁ ਬੁਝੈ।
੩. ਰਾਤਿ ਅਨੇਰਾ ਪੰਖੀਆਂ ਚਕਵੀ ਚਿਤੁ ਅਨੇਰਿ ਨ ਰੁਝੈ।
੪. ਬਿੰਬ ਅੰਦਰਿ ਪ੍ਰਤਿਬਿੰਬੁ ਦੇਖਿ ਭਰਤਾ ਜਾਣਿ ਸੁਜਾਣਿ ਸਮੁਝੈ।
੫. ਦੇਖਿ ਪਛਾਵਾ ਪਵੈ ਖੂਹਿ ਡੁਬਿ ਮਰੈ ਸੀਹੁ ਲੋਇਨ ਲੁਝੈ।
੬. ਖੋਜੀ ਖੋਜੈ ਖੋਜ ਲੈ ਵਾਦੀ ਵਾਦ ਕਰੇਦੜ ਖੁਝੈ।
੭. ਗੋਰਸ ਗਾਈ ਹਸਤਨਿ ਦੁਝੈ॥੨॥

2. (Khojī ate vādī)

1. Sujhauh sujhan(i) tin(i) loa anne ghughū sujh(u) na sujhai.
2. Chakvī sūraj het(u) hai kant(u) milai virtant(u) su bujhai.
3. Rāt(i) anerā pankhīān chakvī chit(u) aner(i) na rujhai.
4. Binb andar(i) pratibinb(u) dekh(i) bhartā jāṇ(i) sujāṇ(i) samujhai.
5. Dekh(i) pachhāvā pave khūh(i) ḍub(i) marai sīh(u) loin lujhai.
6. Khojī khojai khoj lai vādī vād kaređaṛ khujhai.
7. Goras gāī hastan(i) dujhai.(2)

2. Seeker and a Contentious Person

1. The Sun illuminates the three realms but the blind owl cannot see the Sun.
2. The female *chakvī* (Rudy sheldrake) loves the Sun and when she meets her mate, she asks him how he had spent the night.
3. At night, darkness prevails before the eyes of all the birds (and they sleep) but Rudy sheldrake's mind is not affected by the darkness and is ever tuned to the Sun.
4. And when she sees the image of her mate in the water, darkness means nothing to her.
5. A lion sees his image in water of the well and jumps in it. He dies and blames his poor eyesight not knowing that it was his jealousy that killed him.
6. A learned person appreciates the import of this context while the argumentative person is led astray.
7. They try to procure cow's milk from a female elephant (which is impossible).(2)

In Essence

A true seeker strives to attain as much knowledge as possible. He avoids argumentative temperament because contentions take a person nowhere. Seeking and striving improves a person and put him on the path of reality whereas an argumentative person gains nothing :

Khojī upjaī bādī binsai. (*SGGS*, p. 1255)

Disputation takes one nowhere. It only creates discords and disharmony :

Kat jhakh(i) jhakh(i) auran samjhāvā.
Jhagar(u) kīe jhagrau hī pāvā. (*SGGS*, p. 341)

So one should strive to acquire knowledge and avoid debates and discussions.

੩. (ਬਗਲ ਸਮਾਧੀ)

੧. ਸਾਵਣ ਵਣ ਹਰੀਆਵਲੇ ਵੁਠੇ ਸੁਕੈ ਅਕੁ ਜਵਾਹਾ।
੨. ਚੇਤਿ ਵਣਸਪਤਿ ਮਉਲੀਐ ਅਪਤ ਕਰੀਰ ਨ ਕਰੈ ਉਸਾਹਾ।
੩. ਸੁਫਲ ਫਲੰਦੇ ਬਿਰਖ ਸਭ ਸਿੰਮਲੁ ਅਫਲੁ ਰਹੇ ਅਵਿਸਾਹਾ।
੪. ਚੰਨਣੁ ਵਾਸੁ ਵਣਾਸਪਤਿ ਵਾਂਸਨਿ ਵਾਸਿ ਨ ਉਭੇ ਸਾਹਾ।
੫. ਸੰਖੁ ਸਮੁੰਦ੍ਰਹੁੰ ਸਖਣਾ ਦੁਖਿਆਰਾ ਰੋਵੈ ਦੇ ਧਾਹਾ।
੬. ਬਗੁਲ ਸਮਾਧੀ ਰੰਗ ਵਿਚਿ ਝੀਗੇ ਚੁਣਿ ਚੁਣਿ ਖਾਇ ਭਿਛਾਹਾ।
੭. ਸਾਥ ਵਿਛੁੰਨੇ ਮਿਲਦਾ ਫਾਹਾ ॥੩॥

3. (Bagal samādhī)

1. Sāvaṇ vaṇ hariāvale vuṭhe sukai ak(u) javāhā.
2. Chet(i) vaṇaspat(i) mauliai apat karīr na karai usāhā.
3. Suphal phalaṅde birakh sabh siṅmal(u) aphal(u) rahe avisāhā.
4. Chaṅaṇ(u) vās(u) vaṇāspat(i) vāṅsan(i) vās(i) na ubhe sāhā.
5. Saṅkh(u) samuṅdroṅh sakhṇā dukhiārā rovai de dhāhā.
6. Bagul samādhī raṅg vich(i) jhīge chuṇ(i) chuṇ(i) khāe bhichhāhā.
7. Sāth vichhuṅne mildā phāhā.(3)

3. A Heron-like Contemplation

1. In the rainy season (month of *Sāvan*) the vegetation becomes green but *akk (Calatropis Procera)* and the camel thorn wither away.
2. In the spring season the entire vegetation blooms but the leafless wild caper *(Karīr)* does not bloom.
3. All the trees blossom with fruits but the silk cotton tree that bears no fruit remains devoid and therefore provides no assurance of any gain.
4. The sandalwood lends fragrance to all the vegetation around but the bamboo tree remains bereft of it and therefore sighs in despair.
5. A conch despite living in sea is empty when taken out. Thus it feels distressed and wails bitterly.
6. A heron may appear contemplating, standing in the water of river Ganges, but picks on fish and prawns. (a hypocrite attitude).
7. One who separates himself from the company of holy is like getting strangulated.(3)

In Essence

Those whose mind is polluted, who harbour wickedness in their heart are never happy and pleased even when the occasions are happy and peace-giving.

Keeping and projecting a profile of holiness does not make one pious and noble. One's actions and deeds must also be holy and benevolent, unlike a heron. *Gurbāṇī* says :

Kahā bhayo jo doū lochan mūṅd kai,
Baiṭh(i) rahio bak dhiān lagāio.

(Swayye Pātshāhī Dasvīṅ)

And :

Khaṭ(u) darsan(u) bhramte phiraih na miliai bhekhaṅg.

(*SGGS*, p. 1099)

੪. (ਭਲਾ ਬੁਰਾ)

੧. ਆਪਿ ਭਲਾ ਸਭੁ ਜਗੁ ਭਲਾ ਭਲਾ ਭਲਾ ਸਭਨਾ ਕਰਿ ਦੇਖੈ।
੨. ਆਪਿ ਬੁਰਾ ਸਭੁ ਜਗੁ ਬੁਰਾ ਸਭ ਕੋ ਬੁਰਾ ਬੁਰੇ ਦੇ ਲੇਖੈ।
੩. ਕਿਸਨੁ ਸਹਾਈ ਪਾਂਡੁਵਾ ਭਾਇ ਭਗਤਿ ਕਰਤੂਤਿ ਵਿਸੇਖੈ।
੪. ਵੈਰੁ ਭਾਉ ਚਿਤਿ ਕੈਰਵਾ ਗਣਤੀ ਗਣਨਿ ਅੰਦਰਿ ਕਾਲੇਖੈ।
੫. ਭਲਾ ਬੁਰਾ ਪਰਵੰਨਿਆ ਭਾਲਣ ਗਏ ਨ ਦਿਸਟਿ ਸਰੇਖੈ।
੬. ਬੁਰਾ ਨ ਕੋਇ ਯੁਧਿਸਟਰੈ ਦੁਰਜੋਧਨ ਕੋ ਭਲਾ ਨ ਭੇਖੈ।
੭. ਕਰਵੈ ਹੋਇ ਸੁ ਟੂਟੀ ਰੇਖੈ ॥੪॥

4. (Bhalā burā)

1. *Āp(i) bhalā sabh(u) jag(u) bhalā bhalā bhalā sabhnā kar(i) dekhai.*
2. *Āp(i) burā sabh(u) jag(u) burā sabh ko burā bure de lekhai.*
3. *Kisan(u) sahāī pāṅḍuvā bhāe bhagat(i) kartūt(i) visekhai.*
4. *Vair(u) bhāu chit(i) kairvā gaṇtī gaṇan(i) aṅdar(i) kālekhai.*
5. *Bhalā burā parvaṅniā bhālaṇ gae na disṭ(i) sarekhai.*
6. *Burā na koe yudhisṭarai durjodhan ko bhalā na bhekhai.*
7. *Karvai hoe su ṭūṭī rekhai.(4)*

4. Good and Bad

1. One who is noble and benevolent considers entire world noble and benevolent towards him. He beholds all as gentle and virtuous.
2. One who is bad himself sees vice and wickedness in the whole world. He considers the entire world vicious.
3. Lord Krishna supported Pāṅḍavas because they had profuse sense of devotion in them.
4. The Kauravas had enmity in their heart. They always looked at problems with enemy-like attitude and this earned them ill name.
5. Two kings went out in search of a good person and a wicked person. But their own views on the subject were different.
6. Yudhishter saw no one as bad while Duryodhan did not see anyone good.
7. Whatever is held in a small pitcher-like pot becomes known when it flows out of the spout.(4)

In Essence

The touchstone of assessing good or a bad person lies in the mind of an individual and what his own temperaments are. Yudhishter who was good at heart saw everyone noble and could not spot a wicked person, while Duryodhan who had evil in his character could accept no one as noble and pious.

Gurmukh starts seeing everyone in the image of Gurū/ Lord. He sheds all hatred and ill feelings for everyone and loves all as his brethren. *Gurbāṇī* has very apt quote on the mental state of such a seeker :

Bisar(i) gaī sabh tāt(i) parāī.
Jab te sādhsaṅgat(i) mohe paī.
Nā ko baīrī nahī bigānā,
sagal saṅg(i) ham kau ban(i) āī. (*SGGS*, p. 1299)

There is no one who is bad. His light effulges equally in all.

੫. (ਧਰਮਰਾਜ ਦੀ ਪ੍ਰਸਿਧ ਕਥਾ)

੧. ਸੂਰਜੁ ਘਰਿ ਅਵਤਾਰੁ ਲੈ ਧਰਮ ਵੀਚਾਰਣਿ ਜਾਇ ਬਹਿਠਾ।
੨. ਮੂਰਤਿ ਇਕਾ ਨਾਉ ਦੁਇ ਧਰਮਰਾਇ ਜਮ ਦੇਖਿ ਸਰਿਠਾ।
੩. ਧਰਮੀ ਡਿਠਾ ਧਰਮਰਾਇ ਪਾਪੁ ਕਮਾਇ ਪਾਪੀ ਜਮ ਡਿਠਾ।
੪. ਪਾਪੀ ਨੋ ਪਛੜਾਇਦਾ ਧਰਮੀ ਨਾਲ ਬੁਲੇਂਦਾ ਮਿਠਾ।
੫. ਵੈਰੀ ਦੇਖਨਿ ਵੈਰ ਭਾਇ ਮਿਤ੍ਰ ਭਾਇ ਕਰਿ ਦੇਖਨਿ ਇਠਾ।
੬. ਨਰਕ ਸੁਰਗ ਵਿਚਿ ਪੁੰਨ ਪਾਪ ਵਰ ਸਰਾਪ ਜਾਣਨਿ ਅਭਿਰਿਠਾ।
੭. ਦਰਪਣਿ ਰੂਪ ਜਿਵੇਹੀ ਪਿਠਾ॥੫॥

5. (Dharmrāj dī prasidh kathā)

1. Sūraj(u) ghar(i) avtār(u) lai dharm vīchāraṇ(i) jāe bahiṭhā.
2. Mūrat(i) ikā nāo due dharmrāe jam dekh(i) sariṭhā.
3. Dharmī ḍiṭhā dharmrāe pāp(u) kamāe pāpī jam ḍiṭhā.
4. Pāpī no pachhṛāedā dharmī nāl bulendā miṭhā.
5. Vairī dekhan(i) vair bhāe mitra bhāe kar(i) dekhan(i) iṭhā.
6. Narak surag vich(i) puṅn pāp var sarāp jāṇan(i) abhiriṭhā.
7. Darpaṇ(i) rūp jivehī piṭhā.(5)

5. The Famous Tale of *Dharmrāj*

1. Born in the family of the Sun, *Dharmrāj* adorns the seat of the judge—dispenser of justice.
2. He is of one form but is known to the creation by two names *Dharmrāj* and *Yama*. (The king of righteousness and angel of death respectively).
3. Pious people have perceived him as righteous. Thus they call him *Dharmrāj*. For wicked and sinner, he is the punisher and they perceive him as *Yama*.
4. He has the evil-doers thrown into hell but is highly courteous and respectful to the noble and righteous persons.
5. Thus enemies regard him with fear and enmity while the devotee considers him as friendly and amicable.
6. The fruits of goodness and evil are awarded in hell and heaven or the fruits of boons and curses on this Earth is obtained according to the deeds performed.
7. Mirror reflects the image according to the object before it.(5)

In Essence

Good deeds are rewarded with goodness while bad deeds receive condemnations and sufferings. God treats all equally and is impartial. *Gurbāṇī* says :

Jehā bījai so luṇai, karmā saṅdaṛā khet(u).

(*SGGS*, p. 134)

Sach(u) karṇī de pāīai dar(u) ghar(u) mahal(u) piār(i).

(*SGGS*, p. 18)

Sat(u) saṅtokh(u) daiā kamāvai eh karṇī sār.

(*SGGS*, p. 51)

Living life in contentment, clemency and truthfulness is righteous.

੬. (ਸੁੱਧ ਆਰਸੀ)

੧. ਜਿਉਂ ਕਰਿ ਨਿਰਮਲ ਆਰਸੀ ਸਭਾ ਸੁਧ ਸਭ ਕੋਈ ਦੇਖੈ।
੨. ਗੋਰਾ ਗੋਰੇ ਦਿਸਦਾ ਕਾਲਾ ਕਾਲੇ ਵੰਨ ਵਿਸੇਖੈ।
੩. ਹਸਿ ਹਸਿ ਦੇਖੈ ਮਸਤ ਮੁਖ ਰੋਂਦਾ ਰੋਵਣਹਾਰੁ ਸੁਲੇਖੈ।
੪. ਲੇਪੁ ਨ ਲਾਗੈ ਆਰਸੀ ਛਿਅ ਦਰਸਨੁ ਦਿਸਨਿ ਬਹੁ ਭੇਖੈ।
੫. ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਹੈ ਵੈਰੁ ਵਿਰੋਧੁ ਕਰੋਧ ਕੁਲੇਖੈ।
੬. ਗੁਰਮਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲਾ ਸਮਦਰਸੀ ਸਮਦਰਸ ਸਰੇਖੈ।
੭. ਭਲਾ ਬੁਰਾ ਹੋਇ ਰੂਪ ਨ ਰੇਖੈ ॥੬॥

6. (Suddh ārsī)

1. Jioṅ kar(i) nirmal ārsī sabhā sudh sabh koī dekhai.
2. Gorā gore disdā kālā kāle vaṅn visekhai.
3. Has(i) has(i) dekhai mast mukh roṅdā rovaṇhār(u) sulekhai.
4. Lep(u) na lāgai ārsī chhia darsan(u) disan(i) bahu bhekhai.
5. Durmat(i) dūjā bhāu hai vair(u) virodh(u) karodh kulekhai.
6. Gurmat(i) nirmal(u) nirmalā samdarsī samdaras sarekhai.
7. Bhalā burā hoe rūp na rekhai.(6)

6. True Mirror

1. Just as a clean mirror is always seen as clean by everyone. (Because it will produce true image).
2. One who is fair complexioned sees his image as fair. He who is black sees himself black in it.
3. One who looks into it laughing sees himself cheerful while one who is weeping will see the reflection of a crying person.
4. The followers of six schools of philosophy see their images in the mirror as they are but the mirror is least effected by them (their doctrines).
5. Those with wicked wisdom harbour ignorance. That is why they indulge in base activities of enmity, disagreement and anger.
6. Those who follow Gurū's wisdom are blemishless and hold similar vision. They consider all others just like themselves.
7. There is no distinction in the form and shape of the evil and good in the Realm of the Lord.(6)

In Essence

Just as a mirror reflects back the image of an object in its true and real form, so does the consciousness reflects the image of the soul. Whatever are the sentiments of a person, they reflect the same energy. Mirror adds nothing to the image. So does the soul. It is least affected and being a miniscule part of the Supreme Being, it is benevolent, compassionate and kind.

Pañch tat(u) mil(i) kāiā kīnī.
Tis maih Rām ratan(u) lai chīnī.
Ātam Rām(u) Rām(u) hai ātam.
Har(i) pāīai sabad(i) vīchārā he.

(*SGGS*, p. 1030)

From the five elements, God created a body. Recognise His own existence in it because He Himself dwells in all His

੭. (ਗੁਰੂ ਪਾਹਰੂ)

੧. ਇਕਤੁ ਸੂਰਜਿ ਆਥਵੈ ਰਾਤਿ ਅਨੇਰੀ ਚਮਕਨਿ ਤਾਰੇ।
੨. ਸਾਹ ਸਵਨਿ ਘਰਿ ਆਪਣੈ ਚੋਰ ਫਿਰਨਿ ਘਰਿ ਮੁਸਣੈਹਾਰੇ।
੩. ਜਾਗਨਿ ਵਿਰਲੇ ਪਾਹਰੂ ਰੂਆਇਨਿ ਹੁਸੀਆਰ ਬਿਦਾਰੇ।
੪. ਜਾਗਿ ਜਗਾਇਨਿ ਸੁਤਿਆ ਸਾਹ ਫੜੰਦੇ ਚੋਰ ਚੁਗਾਰੇ।
੫. ਜਾਗਦਿਆ ਘਰੁ ਰਖਿਆ ਸੁਤੇ ਘਰ ਮੂਸਨਿ ਵੇਚਾਰੇ।
੬. ਸਾਹ ਆਏ ਘਰਿ ਆਪਣੈ ਚੋਰ ਜਾਰਿ ਲੈ ਗਰਦਨਿ ਮਾਰੇ।
੭. ਭਲੇ ਬੁਰੇ ਵਰਤਨਿ ਸੈਸਾਰੇ ॥੭॥

7. *(Gurū pābrū)*

1. Ikat(u) sūraj(i) āthvai rāt(i) anerī chamkan(i) tāre.
2. Sāh savan(i) ghar(i) āpṇai chor phiran(i) ghar(i) musaṇaihāre.
3. Jāgan(i) virle pābrū rūāin(i) husīār bidāre.
4. Jāg(i) jagāin(i) sutiā sāh phaṛaṅde chor chugāre.
5. Jāgdiā ghar(u) rakhiā sute ghar mūsan(i) vechāre.
6. Sāh āe ghar(i) āpṇai chor jār(i) lai gardan(i) māre.
7. Bhale bure vartan(i) saisāre.(7)

7. Gurū – The Watchman

1. When the Sun sets in the evening (in the West), stars start twinkling in the darkness of the night. (First in the East).
2. Rich people sleep in their homes but the thieves set out to break houses and commit theft.
3. A few remain awake to guard and keep issuing warnings to others to stay alert (Gurū Jī is cautioning the worldly people to be alert as the vices are out to loot the treasure of virtues—*Duniā husiār bedār jāgat musīat hau re bhāī*).
4. These watchmen keep awake themselves and also raise others from their sleep. Thus the thieves and vagabonds are apprehended.
5. Those who remain awake save their homes. Those who remain sleeping have their assets looted and robbed.
6. The rich enjoy peace and comfort in their homes since they have destroyed the robbers and thieves. (Rich here means who have earned the pleasure of Gurū and who have got rid of the five vices—the robbers).
7. Both good and bad are active in this world.(7)

In Essence

Good and evil are both active in this world. Gurū-oriented people follow the teachings of the Gurū and wake up in order to protect the invaluable birth and make it a success. Awake, they save their treasure (of goodness) from their inner vices (*kām, krodh, lobh, moh, ahaṅkār*). But those who have not realized the true value of human birth remain in deep slumber of ignorance. Thus they lose their spiritual wealth and repent later on when the time has run out.

Is(u) dehī aṅdar(i) paṅch chor vasaih,
kām(u) krodh(u) lobh(u) moh(u) ahaṅkārā.
Aṅmrit(u) lūtaih manmukh nahī būjhaih,
koe nā suṇai pūkārā. (*SGGS*, p. 600)

੮. (ਸੰਗ ਸੁਭਾਉ)

੧. ਮਉਲੇ ਅੰਬ ਬਸੰਤ ਰੁਤਿ ਅਉੜੀ ਅਕੁ ਸੁ ਫੁਲੀ ਭਰਿਆ।
੨. ਅੰਬਿ ਨ ਲਗੈ ਖਖੜੀ ਅਕਿ ਨ ਲਗੈ ਅੰਬੁ ਅਫਰਿਆ।
੩. ਕਾਲੀ ਕੋਇਲ ਅੰਬ ਵਣਿ ਅਕਿਤਿਡੁ ਚਿਤੁ ਮਿਤਾਲਾ ਹਰਿਆ।
੪. ਮਨ ਪੰਖੇਰੂ ਬਿਰਖ ਭੇਦੁ ਸੰਗ ਸੁਭਾਉ ਸੋਈ ਫਲੁ ਧਰਿਆ।
੫. ਗੁਰਮਤਿ ਡਰਦਾ ਸਾਧ ਸੰਗ ਦੁਰਮਤਿ ਸੰਗਿ ਅਸਾਧ ਨ ਡਰਿਆ।
੬. ਭਗਤਿ ਵਛਲੁ ਭੀ ਆਖੀਐ ਪਤਿਤ ਉਧਾਰਣਿ ਪਤਿਤ ਉਧਰਿਆ।
੭. ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਤਰਿਆ॥੮॥

8. (Saṅg subhāo)

1. Maule aṅb basaṅt rut(i) auṛī ak(u) su phulī bhariā.
2. Aṅb(i) na lagai khakhaṛī ak(i) na lagai aṅb(u) aphariā.
3. Kālī koil aṅb vaṇ(i) ak(i)tiḍ(u) chit(u) mitālā hariā.
4. Man paṅkherū birakh bhed(u) saṅg subhāu soī phal(u) dhariā.
5. Gurmat(i) ḍardā sādh saṅg durmat(i) saṅg(i) asādh na ḍariā.
6. Bhagat(i) vachhal(u) bhī ākhīai patit udhāraṇ(i) patit udhariā.
7. Jo tis(u) bhāṇā soī tariā.(8)

8. Nature of Person and Company

1. The mango tree blossoms during spring season but *akk* a wild plant of arid region bears fruit during hot and drought conditions.
2. A mango tree does not bear the mango-like fruit of *akk* nor do mangoes grow on *akk (calotropis procera).*
3. Black cuckoo adorns a mango tree while a grasshopper is enamoured by *akk.*
4. Human mind is like a bird. Its character is formed by the company it keeps and accordingly it reaps the fruit of that company.
5. One who has acquired the wisdom of the Gurū remains in the reverential fear of the Lord in the company of holy congregation. A person of evil intention is never scared of the company of wicked and evil persons.
6. God is known as the lover of his devotees and the deliverer of the apostates and fallen ones.
7. One who finds His favour and grace is emancipated.(8)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has taken examples of *akk* and mango, cuckoo and grasshopper etc. They are poles apart and totally different in character. Mind is also like a bird that roams about in all directions. In the company of wicked, mind is bound to do evil deeds and in the company of holy persons, it practices the wisdom of the Gurū and frees itself from the repeated birth-death cycle. Kabīr Jī says :

Kabīr man(u) paṅkhī bhaio, uḍ(i) uḍ(i) dah dis jāe.
Jo jaisī saṅgat(i) milai so taiso phal(u) khāe.

(*SGGS*, p. 1369)

੯. (ਪੂਤਨਾ)

੧. ਜੇਕਰ ਉਧਰੀ ਪੂਤਨਾ ਵਿਹੁ ਪੀਆਲਣੁ ਕੰਮੁ ਨ ਚੰਗਾ।
੨. ਗਨਿਕਾ ਉਧਰੀ ਆਖੀਐ ਪਰਿ ਘਰਿ ਜਾਇ ਨ ਲਈਐ ਪੰਗਾ।
੩. ਬਾਲਮੀਕੁ ਨਿਸਤਾਰਿਆ ਮਾਰੈ ਵਾਟ ਨ ਹੋਇ ਨਿਸੰਗਾ।
੪. ਫੰਧਿਕ ਉਧਰੈ ਆਖੀਅਨਿ ਫਾਹੀ ਪਾਇ ਨ ਫੜੀਐ ਟੰਗਾ।
੫. ਜੇ ਕਸਾਈ ਉਧਰਿਆ ਜੀਆ ਘਾਇ ਨ ਖਾਈਐ ਭੰਗਾ।
੬. ਪਾਰਿ ਉਤਾਰੈ ਬੋਹਿਥਾ ਸੁਇਨਾ ਲੋਹੁ ਨਾਹੀ ਇਸ ਰੰਗਾ।
੭. ਇਤੁ ਭਰਵਾਸੈ ਰਹਣੁ ਕੁਢੰਗਾ॥੯॥

9. (Pūtanā)

1. Jekar udhrī pūtanā vihu pīālaṇ(u) kanm(u) na changā.
2. Ganikā udharī ākhīai par(i) ghar(i) jāe na laīai paṅgā.
3. Bālmīk(u) nistāriā mārai vāṭ na hoe nisaṅgā.
4. Phandhik udharai ākhīan(i) phāhī pāe na phaṛīai ṭaṅgā.
5. Je kasāī udhariā jīā ghāe na khāīai bhaṅgā.
6. Pār(i) utārai bohithā suinā loh(u) nāhī ik raṅgā.
7. It(u) bharvāsai rahaṇ(u) kuḍhaṅgā.(9)

9. Pūtanā

1. Although Pūtanā (A Nurse – who tried to poison Krishna by making him suckle her poisoned breasts) got liberated, yet serving poison to someone is not a good deed.
2. Though Ganikā the prostitute, got liberated, yet one should not go to others' home and earn blemishes of sin (that we too would be liberated like Ganikā).
3. Vālmīk, a highway robber was delivered by the grace of God, yet one should not indulge in highway robbery.
4. If bird-catcher is believed to have been liberated; even then one should not entrap the birds.
5. If Sadhnā, the butcher has been liberated, it does not mean that one should kill other living beings and harm others and ourselves.
6. Ship takes gold and iron both across the ocean but both are different of form and value.
7. In fact, living on such hopes is an insane behaviour.(9)

In Essence

The characteristic that God liberates all is not for people to sin and be courageous in committing offences. It means when an offender realizes that he has done wrong and repents, God in His benevolence forgives him. Many people feel that God does not forgive sins. This is not so and this is what Bhāī Gurdās Jī is bringing home that he is fully capable of delivering the sinners. Those who repent with honest and true mind have the doors of His Court opened to them. The characteristic of deliverance is not meant for the people to get encouraged for doing evil. It shows them the path of deliverance, once the mistake is realized.

Miharvān(u) sāhib(u) miharvān(u).
Sāhib(u) merā miharvān(u).
Jī-a sagal kau de-e dān(u).(Rahāu).
Tū kāhe ḍoleh prāṇīā tudh(u) rākhaigā sirjaṇhār(u).
(SGGS, p. 724)

੧੦. (ਪਾਪ ਦੀ ਰੀਸ ਬੁਰੀ ਹੈ)

੧. ਪੈ ਖਾਜੂਰੀ ਜੀਵੀਐ ਚੜਿ ਖਾਜੂਰੀ ਝੜਉ ਨ ਕੋਈ।
੨. ਉਝੜਿ ਪਇਆ ਨ ਮਾਰੀਐ ਉਝੜ ਰਾਹੁ ਨ ਚੰਗਾ ਹੋਈ।
੩. ਜੇ ਸਪ ਖਾਧਾ ਉਬਰੇ ਸਪੁ ਨ ਫੜੀਐ ਅੰਤਿ ਵਿਗੋਈ।
੪. ਵਹਣਿ ਵਹੰਦਾ ਨਿਕਲੈ ਵਿਣੁ ਤੁਲਹੇ ਡੁਬਿ ਮਰੈ ਭਲੋਈ।
੫. ਪਤਿਤ ਉਧਾਰਣੁ ਆਖੀਐ ਵਿਰਤੀ ਹਾਣੁ ਜਾਣੁ ਜਾਣੋਈ।
੬. ਭਾਉ ਭਗਤਿ ਗੁਰਮਤਿ ਹੈ ਦੁਰਮਤਿ ਦਰਗਹ ਲਹੈ ਨ ਢੋਈ।
੭. ਅੰਤਿ ਕਮਾਣਾ ਹੋਇ ਸਥੋਈ ॥੧੦॥

10. (Pāp dī rīs burī hai)

1. Pai khājūrī jīvīai chaṛ(i) khājūrī jhaṛau na koī.
2. Ujhaṛ(i) paiā na māriai ujhaṛ rāh(u) na changā hoī.
3. Je sap khādhā ubre sap(u) na phaṛīai ant(i) vigoī.
4. Vahaṇ(i) vahandā niklai viṇ(u) tulhe ḍub(i) marai bhaloī.
5. Patit udhāraṇ(u) ākhīai virtī hāṇ(u) jāṇ(u) jāṇoī.
6. Bhāu bhagat(i) gurmat(i) hai durmat(i) dargah lahai na ḍhoī.
7. Ant(i) kamāṇā hoe sathoī.(10)

10. Imitating Sinful Action is Bad

1. If one survives a fall from the date tree, one should not climb up again to fall from it deliberately.
2. If one arrives safely from wilderness following desolate paths, it does not make those paths safe.
3. Even if one survives snakebite; catching them with hands is not a safe act.
4. If one happens to survive the fast currents of a river, it is not sensible to re-enter the raging water without a raft as the possibility of drowning has not diminished.
5. People of all faiths know very well that God is liberator of the fallen ones.
6. Worshipping Him lovingly is the teaching of the Gurū. One with base intellect does not find a place in His Court.
7. The deeds performed by us in this life are the ones that accompany us in the world hereafter.(10)

In Essence

The theme of the last *pauṛī* has been further deliberated in this *pauṛī*. If someone falls in some distress unknowingly and comes out of it without any harm, it does not prove that the distress has been converted into peace and comfort. Similarly if a sinner is emancipated; it does not mean his sins have become virtues. Those sins still remain unworthy of indulging in. Therefore, do not commit sin on this belief.

Sin is bad. One must avoid it. It does not let one come to the path of salvation.

Pāp(u) burā pāpī kau pīārā.
Pāp(i) lade pāpe pāsārā.
Parhar(i) pāp(u) pachhāṇai āp(u).
Nā tis(u) sog(u) vijog(u) santāp. (*SGGS*, p. 935)

One who recognises what is sin will never face the ignominy of distress and sufferings.

੧੧. (ਗੁਰਮੁਖ ਮਨਮੁਖ ਦਾ ਫ਼ਰਕ ਗੁਣਾਂ ਕਰਕੇ)

੧. ਥੋਮ ਕਥੂਰੀ ਵਾਸ ਜਿਉ ਕੰਚਨੁ ਲੋਹੁ ਨਹੀ ਇਕ ਵੰਨਾ।
੨. ਫਟਕ ਨ ਹੀਰੇ ਤੁਲਿ ਹੈ ਸਮਸਰਿ ਨੜੀ ਨ ਵੁੜੀਐ ਗੰਨਾ।
੩. ਤੁਲਿ ਨ ਰਤਨਾ ਰਤਕਾ ਮੁਲਿ ਨ ਕਚੁ ਵਿਕਾਵੇ ਪੰਨਾ।
੪. ਦੁਰਮਤਿ ਘੁੰਮਣ ਵਾਣੀਐ ਗੁਰਮਤਿ ਸੁਕ੍ਰਿਤੁ ਬੋਹਿਥੁ ਬੰਨਾ।
੫. ਨਿੰਦਾ ਹੋਵੈ ਬੁਰੇ ਦੀ ਜੈ ਜੈ ਕਾਰ ਭਲੇ ਧੰਨੁ ਧੰਨਾ।
੬. ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਜਾਣੀਐ ਮਨਮੁਖ ਸਚੁ ਰਹੈ ਪਰਛੰਨਾ।
੭. ਕੰਮਿ ਨ ਆਵੈ ਭਾਂਡਾ ਭੰਨਾ॥੧੧॥

11. (Gurmukh Manmukh dā farak guṇāṅ karke)

1. Thom kathūrī vās jio kaṅchan(u) loh(u) nahī ik vaṅṅā.
2. Phaṭak na hīre tul(i) hai samsar(i) naṛī na vuṛīai gaṅṅā.
3. Tul(i) na ratnā ratkā mul(i) na kach(u) vikāve paṅṅā.
4. Durmat(i) ghuṅmaṇ vāṇīai gurmat(i) sukrit(u) bohith(u) baṅṅā.
5. Niṅdā hovai bure dī jai jai kār bhale dhaṅn(u) dhaṅṅā.
6. Gurmukh(i) pargaṭ(u) jāṇīai manmukh sach(u) rahai parchhaṅṅā.
7. Kaṅm(i) na āvai bhāṅḍā bhaṅṅā.(11)

11. Difference Between *Gurmukh* and *Manmukh*

1. Just as smell of garlic and aroma of musk are different, similarly gold and iron are not the same.
2. A glass crystal cannot match a diamond nor can reed (hollow) and sugarcane be praised alike.
3. A seed of *Rattī (Abrus Precatorius)* cannot be equated with a jewel nor can glass and gemstones sell at the same price.
4. Evil intellect is whirlpool of *Rajas, Tamas, Satva*, the three traits of *māyā* whereas teachings of the Gurū *(Gurmat)* are like ship of virtues that take one across the worldly ocean.
5. Wrong-doer is always condemned while a virtuous person is always appreciated and applauded.
6. *Gurmukhs* are all conspicuous whereas a *Manmukh* is definitely latent. (He stays away from *Sat Saṅgat*).
7. An apostate *(Manmukh)* is like a broken pot that cannot be put to use.(11)

In Essence

Bhāi Sāhib has compared *Gurmukhs* and *Manmukhs* through examples of gold and iron, musk and garlic, diamond and a glass crystal etc. Gurū's intellect is like a ship of virtues that sails across whereas *Manmukhs* who support base wisdom are ever caught in the whirlpool of *māyā*. *Gurbāṇī* says:

Gurmukh(i) sadā salāhīai sachā veparvāh(u). Rahāo.
Dunīā keri dostī manmukh dajh(i) marann(i).
Jam pur(i) badhe marīaih(i) velā na lāhann(i).
Gurmukh(i) janam sakārthā sachai sabad(i) lagann(i).

And *Manmukh*:

Dusṭā nāl(i) dostī nāl(i) santā vair(u) karann(i).
Āp(ū) ḍube kuṭanb sīo sagle kul dobann(i).

(*SGGS*, p. 755)

੧੨. (ਗੁਰਮੁਖ ਮਨਮੁਖ ਦਾ ਫ਼ਰਕ ਕਰਨੀ ਕਰਕੇ)

੧. ਇਕ ਵੇਚਨਿ ਹਥਿਆਰ ਘੜਿ ਇਕ ਸਵਾਰਨਿ ਸਿਲਾ ਸੰਜੋਆ।
੨. ਰਣ ਵਿਚਿ ਘਾਉ ਬਚਾਉ ਕਰਿ ਦੁਇ ਦਲ ਨਿਤਿ ਉਠਿ ਕਰਦੇ ਢੋਆ।
੩. ਘਾਇਲ ਹੋਇ ਨੰਗਾਸਣਾ ਬਖਤਰ ਵਾਲਾ ਨਵਾਂ ਨਿਰੋਆ।
੪. ਕਰਨਿ ਗੁਮਾਨ ਕਮਾਨਗਰ ਖਾਨ ਜਰਾਦੀ ਬਹੁਤੁ ਬਖੋਆ।
੫. ਜਗ ਵਿਚਿ ਸਾਧ ਅਸਾਧ ਸੰਗੁ ਸੰਗ ਸੁਭਾਇ ਜਾਇ ਫਲੁ ਭੋਆ।
੬. ਕਰਮ ਸੁ ਧਰਮ ਅਧਰਮ ਕਰਿ ਸੁਖ ਦੁਖ ਅੰਦਰਿ ਆਇ ਪਰੋਆ।
੭. ਭਲੇ ਬੁਰੇ ਜਸੁ ਅਪਜਸੁ ਹੋਆ॥੧੨॥

12. (Gurmukh Manmukh dā farak karnī karke)

1. Ik vechan(i) hathiār ghaṛ(i) ik savāran(i) silā saṅjoā.
2. Raṇ vich(i) ghāo bachāo kar(i) due dal nit(i) uṭh(i) karde ḍhoā.
3. Ghāil hoe naṅgāsaṇā bakhtar vālā navāṅ niroā.
4. Karan(i) gumān kamāngar khān jarādī bahut(u) bakhoā.
5. Jag vich(i) sādh asādh saṅg(u) saṅg subhāe jāe phal(u) bhoā.
6. Karam su dharam adharam kar(i) sukh sukh aṅdar(i) āe paroā.
7. Bhale bure jas(u) apjas(u) hoā.(12)

12. Difference Between *Gurmukh* and *Manmukh*

1. Some manufacture arms and sell them while others are engaged in taking care of armour.
2. Both, attackers and defenders clash in the battlefield. One tries to inflict wound while the defender protects himself from being hit.
3. Those who are without protective armour get wounded whereas those wearing it remain well protected and free from injuries.
4. The bow makers proudly proclaim that their special bows of *Khān Jirādī* family are of top quality.
5. There are two types of companies in this world : one of saints and holy *(Sādh Saṅgat)* and the other of wicked people (*Manmukhs*). Their characteristics are different. One is virtuous while the other is full of wickedness and vices.
6. Thus a human being remains in distress or discomfort due to their righteous and unrighteous deeds.
7. The righteous are applauded and respected whereas the evil-doers are disliked and disrespected.(12)

In Essence

The theme of this *pauṛī* is that the do-gooders and benevolents are praised and admired whereas evil-doers are disrespected and avoided. Sheikh Farīd Jī has a very apt advice for both :

Farīdā jiṅnhī kaṅmī nāh(i) guṇ te kaṅmaṛe visār(i).
Mat(u) sarmiṅdā thīvahī sāīṅ dai darbār(i).

(*SGGS*, p. 1381)

੧੩. (ਗੁਰਮੁਖ ਮਨਮੁਖ ਦਾ ਫ਼ਰਕ ਕਰਨੀ ਕਰਕੇ)

੧. ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥ ਸੁਗਰਥ ਸਾਧ ਸੰਗਿ ਆਵੈ।
੨. ਕਾਮੁ ਕਰੋਧੁ ਅਸਾਧ ਸੰਗ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਮਚਾਵੈ।
੩. ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਕਰਮ ਕਰਿ ਬੁਰਾ ਭਲਾ ਹੁਇ ਨਾਉ ਧਰਾਵੈ।
੪. ਗੋਰਸੁ ਗਾਈ ਖਾਇ ਖੜੁ ਇਕੁ ਇਕੁ ਜਣਦੀ ਵਗੁ ਵਧਾਵੈ।
੫. ਦੁਧਿ ਪੀਤੈ ਵਿਹੁ ਦੇਇ ਸਪ ਜਣਿ ਜਣਿ ਬਹਲੇ ਬਚੇ ਖਾਵੈ।
੬. ਸੰਗ ਸੁਭਾਉ ਅਸਾਧ ਸਾਧ ਪਾਪੁ ਪੁੰਨੁ ਦੁਖੁ ਸੁਖੁ ਫਲੁ ਪਾਵੈ।
੭. ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਕਮਾਵੈ ॥੧੩॥

13. (Gurmukh Manmukh dā farak karnī karke)

1. Sat(i) saṅtokh(u) daiā dharam(u) arth sugarth sādh saṅg(i) āvai.
2. Kām(u) krodh(u) asādh saṅg lobh(u) moh(u) ahaṅkār machāvai.
3. Dukrit(u) sukrit(u) karm kar(i) burā bhalā hue nāo dharāvai.
4. Goras(u) gāī khāe khaṛ(u) ik(u) ik(u) jaṇdī vag(u) vadhāvai.
5. Dudh(i) pītai vihu de-e sap jaṇ(i) jaṇ(i) bahle bache khāvai.
6. Saṅg subhāo asādh sādh pāp(u) puṅn(u) dukh(u) sukh(u) phal(u) pāvai.
7. Parupkār vikār kamāvai.(13)

13. Difference Between *Gurmukh* and *Manmukh*

1. One attains the virtues of truth; contentment, compassion, righteousness and plentitude in the holy congregation *(Sādh Sangat).*
2. The company of wicked *(Manmukh)* begets one the evils like lust, anger, greed, attachment and ego.
3. One earns the name 'Good' or 'Bad' according to the deeds one performs.
4. The cow eats grass and gives sweet and nutritious milk. It also bears a young one and thus furthers its lineage.
5. A female snake drinks sweet milk and give away venom. It also eats its own offspring after giving birth to them.
6. The fruits of sins and gratuitous deeds performed in the company of wicked and nobles yield distress and divine peace respectively.
7. Virtuous persons ensure benefits to others even at the cost of their own deeds. Evil persons spoil others' efforts.(13)

In Essence

Gurū-oriented and Gurū-devoted persons are ever engaged in doing good to others even if their own cause suffers. They only harbour goodness in their heart and thus remain happy and in prosperous state. On the contrary, evil-minded people always cause harm to others and ruin their hard work. *Gurmukhs* live in peace and contentment while a *Manmukh* is ever in distress.

Sat(u) santokh(u) sabh(u) sach(u) hai, gurmukh(i) pavitā.
Androh kapṭ(u) vikār(u) gaiā man(u) sahje jitā.

(*SGGS*, p. 512)

੧੪. (ਭਲਾ ਬੁਰਾ)

੧. ਚੰਨਣੁ ਬਿਰਖੁ ਸੁਬਾਸੁ ਦੇ ਚੰਨਣੁ ਕਰਦਾ ਬਿਰਖ ਸਬਾਏ।
੨. ਖਹਦੇ ਵਾਂਸਹੁ ਅਗਿ ਧੁਖਿ ਆਪਿ ਜਲੈ ਪਰਵਾਰੁ ਜਲਾਏ।
੩. ਮੁਲਹ ਜਿਵੈ ਪੰਖੇਰੂਆ ਫਾਸੈ ਆਪਿ ਕੁਟੰਬੁ ਫਹਾਏ।
੪. ਅਸਟ ਧਾਤੁ ਹੁਇ ਪਰਬਤਹੁ ਪਾਰਸੁ ਕਰਿ ਕੰਚਨੁ ਦਿਖਲਾਏ।
੫. ਗਣਿਕਾ ਵਾੜੈ ਜਾਇਕੈ ਹੋਵਨਿ ਰੋਗੀ ਪਾਪ ਕਮਾਏ।
੬. ਦੁਖੀਏ ਆਵਨਿ ਵੈਦ ਘਰਿ ਦਾਰੂ ਦੇ ਦੇ ਰੋਗੁ ਮਿਟਾਏ।
੭. ਭਲਾ ਬੁਰਾ ਦੁਇ ਸੰਗ ਸੁਭਾਏ ॥੧੪॥

14. (Bhalā Burā)

1. Chaṅnaṇ(u) birakh(u) subās(u) de chaṅnaṇ(u) kardā birakh sabāe.
2. Khahde vāṅsoh ag(i) dhukh(i) āp(i) jalai parvār(u) jalāe.
3. Mulah jivai paṅkherūā phāsai āp(i) kuṭaṅb(u) phahāe.
4. Asṭ dhāt(u) hue parbatoh pāras(u) kar(i) kaṅchan(u) dikhlāe.
5. Gaṇikā vāṛai jāe-kai hovan(i) rogī pāp kamāe.
6. Dukhīe āvan(i) vaid ghar(i) dārū de de rog(u) miṭāe.
7. Bhalā burā due saṅg subhāe.(14)

14. Good and Bad

1. Sandalwood tree emits pleasant fragrance and makes all other trees fragrant like itself.
2. The bamboo branches rub with each other causing fire. It burns itself in this fire and all its family in the neighbourhood.
3. Just as a quail falls in a trap itself and puts the rest of the family in jeopardy as well.
4. There are eight metals extracted from the mountains and they all get converted into gold by the touch of philosopher's stone.
5. One who visits prostitutes sow the seeds of sin and afflict himself with terrible disease.
6. The suffering patients come to physicians who administer them medicines and relieve them of their sufferings.
7. Good and bad are two types of behaviours. One is assessed good or bad by the company one keeps.(14)

In Essence

A man is known by the company he keeps. Company of virtuous and noble persons instil good qualities while those of vice-filled people will lead a person astray. There is much emphasis on attending *Sat Saṅgat* in Sikhism. Company of holy souls turn a Sikh into a philanthropist and attaches him to God. The effect of *Sat Saṅgat* is evident from the following quotes :

Mil(i) saṅt sabhā man(u) māñjīai bhāī,
Har(i) kai nām(i) nivās(u).
Miṭai aṅdherā agiāntā bhāī kamal hovai pargās(u).
(*SGGS*, p. 639)

Sādhsaṅg(i) mal(u) lāthī. Pārbrahm(u) bhaio sāthī.
Nānak nām(u) dhiāiā. Ād(i) purakh prabh(u) pāiā.
(*SGGS*, p. 625)

੧੫. (ਭਲਾ ਬੁਰਾ)

੧. ਭਲਾ ਸੁਭਾਉ ਮਜੀਠ ਦਾ ਸਹੈ ਅਵਟਣੁ ਰੰਗੁ ਚੜਾਏ।
੨. ਗੰਨਾ ਕੋਲੂ ਪੀੜੀਐ ਟਟਰਿ ਪਇਆ ਮਿਠਾਸੁ ਵਧਾਏ।
੩. ਤੁੰਮੇ ਅੰਮ੍ਰਿਤੁ ਸਿੰਜੀਐ ਕਉੜਤਣ ਦੀ ਬਾਣਿ ਨ ਜਾਏ।
੪. ਅਵਗੁਣ ਕੀਤੇ ਗੁਣ ਕਰੈ ਭਲਾ ਨ ਅਵਗੁਣ ਚਿਤਿ ਵਸਾਏ।
੫. ਗੁਣ ਕੀਤੇ ਅਉਗੁਣੁ ਕਰੈ ਬੁਰਾ ਨ ਮੰਨ ਅੰਦਰਿ ਗੁਣ ਪਾਏ।
੬. ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ ਖਾਏ ॥੧੫॥

15. (Bhalā burā)

1. Bhalā subhāo majīṭh dā sahai avṭaṇ(u) raṅg(u) chaṛāe.
2. Gaṅnā kolū pīṛīai ṭaṭar(i) paiā miṭhās(u) vadhāe.
3. Tuṅme aṅmrit(u) siṅjīai kauṛataṇ dī bāṇ(i) na jāe.
4. Avguṇ kīte guṇ karai bhalā na avguṇ chit(i) vasāe.
5. Guṇ kīte auguṇ(u) karai burā na maṅn aṅdar(i) guṇ pāe.
6. Jo bījai soī phal(u) khāe.(15)

15. Good and Bad Person

1. The *Rubia Cordifolia* plant is of good nature. It bears the heat (of boiling in water) and dyes the clothes in fast colour.
2. Sugarcane is crushed in the crusher and then put on fire in a vat where its sweetness is further enhanced.
3. Colocynth *(Tummā)* does not shed its bitterness even if irrigated with sweet nectar.
4. A noble person dispenses good even when doing a wrong thing. He does not give the misdeeds any space in his mind.
5. On the other hand, a wicked person, doing good deeds end up doing wrong. He does not let the virtues dwell in his heart.
6. One reaps whatever one sows. Goodness is rewarded with goodness while evil begets evil results.(15)

In Essence

There are two distinct precepts in this *pauṛi* of Bhāī Gurdās Jī. Firstly, whatever is the inherent nature of a person, he does deeds according to that. Good company enhances the virtues of a person while it cannot change the evil characteristic. Bhāī Sāhib has explained it through the example of a colocynth that may be irrigated with nectar but it cannot leave its bitterness Colocynth *(Tummā)* may look very good but it has no value due to its character of being very bitter.

Pekhaṅdaṛo kī bhul(u) tuṅmā disam(u) sohṇā.
Aḍh(u) na labhaṅdaṛo mul(u),
Nānak sāth(i) na julaī māiā. (*SGGS*, p. 708)

Secondly, whatever one sows, one reaps :

Jehā bījai so luṇai, karmā saṅdaṛā khet(u).
(*SGGS*, p. 134)

Virtuous persons do good to others at their own cost. Even if some wrong happens inadvertently, it turns out good for others.

੧੬. (ਭਲੇ ਬੁਰੇ ਦੀ ਸੁਭਾਵਕ ਨੇਕੀ ਬਦੀ)

੧. ਪਾਣੀ ਪਥਰ ਲੀਕ ਜਿਉ ਭਲਾ ਬੁਰਾ ਪਰਕਿਰਤਿ ਸੁਭਾਏ।
੨. ਵੈਰ ਨ ਟਿਕਦਾ ਭਲੇ ਚਿਤਿ ਹੇਤੁ ਨ ਟਿਕੇ ਬੁਰੈ ਮਨਿ ਆਏ।
੩. ਭਲਾ ਨ ਹੇਤੁ ਵਿਸਾਰਦਾ ਬੁਰਾ ਨ ਵੈਰੁ ਮਨਹੁ ਵਿਸਰਾਏ।
੪. ਆਸ ਨ ਪੁਜੈ ਦੁਹਾ ਦੀ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਅੰਤਿ ਲਖਾਏ।
੫. ਭਲਿਅਹੁ ਬੁਰਾ ਨ ਹੋਵਈ ਬੁਰਿਅਹੁ ਭਲਾ ਨ ਭਲਾ ਮਨਾਏ।
੬. ਵਿਰਤੀ ਹਾਣੁ ਵਖਾਣਿਆ ਸਈ ਸਿਆਣੀ ਸਿਖ ਸੁਣਾਏ।
੭. ਪਰਉਪਕਾਰੁ ਵਿਕਾਰ ਕਮਾਏ ॥੧੬॥

16. (Bhale bure dī subhāvak nekī badī)

1. Pāṇī pathar līk jio bhalā burā parkirat(i) subhāe.
2. Vair na ṭikdā bhale chit(i) het(u) na ṭike burai man(i) āe.
3. Bhalā na het(u) visārdā burā na vair(u) manoh visrāe.
4. Ās na pujai duhā dī durmat(i) gurmat(i) ant(i) lakhāe.
5. Bhaliau burā na hovaī buriauh bhalā na bhalā manāe.
6. Virtī hāṇ(u) vakhāṇiā saī siāṇī sikh suṇāe.
7. Parupkār vikār kamāe.(16)

16. Good and Bad Nature of Virtuous and Evil Persons

1. Good and bad are two natural characteristics in a human being. These are like a line drawn on water surface and on a stone. (How?)
2. A noble person does not carry enmity in his heart (just as a line cannot exist on water) while a wicked person retains the grudge like a line on the stone.
3. A noble person does not give up doing good while a wicked person does not give up enmity.
4. Both of them do not give up their hopes. A vicious person keeps committing evil till the end while a virtuous person is ever hopeful of Gurū's intellect dawning in him.
5. A good person cannot commit indecorous actions but a virtuous person should not expect goodness from an evil-doer.
6. This wisdom is prevalent today. A hundred wise persons hold this opinion.
7. The truth is that a virtuous person indulges in good deeds while wicked person is ever involved in doing wrong.(16)

In Essence

To be good or bad is part of human nature. Those who are good, do not carry any ill feelings towards anybody and are ever ready to help others without any regard to their own interests. Thus doing good for them is like a line drawn on water. They do not recall it again nor they boast about it.

On the contrary, a vicious person harbours much ill will in his mind and misses no opportunity to cause him harm. If an evil person does wrong to a noble soul, he soon forgets and forgives him. Farīd Jī has very rightly said :

Farīdā bure dā bhalā kar(i), gussā man(i) na haḍāe.
Dehī rog(u) na lagaī, palai sabh(u) kichh(u) pāe.

(*SGGS*, pp. 1381-82)

੧੭. (ਭਲੇ ਬੁਰੇ ਦੀ ਕਹਾਣੀ)

੧. ਵਿਰਤੀਹਾਣੁ ਵਖਾਣਿਆ ਭਲੇ ਬੁਰੇ ਦੀ ਸੁਣੀ ਕਹਾਣੀ।
੨. ਭਲਾ ਬੁਰਾ ਦੁਇ ਚਲੇ ਰਾਹਿ ਉਸਥੈ ਤੋਸਾ ਉਸਥੈ ਪਾਣੀ।
੩. ਤੋਸਾ ਅਗੈ ਰਖਿਆ ਭਲੇ ਭਲਾਈ ਅੰਦਰਿ ਆਣੀ।
੪. ਬੁਰਾ ਬੁਰਾਈ ਕਰਿ ਗਇਆ ਹਥੀਂ ਕਢਿ ਨ ਦਿਤੋ ਪਾਣੀ।
੫. ਭਲਾ ਭਲਾਈਅਹੁ ਸਿਝਿਆ ਬੁਰੇ ਬੁਰਾਈਅਹਿ ਵੈਣਿ ਵਿਹਾਣੀ।
੬. ਸਚੁ ਸਾਹਿਬੁ ਨਿਆਉ ਸਚੁ ਜੀਆ ਦਾ ਜਾਣੋਈ ਜਾਣੀ।
੭. ਕੁਦਰਤਿ ਕਾਦਰ ਨੋ ਕੁਰਬਾਣੀ॥੧੭॥

17. (Bhale bure dī kahāṇī)

1. Virtīhāṇ(u) vakhāṇiā bhale bure dī suṇī kahāṇī.
2. Bhalā burā due chale rāh(i) usthai tosā usthai pāṇī.
3. Tosā agai rakhiā bhale bhalāī aṅdar(i) āṇī.
4. Burā burāī kar(i) gaiā hathīṅ kaḍh(i) na dito pāṇī.
5. Bhalā bhalāīauh sijhiā bure burāīaih vaiṇ(i) vihāṇī.
6. Sach(u) sāhib(u) niāo sach(u) jīā dā jāṇoī jāṇī.
7. Kudrat(i) kādar no kurbāṇī.(17)

17. The Tale of Good and Bad

1. This is the narration of a story of good and bad as was told.
2. Both good and bad persons were travelling on a road. The virtuous had bread while the evil person had water with him.
3. The noble soul took out his bread and placed it before his companion to eat. (He had goodness in his heart).
4. The wicked person did not share his water with him. Instead, he ate up his bread and left.
5. For his good deed, the virtuous person got liberated, while the evil person spent his life weeping and wailing.
6. That Omniscient Creator is true and His justice is also true. He knows and has always known the inner minds of all his creation. (He knows all good and bad persons).
7. I am sacrifice unto the Lord who creates children of opposite characteristics from the same parents.(17)

In Essence

Two children of the same parents can have diametrically opposite traits. This is so because each one of us is born with definite impressions and these impressions become the base of our nature, alongwith environments that we live in. Goodness is like truth which never fails and is always rewarded. It is a divine trait and therefore one should strive to imbibe it through *Sādh Saṅgat* and *Sewā*. Sheikh Farīd Jī says :

Farīdā jinnī kaṅmī nāh(i) guṇ te kaṅmṛe visār(i).
Mat(u) sarmiṅdā thīv-hī sāīn dai darbār(i).

(*SGGS*, p. 1381)

Those deeds which are not virtuous must never be indulged in lest one feels ashamed facing the Master in His Court— says Sheikh Farīd Jī.

੧੮. (ਰਾਮ ਅਤੇ ਰਾਵਣ)

੧. ਭਲਾ ਬੁਰਾ ਸੈਸਾਰ ਵਿਚਿ ਜੋ ਆਇਆ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ।
੨. ਰਾਵਣ ਤੈ ਰਾਮਚੰਦ ਵਾਂਗਿ ਮਹਾਂ ਬਲੀ ਲੜਿ ਕਾਰਣੁ ਕਰਣਾ।
੩. ਜਰੁ ਜਰਵਾਣਾ ਵਸਿ ਕਰਿ ਅੰਤਿ ਅਧਰਮ ਰਾਵਣਿ ਮਨ ਧਰਣਾ।
੪. ਰਾਮਚੰਦ ਨਿਰਮਲੁ ਪੁਰਖੁ ਧਰਮਹੁ ਸਾਇਰ ਪਥਰ ਤਰਣਾ।
੫. ਬੁਰਿਆਈਅਹੁ ਰਾਵਣੁ ਗਇਆ ਕਾਲਕ ਟਿਕਾ ਪਰਤ੍ਰਿਅ ਹਰਣਾ।
੬. ਰਾਮਾਇਣੁ ਜੁਗਿ ਜੁਗਿ ਅਟਲੁ ਸੇ ਉਧਰੇ ਜੋ ਆਏ ਸਰਣਾ।
੭. ਜਸ ਅਪਜਸ ਵਿਚਿ ਨਿਡਰ ਡਰਣਾ ॥੧੮॥

18. (Rām ate Rāvaṇ)

1. Bhalā burā saisār vich(i) jo āiā tis(u) sarpar marṇā.
2. Rāvaṇ tai rāmchand vāṅg(i) mahāṅ balī laṛ(i) kāraṇ(u) karṇā.
3. Jar(u) jarvāṇā vas(i) kar(i) aṅt(i) adharam rāvaṇ(i) man dharṇā.
4. Rāmchand nirmal(u) purkh(u) dharmoh sāir pathar tarṇā.
5. Buriāīauh rāvaṇ(u) gaiā kālak ṭikā partria harṇā.
6. Rāmāeṇ(u) jug(i) jug(i) aṭal(u) se udhre jo āe sarṇā.
7. Jas apjas vich(i) niḍar ḍarṇā.(18)

18. Rām and Rāvaṇ

1. Both good and bad who have come to this world will definitely die one day.
2. The mighty warriors like Rāvaṇ and Rāmchaṅdra became the cause and wagers of war.
3. Rāvaṇ who had acquired domination on old age and death, had the evil designs appearing in his heart. (And he kidnapped Sītā).
4. Rāmchaṅdra was a noble person. As is said that righteous faith can make stones float over water. (Similarly, faith makes unimaginable events to happen).
5. Rāvaṇ was killed by noble. Rām for his misdeed. He carried the stigma of kidnapping someone else's (Rāmā's) wife (Sītā).
6. Rāmāyaṇ, the tale of praise of Rāmchaṅdra has been prevailing since ages. Those who take the shelter of righteousness are victorious ultimately.
7. Fearless (of condemnation and disrespect) do not care about the praises and condemnation.(18)

In Essence

Good persons perform such deeds that would fetch them praise and honour. They avoid doing acts which are detrimental to their character. Unconcerned persons like Rāvaṇ are unmindful of praises and condemnations. They are ever ready to indulge in base deeds. A self respecting person is fearful of insult as much as dying a million times.

Babut(u) pratāp(u) gāoṅ sau pāe due lakh ṭakā barāt.
Divas chār(i) kī karauh sāhibī jaise ban har pāt.1
Nā koū lai āeo eh(u) dhan(u) nā koū lai jāt(u).
Rāvan hūṅ te adhik chhatrapat(i) khin maih gae bilāt.2
Har(i) ke saṅt sadā thir(u) pūjauh jo Har(i) nām(u) japāt.
Jin kau kripā karat hai gobid(u) te satsaṅg(i) milāt. 3

(*SGGS*, pp. 1251-52)

੧੯. (ਰਾਵਣ ਦੀ ਜਗਤ ਪ੍ਰਸਿੱਧ ਕਥਾ)

੧. ਸੋਇਨ ਲੰਕਾ ਵਡਾ ਗੜ੍ਹ ਖਾਰ ਸਮੁੰਦ੍ਰ ਜਿਵੇਹੀ ਖਾਈ।
੨. ਲਖ ਪੁਤੁ ਪੋਤੇ ਸਵਾ ਲਖ ਕੁੰਭਕਰਣ ਮਹਿਰਵਾਣ ਭਾਈ।
੩. ਪਵਣੁ ਬੁਹਾਰੀ ਦੇਇ ਨਿਤਿ ਇੰਦ੍ਰ ਭਰੈ ਪਾਣੀ ਵਰ੍ਹਿਆਈ।
੪. ਬੈਸੰਤਰੁ ਰਾਸੋਈਆ ਸੂਰਜੁ ਚੰਦੁ ਚਰਾਗ ਦੀਪਾਈ।
੫. ਬਹੁ ਖੂਹਣਿ ਚਤੁਰੰਗ ਦਲ ਦੇਸ ਨ ਵੇਸ ਨ ਕੀਮਤਿ ਪਾਈ।
੬. ਮਹਾਦੇਵ ਦੀ ਸੇਵ ਕਰਿ ਦੇਵ ਦਾਨਵ ਰਹਦੇ ਸਰਣਾਈ।
੭. ਅਪਜਸੁ ਲੈ ਦੁਰਮਤਿ ਬੁਰਿਆਈ॥੧੯॥

19. (Rāvaṇ dī jagat prasiddh kathā)

1. Soin laṅkā vaḍā gaṛ(u) khār samuṅdra jivehī khāī.
2. Lakh put(u) pote savā lakh kuṅbhkaraṇ maiharvāṇ bhāī.
3. Pavaṇ(u) buhārī de-e nit(i) iṅdra bharai pāṇī varhiāī.
4. Baisaṅtar(u) rāsoīā sūraj(u) chaṅd(u) charāg dīpāī.
5. Bahu khūhaṇ(i) chaturaṅg dal des na ves na kīmat(i) pāī.
6. Mahādev dī sev kar(i) dev dānav rahde sarṇāī.
7. Apjas(u) lai durmat(i) buriāī.(19)

19. Famous Tale of Rāvaṇ

1. Vicious-minded Rāvaṇ had his golden Laṅkā like a fort which was protected by deep salt water sea that engulfed it like a moat.
2. He had hundred thousand sons and one hundred twenty-five thousand grandsons. Kumbhkaraṇ was his real brother and Meharvān his cousin.
3. Air used to broom his palaces and powerful Iṅdra would fetch water for him. (He knew how to use natural forces to his advantage).
4. Fire was his cook and the Sun and the Moon were used by him to light up his place.
5. His huge army of horses, elephants and infantry comprised of many *Khūhṇīs (Akshauhiṇī*–One *khūhṇī* is known as mixed force of 21870 chariots, 21870 elephants, 65610 horses and 109350 foot soldiers. Its grandeur could not be evaluated. (see *Mahān Kosh*, Bhāī Kāhn Singh Nābhā).
6. By virtue of his worship of god Shiva and boons bestowed upon Rāvan, gods and demons were all in his refuge.
7. But committing evil, the vicious-minded Rāvaṇ earned notoriety.(19)

In Essence

Despite being so powerful and brave, Rāvaṇ was swayed by his vicious mind. He kidnapped Rāmchaṅdra's wife Sītā and thus earned a bad name for himself. This act had left a stigma on his character and made him earn much disrespect.

Bhagat Kabir Ji says on the entire episode as follows :

Laṅkā sā koṭ(u) samuṅd sī khāī.
Tih Rāvan ghar khabar(i) na pāī.
....
Kahat Kabīr sunoh re loī.
Rām nām bin(u) mukt(i) na hoī.

(SGGS, p. 481)

੨੦. (ਰਾਮ ਚੰਦ ਦੀ ਲੋਕ ਪ੍ਰਸਿੱਧ ਕਥਾ)

੧. ਰਾਮਚੰਦੁ ਕਾਰਣ ਕਰਣ ਕਾਰਣ ਵਸਿ ਹੋਆ ਦੇਹਿ ਧਾਰੀ।
੨. ਮੰਨਿ ਮਤੇਈ ਆਗਿਆ ਲੈ ਵਣਵਾਸੁ ਵਡਾਈ ਚਾਰੀ।
੩. ਪਰਸਰਾਮ ਦਾ ਬਲੁ ਹਰੈ ਦੀਨ ਦਇਆਲੁ ਗਰਬ ਪਰਹਾਰੀ।
੪. ਸੀਤਾ ਲਖਮਣ ਸੇਵ ਕਰਿ ਜਤੀ ਸਤੀ ਸੇਵਾ ਹਿਤਕਾਰੀ।
੫ ਰਾਮਾਇਣੁ ਵਰਤਾਇਆ ਰਾਮ ਰਾਜੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਧਾਰੀ।
੬. ਮਰਣੁ ਮੁਣਸਾ ਸਚੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਪੈਜ ਸਵਾਰੀ।
੭. ਭਲਿਆਈ ਸਤਿਗੁਰ ਮਤਿ ਸਾਰੀ॥੨੦॥੩੧॥

20. (Rām Chand dī lok prasiddh kathā)

1. Rāmchand(u) kāraṇ karaṇ kāraṇ vas(i) hoā deh(i) dhārī.
2. Mann(i) mateī āgiā lai vaṇvās(u) vaḍāī chārī.
3. Parsrām dā bal(u) harai dīn daiāl(u) garab parhārī.
4. Sītā Lakhmaṇ sev kar(i) jatī satī sevā hitkārī.
5. Rāmāeṇ(u) vartāiā rām rāj(u) kar(i) srisṭ(i) udhārī.
6. Maraṇ(u) muṇsā sach(u) hai sādh saṅgat(i) mil(i) paij savārī.
7. Bhaliāī sat(i)gur mat(i) sārī.(20.31)

20. Famous Tale of Rāmchandra

1. Rāmchandra the cause and doer of everything took birth for some reasons.
2. Obeying the command of her stepmother and helping his father fulfil a pledge made to her, proceeded on fourteen year long exile and earned everyone's praise.
3. He effaced the power and pride of Parasrām, showed kindness and compassion to poor and destroyed the arrogants.
4. Both Lakshman and Sītā, his brother and wife respectively served him well and adhered to their discipline of loving devotion.
5. Rām ruled his state very judiciously and nobly. Everyone praised his just and prosperous rule.
6. The death of those warriors is successful who had improved their characteristics in the holy congregation and had earned honour.
7. Abiding by the teachings of the Gurū, such people have made their life a success beside helping others to achieve liberation.(20.31)

In Essence

In the last two *pauṛīs*, Bhāī Gurdās Jī has taken the illustrations from the story of Rām and Rāvaṇ. Rāvaṇ had earned the slur of kidnapping Sītā, wife of Rām and thus earned a bad name for himself. Rām was just, kind and had done much for his subjects. Thus he was famous for his good deeds.

Death is inevitable. But a successfully spent life is one that had earned nobility and glory having done good and useful work. Those who had participated in the holy gathering and practiced on divine word also achieve success and fame.

The infamous are also remembered for their bad deeds like Rāvaṇ but they command no love and respect of the people. King should win the hearts of his subjects with his love and justice.

ਵਾਰ 32

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰਮੁਖ ਲੱਛਣ)

੧. ਪਹਿਲਾ ਗੁਰਮੁਖਿ ਜਨਮੁ ਲੈ ਭੈ ਵਿਚਿ ਵਰਤੈ ਹੋਇ ਇਆਣਾ।
੨. ਗੁਰ ਸਿਖ ਲੈ ਗੁਰ ਸਿਖੁ ਹੋਇ ਭਾਇ ਭਗਤਿ ਵਿਚਿ ਖਰਾ ਸਿਆਣਾ।
੩. ਗੁਰ ਸਿਖ ਸੁਣਿ ਮੰਨੈ ਸਮਝ ਮਾਣ ਮਹਤਿ ਵਿਚਿ ਰਹੈ ਨਿਮਾਣਾ।
੪. ਗੁਰ ਸਿਖ ਗੁਰ ਸਿਖੁ ਪੂਜਦਾ ਪੈਰੀ ਪੈ ਰਹਿਰਾਸ ਲੁਭਾਣਾ।
੫. ਗੁਰ ਸਿਖ ਮਨਹੁ ਨ ਵਿਸਰੈ ਚਲਣੁ ਜਾਣਿ ਜੁਗਤਿ ਮਿਹਮਾਣਾ।
੬. ਗੁਰ ਸਿਖ ਮਿਠਾ ਬੋਲਣਾ ਨਿਵਿ ਚਲਣਾ ਗੁਰਸਿਖੁ ਪਰਵਾਣਾ।
੭. ਘਾਲਿ ਖਾਇ ਗੁਰ ਸਿਖ ਮਿਲ ਖਾਣਾ ॥੧॥

1. (Gurmukh lachchhaṇ)

1. Paihlā gurmukh(i) janam(u) lai bhai vich(i) vartai hoe iāṇā.
2. Gur sikh lai gur sikh(u) hoe bhāe bhagat(i) vich(i) kharā siāṇā.
3. Gur sikh suṇ(i) maṅnai samajh māṇ mahat(i) vich(i) rahai nimāṇā.
4. Gur sikh gur sikh(u) pūjdā pairī pai raihrās lubhāṇā.
5. Gur sikh manoh na visrai chalaṇ(u) jāṇ(i) jugat(i) mihmāṇā.
6. Gur sikh miṭhā bolaṇā niv(i) chalaṇā gursikh(u) parvāṇā.
7. Ghāl(i) khāe gur sikh mil khāṇā.(1)

1. Characteristics of a *Gurmukh*

1. When a *Gurmukh* accepts the teachings of the Gurū, and becomes like a new born child, he conducts himself innocently and ignorantly in the fear of the Gurū.
2. Adopting the teachings of the Gurū, he becomes Gurū's Sikh and grows in wisdom through loving worship.
3. He listens to the Gurū's teachings, understands them and lodges them in his consciousness but remains humble in all his wisdom and strength.
4. A Sikh of the Gurū serves the other *Gursikhs*. He bows at their feet and remains engrossed in the true path shown by the Gurū.
5. He is ever aware that he is a guest in this world and would be leaving soon. He never forgets the precepts of his Gurū.
6. A *Gursikh* is sweet of conversation, walks humbly and accepts Gurū's teachings with heart and soul.
7. A *Gursikh* earns his livelihood honestly and shares his earnings with others who are in need.(1)

In Essence

A *Gurmukh* abides by the teachings of his Gurū and puts them in good use by serving other Sikhs of the Gurū and following the path of humility and loving worship. He earns his livelihood through hardwork and honest labour and shares his earnings with other needy who are less fortunate in making both ends meet. *Gurbāṇī* says :

Ghāl(i) khāe kichh(u) hathau(ṅ) dei.
Nānak rāh(u) pachhāneh sei. (*SGGS*, p. 1245)

Gurmukh knows that his stay in the world is transitory and therefore he avoids attachment with *māyā* but makes his bond with Gurū more firm through contemplation on his word.

੨. (ਗੁਰਮੁਖ—ਤਾਣ ਨਿਤਾਣਾ)

੧. ਦਿਸਟਿ ਦਰਸ ਲਿਵ ਸਾਵਧਾਨ ਸਬਦ ਸੁਰਤਿ ਚੇਤੰਨੁ ਸਿਆਣਾ।

੨. ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜੁ ਮਨ ਬਚ ਕਰਮ ਕਰੈ ਮੇਲਾਣਾ।

੩. ਗੁਰ ਸਿਖ ਥੋੜਾ ਬੋਲਣਾ ਥੋੜਾ ਸਉਣਾ ਥੋੜਾ ਖਾਣਾ।

੪. ਪਰਤਨ ਪਰਧਨ ਪਰਹਰੈ ਪਰਨਿੰਦਾ ਸੁਣਿ ਮਨਿ ਸਰਮਾਣਾ।

੫. ਗੁਰਮੂਰਤਿ ਗੁਰ ਸਬਦੁ ਹੈ ਸਾਧ ਸੰਗਤਿ ਸਮਸਰਿ ਪਰਵਾਣਾ।

੬. ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਨਾ ਦੁਤੀਆ ਨਾਸਤਿ ਭਾਵੈ ਭਾਣਾ।

੭. ਗੁਰਮੁਖਿ ਹੋਂਦੈ ਤਾਣ ਨਿਤਾਣਾ ॥੨॥

2. (*Gurmukh—tāṇ nitāṇā*)

1. Disṭ(i) daras liv sāvdhān sabad surat(i) chetaṅn(u) siāṇā.

2. Nām(u) dān(u) isnān(u) diṛ(u) man bach karam karai melāṇā.

3. Gur sikh thoṛā bolaṇā thoṛā sauṇā thoṛā khāṇā.

4. Par-tan par-dhan parharai parniṅdā suṇ(i) man(i) sarmāṇā.

5. Gurmūrat(i) gur sabad(u) hai sādh saṅgat(i) samsar(i) parvāṇā.

6. Ik man(i) ik(u) arādhanā dutiā nāsat(i) bhāvai bhāṇā.

7. Gurmukh(i) hodai tāṇ nitāṇā.(2)

2. *Gurmukh*–Strong and Humble

1. A *Gurmukh* keeps his eyes alert for a glimpse of his Gurū. By the integration of divine word with his consciousness, he becomes aware and wise.
2. He keeps meditation, charity and cleanliness firmly in his mind. He remains in touch with others through mind, speech and deeds.
3. A *Gurmukh* speaks a little, sleeps sparingly and eats frugally.
4. He repudiates other's woman and wealth, and avoids listening to the slander of others.
5. He believes that Gurū is equally present in *Shabad* (Word) and holy congregation *(Sādh Sangat)*.
6. He worships the Almighty with singular mind. The sense of duality does not exist in his heart. He accepts His will gladly.
7. Despite having all the power and honour, a *Gurmukh* acts humbly and meekly.(2)

In Essence

Those who listen to the teachings of the Gurū, understand them, lodge them in their heart and abide by them in their daily life are *Gurmukhs* or Guru-oriented Sikhs. They keep their mind away from all evils and remain engrossed in divine word. They have all the powers yet don't show it. They are humble and meek and ever ready to do good to others. There are many quotes in *Gurbāṇī* defining the characteristics of a *Gurmukh*. Here are a couple of examples :

Gurmukh(i) vair virodh gavāvai.
Gurmukh(i) sagalī gaṇat miṭāvai. (*SGGS*, p. 942)

Gurmukh(i) sach(u) baiṇī, gurmukh(i) sach(u) naiṇī.
Gurmukh(i) sach(u) kamāvai karṇī.
Sad hī sach(u) kahai din(u) rātī, avrā sach(u) kahāe-dā.
(*SGGS*, p. 1058)

੩. (ਮਨਮੁਖ, ਗੁਰਮੁਖ ਤੋਂ ਵਿਰਵਾ, ਮਨਮੁਖ ਮੂਰਖ ਹੀਣਾ ਤੇ ਇਕੱਲਾ ਹੈ)

੧. ਗੁਰਮੁਖਿ ਰੰਗੁ ਨ ਦਿਸਈ ਹੋਦੀ ਅਖੀ ਅੰਨ੍ਹਾ ਸੋਈ।
੨. ਗੁਰਮੁਖਿ ਸਮਝਿ ਨ ਸਕਈ ਹੋਦੀ ਕੰਨੀ ਬੋਲਾ ਹੋਈ।
੩. ਗੁਰਮੁਖਿ ਸਬਦੁ ਨ ਗਾਵਈ ਹੋਦੀ ਜੀਭੈ ਗੁੰਗਾ ਗੋਈ।
੪. ਚਰਣ ਕਵਲ ਦੀ ਵਾਸੁ ਵਿਣੁ ਨਕਟਾ ਹੋਦੈ ਨਕਿ ਅਲੋਈ।
੫. ਗੁਰਮੁਖਿ ਕਾਰ ਵਿਹੂਣਿਆ ਹੋਦੀ ਕਰੀ ਲੁੰਜਾ ਦੁਖ ਰੋਈ।
੬. ਗੁਰਮਤਿ ਚਿਤਿ ਨ ਵਸਈ ਸੋ ਮਤਿ ਹੀਣੁ ਨ ਲਹੰਦਾ ਢੋਈ।
੭. ਮੂਰਖ ਨਾਲਿ ਨ ਕੋਇ ਸਥੋਈ॥੩॥

3. (Manmukh, Gurmukh toṅ virvā, Manmukh mūrakh hīṇā te ikallā hai)

1. Gurmukh(i) raṅg(u) na disaī hodī akhī aṅnhā soī.
2. Gurmukh(i) samajh(i) na sakaī hodī kaṅnī bolā hoī.
3. Gurmukh(i) sabad(u) na gāvaī hodī jībhai guṅgā goī.
4. Charaṇ kaval dī vās(u) viṇ(u) nakṭā hodai nak(i) aloī.
5. Gurmukh(i) kār vihūṇiā hodī karī luṅjā dukh roī.
6. Gurmat(i) chit(i) na vasaī so mat(i) hīṇ(u) na lahaṅdā ḍhoī.
7. Mūrakh nāl(i) na koe sathoī.(3)

3. *Manmukh* is Stupid, Deprived and Alone

1. One who cannot see grandeur of *Gurmukh* is blind despite his eyes. (Eyes become worthy by beholding a sight of *Gurmukhs*).
2. He who cannot understand the words of *Gurmukh* is deaf inspite of having ears.
3. One who cannot sing the praises of a *Gurmukh (Gurbāṇī)*, is dumb despite having a tongue.
4. One who cannot enjoy the fragrance of the lotus-feet of the Gurū has a clipped nose despite his lovely nose being in place.
5. One who is bereft of service of the *Gurmukhs* is handicapped despite hands. He cries and wails in despair.
6. One who is devoid of Gurū's wisdom is a fool. He is not accepted anywhere.
7. A stupid person has no companion.(3)

In Essence

A self-oriented, self-willed person is bereft of all good things in life. Bhāī Gurdās Ji says that such a person is blind, deaf, dumb, noseless, handicapped since he cannot enjoy the sensual pleasure with these senses. As a matter of fact, the above *pauṛī* seems to be the exposition of the following hymn from *Gurbāṇī* :

Manmukh(u) agiān(u) durmat(i) ahaṅkārī.
Aṅtar(i) krodh(u) jūai mat(i) hārī.
Kūṛ(u) kusat(u) oh(u) pāp kamāvai.
Kiā oh(u) suṇai kiā ākh(i) suṇāvai.
Aṅnā bolā khue ujhaṛ(i) pāe.
Manmukh(u) aṅdhā āvai jāe.
Bin(u) sat(i)gur(u) bheṭe thāe na pāe.

(*SGGS*, p. 314)

A *Manmukh* stands to lose this precious life just as a gambler loses all his wealth. Such a person earns falsehood and sins. He is blind, deaf and ruins his life. He is born repeatedly and without a True Gurū he reaches nowhere.

੪. (ਮੂਰਖ, ਘੁੱਘੂ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਘੁਘੂ ਸੁਝ ਨ ਸੁਝਈ ਵਸਦੀ ਛਡਿ ਰਹੈ ਓਜਾੜੀ।
੨. ਇਲਿ ਪੜ੍ਹਾਈ ਨਾ ਪੜ੍ਹੈ ਚੂਹੇ ਖਾਇ ਉਡੈ ਦੇਹਾੜੀ।
੩. ਵਾਸੁ ਨ ਆਵੈ ਵਾਂਸ ਨੋ ਹਉਮੈ ਅਗਿ ਨ ਚੰਦਨ ਵਾੜੀ।
੪. ਸੰਖ ਸਮੁੰਦਹੁ ਸਖਣਾ ਗੁਰਮਤਿ ਹੀਣਾ ਦੇਹ ਵਿਗਾੜੀ।
੫. ਸਿੰਮਲੁ ਬਿਰਖੁ ਨ ਸਫਲੁ ਹੋਇ ਆਪੁ ਗਣਾਏ ਵਡਾ ਅਨਾੜੀ।
੬. ਮੂਰਖੁ ਫਟੜਿ ਪਵੈ ਰਿਹਾੜੀ॥੪॥

4. (Mūrakh, ghughū drishṭāṅt)

1. Ghughū sujh na sujhaī vasdī chhaḍ(i) rahai ojāṛī.
2. Il(i) paṛhāī nā paṛhai chūhe khāe uḍai dehāṛī.
3. Vās(u) na āvai vāṅs no haumai ag(i) na chaṅdan vāṛī.
4. Saṅkh samuṅdoh sakhaṇā gurmat(i) hīṇā deh vigāṛī.
5. Siṅmal(u) birakh(u) na saphal(u) hoe āp(u) gaṇāe vaḍā anāṛī.
6. Mūrakh(u) phaṭaṛ(i) pavai rihāṛī.(4)

4. Fool and an Owl

1. An owl does not live in bright Sunlit places instead it lives in deserted places far from cities and villages.
2. A kite is not trained or taught by anyone. It is constantly flying around the whole day eating rodents.
3. A bamboo does not acquire fragrance due to the fire of ego in it. There is no 'my' and 'yours' feelings in an orchard of sandalwood.
4. A conch shell comes out empty from the sea. Being bereft of Gurū's wisdom, it has spoiled its form.
5. The silk cotton tree does not bear fruit. The foolish tree ruins itself in pride (of being mighty and big).
6. Foolish people indulge in quarrels, cry and wail and ruin their lives.(4)

In Essence

Through the examples of owl, kite, bamboo, conch shell, silk cotton tree, Bhāī Sāhib says that they all ruin their lives because of some foolish beliefs that they adhere to so strongly. The end result is that they cry, wail and remain bereft of the bliss of happiness. *Gurbāṇī* says :

Mūrakh(u) hovai so sunai mūrakh kā kahṇā.
Mūrakh ke kiā lakhaṇ hai kiā mūrakh kā karṇā.
Mūrakh(u) oh(u) je mugadh(u) hai ahaṅkāre marṇā.

(*SGGS*, p. 953)

Fools hear the words of fool. They achieve nothing but die of self-deceit and their pride. In fact they come to harm due to their own foolishness.

੫. (ਮੂਰਖ ਅੰਨ੍ਹੇ ਦੀ ਆਰਸੀ)

੧. ਅੰਨ੍ਹੇ ਅਗੇ ਆਰਸੀ ਨਾਈ ਧਰਿ ਨ ਵਧਾਈ ਪਾਵੈ।
੨. ਬੋਲੇ ਅਗੇ ਗਾਵੀਐ ਸੂੰਮ ਨ ਡੂਮ ਕਵਾਇ ਪੈਨ੍ਹਾਵੈ।
੩. ਪੁਛੈ ਮਸਲਤਿ ਗੁੰਗਿਅਹੁ ਵਿਗੜੈ ਕੰਮੁ ਜਵਾਬੁ ਨ ਆਵੈ।
੪. ਫੁਲਵਾੜੀ ਵੜਿ ਗੁਣਗੁਣਾ ਮਾਲੀ ਨੋ ਨ ਇਨਾਮੁ ਦਿਵਾਵੈ।
੫. ਲੂਲੇ ਨਾਲਿ ਵਿਆਹੀਐ ਕਿਵ ਗਲਿ ਮਿਲਿ ਕਾਮਣਿ ਗਲਿ ਲਾਵੈ।
੬. ਸਭਨਾ ਚਾਲ ਸੁਹਾਵਣੀ ਲੰਗੜਾ ਕਰੈ ਲਖਾਉ ਲੰਗਾਵੈ।
੭. ਲੁਕੈ ਨ ਮੂਰਖੁ ਆਪੁ ਲਖਾਵੈ ॥੫॥

5. (Mūrakh aṅnhe dī ārsī)

1. Aṅnhe age ārsī nāī dhar(i) na vadhāī pāvai.
2. Bole age gāvīai sūṅm na ḍūm kavāe paihnāvai.
3. Puchhai maslat(i) guṅgiauh vigṛai kaṅm(u) javāb(iu) na āvai.
4. Phulvāṛī vaṛ(i) guṇguṇā mālī no na ināṃ(u) divāvai.
5. Lūle nāl(i) viāhīai kiv gal(i) mil(i) kāmaṇ(i) gal(i) lāvai.
6. Sabhnā chāl suhāvaṇī laṅgṛā karai lakhāo laṅgāvai.
7. Lukai na mūrakh(u) āp(u) lakhāvai.(5)

5. Foolishness Cannot be Concealed

1. A barber, placing mirror before a blind man never gets any reward.
2. Singing before a deaf yields no benefit to the singer nor a miser parts with a gift for the singer.
3. A dumb person can render no advice on a matter that has gone bad. He cannot reply and therefore the matter goes from bad to worse.
4. One devoid of sense of smell, and going to a garden, cannot recommend the gardener for an award.
5. How can a cripple married to a beautiful woman embrace her ?
6. Where all others have fair gait, the lame may pretend to be equally good yet would reveal his limp definitely.
7. Thus a fool never remains hidden. He exposes his stupidity himself.(5)

In Essence

Just as the inabilities of a blind, a deaf, a miser, a dumb and such-like handicapped persons become conspicuous, so are the stupidities of a foolish person. Just as a lame person cannot hide his limp, howsoever he may try to walk straight or upright, similarly a foolish person gets exposed howsoever hard he may try to be wise and clever. *Gurbāṇī* says :

Murakh(u) āp(u) gaṇāedā bujh(i) na sakai kār.

(*SGGS*, p. 1343)

A foolish person has himself counted as foolish since he has never learnt or known what his true business (of coming into this life) has been. He wastes away his precious assets of breathes.

੬. (ਮੂਰਖ ਦਾ ਸੌਰਨਾ)

੧. ਪਥਰੁ ਮੂਲਿ ਨ ਭਿਜਈ ਸਉ ਵਰ੍ਹਿਆਂ ਜਲ ਅੰਦਰਿ ਵਸੈ।
੨. ਪਥਰ ਖੇਤ ਨ ਜੰਮਈ ਚਾਰਿ ਮਹੀਨੇ ਇੰਦਰ ਵਰਸੈ।
੩. ਪਥਰਿ ਚੰਨਣੁ ਰਗੜੀਏ ਚੰਨਣ ਵਾਂਗਿ ਨ ਪਥਰੁ ਘਸੈ।
੪. ਸਿਲ ਵਟੇ ਨਿਤ ਪੀਸਦੇ ਰਸਕਸ ਜਾਣੈ ਵਾਸੁ ਨ ਰਸੈ।
੫. ਚਕੀ ਫਿਰੈ ਸਹੰਸਵਾਰ ਖਾਇ ਨ ਪੀਐ ਭੁਖਿ ਨ ਤਸੈ।
੬. ਪਥਰ ਘੜੈ ਵਰਤਣਾ ਹੇਠਿ ਉਤੇ ਹੋਇ ਘੜਾ ਵਿਣਸੈ।
੭. ਮੂਰਖਿ ਸੁਰਤਿ ਨ ਜਸ ਅਪਜਸੈ ॥੬॥

6. (Mūrakh dā saurnā)

1. Pathar(u) mūl(i) na bhijaī sau varhiāṅ jal aṅdar(i) vasai.
2. Pathar khet na jaṅmaī chār(i) mahīne iṅdar varsai.
3. Pathar(i) chaṅnaṇ(u) ragaṛīe chaṅnaṇ vāṅg(i) na pathar ghasai.
4. Sil vaṭe nit pīsde raskas jāṇai vās(u) na rasai.
5. Chakī phirai sahaṅsvār khāe na pīai bhukh(i) na tasai.
6. Pathar ghaṛai vartaṇā heṭh(i) ute hoe ghaṛā viṇsai.
7. Mūrakh(i) surat(i) na jas apjasai.(6)

6. Reformation of a Fool

1. A stone never gets wet to the core even if it is placed in water for a hundred years.
2. Even if it keeps raining continuously during the whole season (four months), no crop will germinate on a stone.
3. A stone can grind sandalwood into paste but can never be grounded into a paste-like sandalwood.
4. Grinding stones (stone and pestle) grind several tasty materials but are unaware of their taste and aroma.
5. The millstone moves around thousands of times. It eats or drinks nothing. It never feels hungry or thirsty.
6. The relationship between a stone and a pitcher is such that whether the stone hits from bottom or top, the pitcher has to perish. Nothing happens to stone.
7. A fool is never aware or conscious of any praise or condemnation.(6)

In Essence

A fool is hard-hearted like a stone. He is never moved by any sermon nor does he realize the value of peace and comfort.

Mūrakh(u) hoe na ākhīṅ sūjhai.
Jibvā ras(u) nahī kahiā būjhai.
Bikh(u) kā mātā jag sio lūjhai. (*SGGS*, p. 414)

A fool cannot see reality with his eyes. He has a very vapid tongue and he does not obey. Dyed in the poison of *māyā*, he keeps picking up quarrels with people.

੭. (ਮੂਰਖ ਪੱਥਰ ਹੈ, ਸੰਗ ਵਿਚ ਕੁਸੰਗੀ ਰਹਿੰਦਾ ਹੈ।)

੧. ਪਾਰਸ ਪਥਰ ਸੰਗੁ ਹੈ ਪਾਰਸ ਪਰਸਿ ਨ ਕੰਚਨੁ ਹੋਵੈ।
੨. ਹੀਰੇ ਮਾਣਕ ਪਥਰਹੁ ਪਥਰ ਕੋਇ ਨ ਹਾਰਿ ਪਰੋਵੈ।
੩. ਵਟਿ ਜਵਾਹਰੁ ਤੋਲੀਐ ਮੁਲਿ ਨ ਤੁਲਿ ਵਿਕਾਇ ਸਮੋਵੈ।
੪. ਪਥਰ ਅੰਦਰਿ ਅਸਟਧਾਤੁ ਪਾਰਸੁ ਪਰਸਿ ਸੁਵੰਨੁ ਅਲੋਵੈ।
੫. ਪਥਰ ਫਟਕ ਝਲਕਣਾ ਬਹੁ ਰੰਗੀ ਹੋਇ ਰੰਗੁ ਨ ਗੋਵੈ।
੬. ਪਥਰ ਵਾਸੁ ਨ ਸਾਉ ਹੈ ਮਨ ਕਠੋਰ ਹੋਇ ਆਪੁ ਵਿਗੋਵੈ।
੭. ਕਰਿ ਮੂਰਖਾਈ ਮੂਰਖੁ ਰੋਵੈ ॥੭॥

7. (Mūrakh patthar hai, saṅg vich kusaṅgī raihṅdā hai)

1. Pāras pathar saṅg(u) hai pāras paras(i) na kañchan(u) hovai.
2. Hīre māṇak pathroh pathar koe na hār(i) parovai.
3. Vaṭ(i) jawāhar(u) tolīai mul(i) na tul(i) vikāe samovai.
4. Pathar aṅdar(i) asṭdhāt(u) pāras(u) paras(i) suvaṅn(u) alovai.
5. Pathar phaṭak jhalkaṇā bahu raṅgī hoe raṅg(u) na govai.
6. Pathar vās(u) na sāu hai man kaṭhor hoe āp(u) vigovai.
7. Kar(i) mūrkhāī mūrakh(u) rovai.(7)

7. A Fool is Like a Stone; A Misfit in Holy Gathering

1. An ordinary stone and a philosophers' stone may be in contact with each other but the ordinary stone can never get transformed into gold.
2. Diamonds and gems are picked or extracted among ordinary stones, but no one wears a necklace made of stones.
3. The jewels are weighed on a scale with weights of stone but their (stone and jewel) values cannot be equated (Gems are far more costly than stones).
4. All the eight metals exist in stones in small traces. These traces become gold with the touch of philosopher's stone whereas pieces of stones remain unaffected.
5. A crystal like glass stone reflects all colours placed near it. Yet it does not hide its characteristics of hardness.
6. Stone has neither fragrance nor taste. Being hard-hearted it simply wastes itself away. (It is hardly put to any use).
7. A fool ultimately cries and laments because of his stupidities.(7)

In Essence

Just as a stone does not change its characteristics despite the company of gems, jewels, diamonds and even philosopher's stone, similarly a fool is not moved by any sermon or holy gathering.

So mūrakh(u) jo āp(u) na pachhāṇai,
sach(i) na dhare piār(u). (*SGGS*, p. 492)

One who does not recognise himself, does not lodge the love of the Lord in his heart is foolish.

੮. (ਮੂਰਖ ਦਾ ਸੰਗ ਨਾ ਕਰੋ)

੧. ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਸਾਰ ਨ ਜਾਣੈ ਵਿਸੂ ਭਰਿਆ।
੨. ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਝਾੜਾਂ ਸਿੰਙਦਾ ਫਿਰੈ ਅਫਰਿਆ।
੩. ਜਿਉ ਕਰਿ ਮੋਤੀ ਸਿਪ ਵਿਚਿ ਮਰਮ ਨ ਜਾਣੈ ਅੰਦਰਿ ਧਰਿਆ।
੪. ਜਿਉ ਗਾਈ ਥਣਿ ਚਿਚੁੜੀ ਦੁਧੁ ਨ ਪੀਐ ਲੋਹੂ ਜਰਿਆ।
੫. ਬਗੁਲਾ ਤਰਣਿ ਨ ਸਿਖਿਓ ਤੀਰਥਿ ਨਾਇ ਨ ਪਥਰੁ ਤਰਿਆ।
੬. ਨਾਲਿ ਸਿਆਣੇ ਭਲੀ ਭਿਖ ਮੂਰਖ ਰਾਜਹੁ ਕਾਜੁ ਨ ਸਰਿਆ।
੭. ਮੇਖੀ ਹੋਇ ਵਿਗਾੜੈ ਖਰਿਆ॥੮॥

8. (Mūrakh dā saṅg na karo)

1. Jio maṇ(i) kāle sap sir(i) sār na jāṇai visū bhariā.
2. Jāṇ(u) kathūrī mirag tan(i) jhāṛāṅ siṅgdā phirai aphariā.
3. Jio kar(i) motī sip vich(i) maram na jāṇai aṅdar(i) dhariā.
4. Jio gāī thaṇ(i) chichuṛī dudh(u) na pīai lohū jariā.
5. Bagulā taraṇ(i) na sikhio tīrath(i) nāe na pathar(u) tariā.
6. Nāl(i) siāṇe bhalī bhikh mūrakh rājoh kāj(u) na sariā.
7. Mekhī hoe vigāṛai khariā.(8)

8. Avoid Company of a Fool

1. A black snake has a jewel in its head; but unaware of this fact remains full of venom.
2. A deer, unconscious of the presence of musk in its body keeps searching for it in the bushes.
3. The pearl dwells in an oyster but it is unaware of its existence.
4. A tick clinging to the teats of cow does not pay attention to the milk available nearby and keeps sucking the blood only.
5. A heron did not learn to swim. A stone remained immersed in water at holy places, yet could not redeem itself.
6. Begging in the company of wise and holy is better than ruling over a kingdom along with fools.
7. One, who himself is fake, spoils the pure ones.(8)

In Essence

The company of fools should be avoided. How ironic it is that Lord resides within us, all around us and yet He is searched in forests, places of pilgrimage, temples etc. This act is no less stupid than any other done by a person who is ignorant and unaware of realities. Kabīr Jī says :

Kabīr sākat saṅg(u) na kījīai, dūreh jāīai bhāg(i).
Bāsan(u) kāro parsīai, tau kachhu lāgai dāg(u).

(*SGGS*, p. 1371)

Kabīr Jī advises us to avoid company of non-believers. Coming closer to a blackened vessel will surely cause a blot.

੯. (ਮੂਰਖ ਨਾਲ ਓਪਰੇ ਰਹੋ)

੧. ਕਟਣੁ ਚਟਣੁ ਕੁਤਿਆ ਕੁਤੈ ਹਲਕ ਤੈ ਮਨੁ ਸੂਗਾਵੈ।
੨. ਠੰਡਾ ਤਤਾ ਕੋਇਲਾ ਕਾਲਾ ਕਰਿਕੈ ਹਥ ਜਲਾਵੈ।
੩. ਜਿਉ ਚਕਚੂੰਧਰ ਸਪ ਦੀ ਅੰਨ੍ਹਾ ਕੋੜੀ ਕਰਿ ਦਿਖਲਾਵੈ।
੪. ਜਾਣੁ ਰਸਉਲੀ ਦੇਹ ਵਿਚਿ ਵਢੀ ਪੀੜ ਰਖੀ ਸ਼ਰਮਾਵੈ।
੫. ਵੰਸਿ ਕਪੂਤ ਕੁਲਛਣਾ ਛਡਿਆ ਬਣੇ ਨ ਵਿਚਿ ਸਮਾਵੈ।
੬. ਮੂਰਖ ਹੇਤੁ ਨ ਲਈਐ ਪਰਹਰਿ ਵੈਰੁ ਅਲਿਪਤੁ ਵਲਾਵੈ।
੭. ਦੁਹੀ ਪਵਾੜੀ ਦੁਖਿ ਵਿਹਾਵੈ ॥੯॥

9. (Mūrakh nāl opre raho)

1. Kaṭaṇ(u) chaṭaṇ(u) kutiā kutai halak tai man(u) sūgāvai.
2. Ṭhaṅḍā tatā koelā kālā kar(i)kai hath jalāvai.
3. Jio chakchūṅdhar sap dī aṅnhā koṛī kar(i) dikhlāvai.
4. Jāṇ(u) rasaulī deh vich(i) vaḍhī pīṛ rakhī sharmāvai.
5. Vaṅs(i) kapūt kulachhaṇā chhaḍiā baṇe na vich(i) samāvai.
6. Mūrakh het(u) na laīai parhar(i) vair(u) alipt(u) valāvai.
7. Duhī pavāṛī dukh(i) vihāvai.(9)

9. Remain Indifferent Towards a Fool

1. A dog licks when patted and loved; bites when threatened or hit. In case it is rabid, its licking becomes threat to life. Therefore a dog is best avoided.
2. A piece of cold coal blackens the hand when touched but burns it when hot.
3. Just as a snake gets infected with leprosy if it eats a lizard and becomes blind if it leaves it.
4. A tumour in the body causes pain if operated upon. If not operated, the growth becomes a cause of embarassment.
5. A wicked son can neither be forsaken nor absorbed/ adjusted in the family.
6. Do not make friends with a fool nor have enmity towards him. Staying away from him is the best course.
7. In either case one can face trouble.(9)

In Essence

A fool should be left alone and one should avoid his company. But his friendship or enmity can create trouble for a person. A fool has no respect nor feels compassion for any one. *Gurbāṇī* says :

Jo jīai kī sār na jāṇai.
Tis(u) sio kichh(u) na kahīai ajāṇai.
Mūrakh sio nah lūjh(u) prāṇī,
Har(i) japīai pad(u) nirbāṇī he. (*SGGS,* p. 1070)

One who does not know the state of his mind, nothing should be said to such an unaware person. Do not quarrel with a fool. Instead dwell on the memory of the redeemer Lord.

੧੦. (ਮੂਰਖ ਬੇਥਵਾ ਤੇ ਔਗੁਣ ਗ੍ਰਾਹੀ ਹੈ)

੧. ਜਿਉ ਹਾਥੀ ਦਾ ਨਾਵਣਾ ਬਾਹਰਿ ਨਿਕਲਿ ਖੇਹ ਉਡਾਵੈ।
੨. ਜਿਉ ਊਠੈ ਦਾ ਖਾਵਣਾ ਪਰਹਰਿ ਕਣਕ ਜਵਾਹਾ ਖਾਵੈ।
੩. ਕਮਲੇ ਦਾ ਕਛੋਟੜਾ ਕਦੇ ਲਕਿ ਕਦੇ ਸੀਸ ਵਲਾਵੈ।
੪. ਜਿਉ ਕਰਿ ਟੁੰਡੇ ਹਥੜਾ ਸੋ ਚੁਤੀ ਸੋ ਵਾਤਿ ਵਤਾਵੈ।
੫. ਸੰਨੀ ਜਾਣੁ ਲੁਹਾਰ ਦੀ ਖਿਨੁ ਜਲਿ ਵਿਚਿ ਖਿਨਿ ਅਗਨਿ ਸਮਾਵੈ।
੬. ਮਖੀ ਬਾਣੁ ਕੁਬਾਣੁ ਹੈ ਲੈ ਦੁਰਗੰਧੁ ਸੁਗੰਧ ਨ ਭਾਵੈ।
੭. ਮੂਰਖ ਦਾ ਕਿਹੁ ਹਥਿ ਨ ਆਵੈ ॥੧੦॥

10. (Mūrakh bethavā te auguṇ grāhī hai)

1. Jio hāthī dā nāvaṇā bāhar(i) nikal(i) kheh uḍāvai.
2. Jio ūṭhai dā khāvaṇā par-har(i) kaṇak javāhā khāvai.
3. Kamle dā kachhoṭaṛā kade lak(i) kade sīs valāvai.
4. Jio kar(i) ṭuṇḍe hathaṛā so chutī so vāt(i) vatāvai.
5. Saṅnī jāṇ(u) luhār dī khin(u) jal(i) vich(i) khin(i) agan(i) samāvai.
6. Makhī bāṇ(u) kubāṇ(u) hai lai durgaṅdh(u) sugaṅdh na bhāvai.
7. Mūrakh dā kih(u) hath(i) na āvai.(10)

10. A Fool is Absurd and Full of Vices

1. An elephant blows dust over his body as soon as he comes out of water. So is the characteristic of a stupid person who ruins whatever good he may have done.
2. Just as a camel prefers eating thorny bushes from a field of wheat.
3. Just as a lunatic puts his loincloth sometimes on his head and sometimes around his waist.
4. It is the same hand of a maimed person that goes between his buttocks and sometimes into his mouth. (The deeds of a fool are foul and defiled).
5. The tongs of a blacksmith find itself in fire at one time while the next moment it is put in water. (A fool sticks to no principles).
6. A fly has bad nature. It always prefers to sit on filth and foul smelling heap of refuse than fragrance.
7. Similarly the mind of a stupid person is unpredictable and unstable.(10)

In Essence

Like an elephant, a lunatic person, a maimed person etc., the actions of a fool are most weird and unpredictable. He acts one way at a time and completely different the next moment. He sticks to no principle or set pattern of behaviour. He is full of vices and therefore cannot be trusted. Bhāī Sāhib advises us not to repose faith on their behaviour or characteristics since it can lead one to pain and sufferings. *Gurbāṇī* has also advised us :

Mūrkhai nāl(i) na lujhīai. (*SGGS*, p. 473)

Have no truck with a foolish person.

and

Nānak mūrakh eh(i) guṇ, bole sadā viṇas(u). (*SGGS*, p. 143)

The characteristic of a fool is that it always speaks harmful words.

੧੧. (ਮੂਰਖ ਆਪੇ ਫਸਦੇ ਤੇ ਕੁਫੱਕੜੀ ਹਨ)

੧. ਤੋਤਾ ਨਲੀ ਨ ਛਡਈ ਆਪਣ ਹਥੀ ਫਾਥਾ ਚੀਕੈ।
੨. ਬਾਂਦਰੁ ਮੁਠਿ ਨ ਛਡਈ ਘਰਿ ਘਰਿ ਨਚੈ ਝੀਕਣੁ ਝੀਕੈ।
੩. ਗਦਹੁ ਅੜੀ ਨ ਛਡਈ ਚੀਘੀ ਪਉਦੀ ਹੀਕਣਿ ਹੀਕੈ।
੪. ਕੁਤੇ ਚਕੀ ਚਟਣੀ ਪੂਛ ਨ ਸਿਧੀ ਧ੍ਰੀਕਣਿ ਧ੍ਰੀਕੈ।
੫. ਕਰਨਿ ਕੁਫਕੜ ਮੂਰਖਾ ਸਪ ਗਏ ਫੜਿ ਫਾਟਨਿ ਲੀਕੈ।
੬. ਪਗ ਲਹਾਇ ਗਣਾਇ ਸਰੀਕੈ ॥੧੧॥

11. (Mūrakh āpe phasde te kuphakkaṛī han)

1. Totā nalī na chhaḍaī āpaṇ hathī phāthā chīkai.
2. Bāṅdar(u) muṭh(i) na chhaḍaī ghar(i) ghar(i) nachai jhīkaṇ(u) jhīkai.
3. Gadho aṛī na chhaḍaī chīghī paudī hīkaṇ(i) hīkai.
4. Kute chakī chaṭṇī pūchh na sidhī dhrīkaṇ(i) dhrīkai.
5. Karan(i) kuphakaṛ mūrkhā sap gae phaṛ(i) phāṭan(i) līkai.
6. Pag lahāe gaṇāe sarīkai.(11)

11. Stupids Invite Trouble for Themselves

1. A parrot does not let go the pipe (that rotates when he sits on it). He himself becomes responsible for getting caught and then cries and wails.
2. Putting his hand in the pot of grams and picking up a handful; a monkey does not open his fist (letting go the grams and freeing himself). He is caught, trained and goes around dancing and aping, always threatened go be hit with a stick if he does not obey.
3. A donkey does not give up his obduracy. As soon as he is loaded, he brays and kicks his hind legs.
4. A dog licks flour millstone. He pays no attention to the flour. Its tail never straightens no matter, how much it is dragged.
5. Foolish persons always engage themselves in fake activities. They beat the track over which a snake has gone past.
6. Such people become collateral when some elderly person dies in the family. (All their lives they oppose and disagree with them yet count themselves as collaterals).(11)

In Essence

Foolish persons are self-centred, firm of their habits and do not budge from their fixations. This often lands them in trouble just as a parrot or a monkey is caught and made to entertain others much to their own dislike. Such stupid persons are not willing to learn and go back to their inherent character despite hard work put to dissuade them. Their attitude is like the tail of a dog that can never be straightened. Such people face much distress ultimately. Their salvation lies in the hands of Gurū.

Gaṇat gaṇāvai akhrī agaṇat(u) sāchā soe.
Agiānī mat(i)hīṇ(u) hai, Gur bin(u) giān(u) na hoe.
(*SGGS*, p. 934)

One who projects himself as great is foolish; for He alone is mighty. Such a person has no wisdom and without Gurū he can acquire no knowledge either.

੧੨. (ਮੂਰਖ ਸੱਚ ਦਾ ਯਾਰ ਨਹੀਂ)

੧. ਅੰਨ੍ਹਾ ਆਖੇ ਲੜਿ ਮਰੈ ਖੁਸੀ ਹੋਵੈ ਸੁਣਿ ਨਾਉ ਸੁਜਾਖਾ।
੨. ਭੋਲਾ ਆਖੇ ਭਲਾ ਮੰਨ ਅਹਮਕੁ ਜਾਣਿ ਅਜਾਣਿ ਨ ਭਾਖਾ।
੩. ਧੋਰੀ ਆਖੈ ਹਸਿ ਦੇ ਬਲਦ ਵਖਾਣਿ ਕਰੈ ਮਨਿ ਮਾਖਾ।
੪. ਕਾਉ ਸਿਆਣਪ ਜਾਣਦਾ ਵਿਸਟਾ ਖਾਇ ਨ ਭਾਖ ਸੁਭਾਖਾ।
੫. ਨਾਉ ਸੁਰੀਤ ਕੁਰੀਤ ਦਾ ਮੁਸਕ ਬਿਲਾਈ ਗਾਂਡੀ ਸਾਖਾ।
੬. ਹੇਠਿ ਖੜਾ ਥੂ ਥੂ ਕਰੈ ਗਿਦੜ ਹਥਿ ਨ ਆਵੈ ਦਾਖਾ।
੭. ਬੋਲ ਵਿਗਾੜੁ ਮੂਰਖੁ ਭੇਡਾਖਾ॥੧੨॥

12. (Mūrakh sachch dā yār nahīn)

1. Annhā ākhe laṛ(i) marai khusī hovai suṇ(i) nāo sujākhā.
2. Bholā ākhe bhalā mann ahmak(u) jāṇ(i) ajāṇ(i) na bhākhā.
3. Dhorī ākhai has(i) de balad vakhāṇ(i) karai man(i) mākhā.
4. Kāu siāṇap jāṇdā vistā khāe na bhākh subhākhā.
5. Nāo surīt kurīt dā musak bilāī gāṇḍī sākhā.
6. Heṭh(i) khaṛā thū thū karai gidaṛ hath(i) na āvai dākhā.
7. Bol vigāṛ(u) mūrakh(u) bheḍākhā.(12)

12. A Fool is no Friend of the Truth

1. A blind man flies into rage when called blind but feels elated when addressed as *Sujākhā* (one with both eyes functional).
2. A stupid person if called simpleton and innocent feel good but when called insane does not even respond.
3. An idiot smiles when complemented as a patient person but gets agitated when called an ox.
4. A crow is considered wise but its actions are such that it makes jarring sound and eats filth.
5. Bad customs and traditions have now become known as good customs and traditions. Stinking faeces of an ordinary cat is being called fragrant.
6. When a jackal is unable to reach and eat the grapes, he consoles himself saying that they are sour and spits in disgust.
7. A foolish follows a wrong-doer just as sheep follow one another.(12)

In Essence

A fool has no mind of his own. He keeps following others just like sheep. A fool is quick of temper and takes umbrage when corrected or advised rightly. This obduracy and lack of wisdom on their part often lands them in trouble. A fool is like a crow who keeps crowing his view-point and does not listen to others. Such a person can make no progress. *Gurbāṇī* shakes such a person out of sleep wih the following advice :

Rājan kioṅ soiā tū niṅd bhare jagat kat nāhīṅ Rām.
Māyā jhūth(u) rudan(u) kate bil-lahī Rām.

(*SGGS*, p. 548)

O sleeping king ! when will you wake up and take the refuge of the Lord ? Why are you wailing for *māyā* which is false and not lasting ?

੧੩. (ਮੂਰਖ ਵਿਣ ਗੁਣ ਗਰਬੀ ਹੈ)

੧. ਰੁਖਾਂ ਵਿਚਿ ਕੁਰੁਖੁ ਹੈ ਅਰੰਡੁ ਅਵਾਈ ਆਪੁ ਗਣਾਏ।
੨. ਪਿਦਾ ਜਿਉ ਪੰਖੇਰੂਆਂ ਬਹਿ ਬਹਿ ਡਾਲੀ ਬਹੁਤੁ ਬਫਾਏ।
੩. ਭੇਡ ਭਿਵਿੰਗਾ ਮੁਹੁ ਕਰੈ ਤਰਣਾਪੈ ਦਿਹਿ ਚਾਰਿ ਵਲਾਏ।
੪. ਮੁਖੁ ਅਖੀ ਨਕੁ ਕੰਨ ਜਿਉ ਇੰਦ੍ਰੀਆਂ ਵਿਚ ਗਾਂਡਿ ਸਦਾਏ।
੫. ਮੀਆ ਘਰਹੁ ਨਿਕਾਲੀਐ ਤਰਕਸੁ ਦਰਵਾਜੇ ਟੰਗਵਾਏ।
੬. ਮੂਰਖ ਅੰਦਰਿ ਮਾਣਸਾ ਵਿਣੁ ਗੁਣ ਗਰਬੁ ਕਰੈ ਆਲਾਏ।
੭. ਮਜਲਸ ਬੈਠਾ ਆਪੁ ਲਖਾਏ ॥੧੩॥

13. (Mūrakh viṇ guṇ garbī hai)

1. Rukhāṅ vich(i) kurukh(u) hai araṅḍ(u) añāī āp(u) gaṇāe.
2. Pidā jio paṅkherūāṅ baih baih ḍālī bahut(u) baphāe.
3. Bheḍ bhiviṅgā muh(u) karai tarṇāpai dih(i) chār(i) valāe.
4. Mukh(u) akhī nak(u) kaṅn jio iṅdrīāṅ vich gāṅḍ(i) sadāe.
5. Mīā gharoh nikālīai tarkas(u) darvāje ṭaṅgvāe.
6. Mūrakh aṅdar(i) māṇsā viṇ(u) guṇ garab(u) karai ālāe.
7. Majlas baiṭhā āp(u) lakhāe.(13)

13. Fools are Without Virtue of Humility

1. Of all the trees, castor tree is worst (since no wayfarer can rest under it) but it undeservingly makes itself counted (among the trees).
2. Among the birds, a little sparrow *(Piddī)* keeps hopping from one branch to the other just to show its presence.
3. A sheep spends few days of its youth bleating loudly showing its proud presence (ultimately it is butchered).
4. Anus too considers itself to be a sensory organ, like mouth, eyes, ears and nose. Its claim is false.
5. If a soldier moves out of the fort but leaves his arms hung on the door, feigning that the fort is still held by soldiers, it will not deter enemy from attacking.
6. So does a foolish human being, display all his abilities proudly to impress others but his inner self is devoid of all virtues.
7. Meritless and proud, he sits in congregation posing to be knowledgeable and wise.(13)

In Essence

Bhāī Sāhib has described the state of a proud and foolish person and compared him with castor tree, a little sparrow, sheep, anus etc. All these make much display of their presence and greatness but are virtueless and are nowhere near their claim. *Gurbāṇī* too has described the state of such people in the following words :

Iknā nād(u) na bed(u) na gī-a
ras(u) ras(u) kas(u) na jāṇaṅt(i).
Iknā sidh(i) na budh(i) na akal(i) sar
akhkhar kā bheo na lahaṅt(i).
Nānak te nar asal(i) khar
je bin(u) guṇ garb(u) karaṇt. (*SGGS*, p. 1411)

There are some who are unaware of the truth; have no wisdom and intellect, cannot distinguish between words. Such persons who boast of their virtues despite being virtueless are real fools.

੧੪. (ਮੂਰਖ ਕੌਣ ਹੈ ?)

੧. ਮੂਰਖ ਤਿਸਨੋ ਆਖੀਐ ਬੋਲਿ ਨ ਸਮਝੈ ਬੋਲਿ ਨ ਜਾਣੈ।
੨. ਹੋਰੋ ਕਿਹੁਕਰਿ ਪੁਛੀਐ ਹੋਰੋ ਕਿਉ ਕਰਿ ਆਖਿ ਵਖਾਣੈ।
੩. ਸਿਖ ਦੇਇ ਸਮਝਾਈਐ ਅਰਥੁ ਅਨਰਥੁ ਮਨੈ ਵਿਚਿ ਆਣੈ।
੪. ਵਡਾ ਅਸਮਝੁ ਨ ਸਮਝਈ ਸੁਰਤਿ ਵਿਹੂਣਾ ਹੋਇ ਹੈਰਾਣੈ।
੫. ਗੁਰਮਤਿ ਚਿਤਿ ਨ ਆਵਈ ਦੁਰਮਤਿ ਮਿਤ੍ਰ ਸਤ੍ਰ ਪਰਵਾਣੈ।
੬. ਅਗਨੀ ਸਪਹੁ ਵਰਜੀਐ ਗੁਣ ਵਿਚਿ ਅਵਗੁਨ ਕਰੈ ਧਿਙਾਣੈ।
੭. ਮੂਤੈ ਰੋਵੈ ਮਾਂ ਨ ਸਿਵਾਣੈ ॥੧੪॥

14. (Mūrakh kauṇ hai ?)

1. Mūrakh tisno ākhīai bol(i) na samjhai bol(i) na jāṇai.
2. Horo kihukar(i) puchhīai horo kio kar(i) ākh(i) vakhāṇai.
3. Sikh de-e samjhāīai arth(u) anarth(u) manai vich(i) āṇai.
4. Vaḍā asamjh(u) na samjhaī surat(i) vihūṇā hoe hairāṇai.
5. Gurmat(i) chit(i) na āvaī durmat(i) mitra satra parvāṇai.
6. Agnī sapoh varjīai guṇ vich(i) avgun karai dhiṅgāṇai.
7. Mūtai rovai māṅ na siṅāṇai.(14)

14. Who is a Fool ?

1. A fool is one who can't understand what is being said nor is able to convey anything to others.
2. How should others be asked and how should others be explained ?
3. He is taught and advised, yet misinterprets bringing forth contrary meaṇing from his mind.
4. Devoid of intellect, he grasps not what is being said. Without knowledge, he remains in a dazed state.
5. Not harbouring the wisdom of the Gurū in his heart, his evil mind treats friend as foe.
6. Warned against snake and fire he misinterprets it and sees no virtue in this counsel.
7. He behaves like an infant who does not appreciate his mother's gesture who makes her son pass urine at night to avoid wetting his bed and sleep in discomfort.(14)

In Essence

A fool does not understand what is good for him. In all the advice given to him for his good, he derives different meanings. Devoid of intellect, he remains in a dazed state and sees no virtue in anyone. *Gurbāṇī* has also defined a fool in the following words :

Mūrakh(u) hovai so suṇai mūrakh kā kahṇā.
Mūrakh(u) ke kiā lakhaṇ hai kiā mūrakh kā karṇā.
Mūrakh(u) oh(u) je mugadh(u) hai ahaṅkāre marṇā.
Et(u) kamāṇai sadā dukh(u) dukh hī maih rahṇā.
(*SGGS*, p. 953)

A fool takes advice from a fool. All his deeds are foolish. Such a person dies in his foolish arrogance. He earns sufferings and spends his life in distress.

੧੫. (ਮੂਰਖ ਦੀ ਪਛਾਣ)

੧. ਰਾਹੁ ਛਡਿ ਉਝੜਿ ਪਵੈ ਆਗੂ ਨੋ ਭੂਲਾ ਕਰਿ ਜਾਣੈ।
੨. ਬੇੜੇ ਵਿਚਿ ਬਹਾਲੀਐ ਕੁਦਿ ਪਵੈ ਵਿਚਿ ਵਹਣ ਧਿਙਾਣੈ।
੩. ਸੁਘੜਾ ਵਿਚਿ ਬਹਿਠਿਆਂ ਬੋਲਿ ਵਿਗਾੜਿ ਉਘਾੜਿ ਵਖਾਣੈ।
੪. ਸੁਘੜਾ ਮੂਰਖ ਜਾਣਦਾ ਆਪਿ ਸੁਘੜ ਹੋਇ ਵਿਰਤੀਹਾਣੈ।
੫. ਦਿਹ ਨੋ ਰਾਤਿ ਵਖਾਣਦਾ ਚਾਮ ਚੜਿਕ ਜਿਵੇਂ ਟਾਨਾਣੈ।
੬. ਗੁਰਮਤਿ ਮੂਰਖੁ ਚਿਤਿ ਨ ਆਣੈ॥੧੫॥

15. (Mūrakh dī pachhāṇ)

1. Rāh(u) chhaḍ(i) ujhaṛ(i) pavai āgū no bhulā kar(i) jāṇai.
2. Beṛe vich(i) bahālīai kud(i) pavai vich(i) vahaṇ dhiṅgāṇai.
3. Sughṛā vich(i) bahiṭhiāṅ bol(i) vigāṛ(i) ughāṛ(i) vakhāṇai.
4. Sughṛā mūrakh jāṇdā āp(i) sughaṛ hoe virtīhāṇai.
5. Dih no rāt(i) vakhāṇdā chām chaṛik jiveṅ ṭāṇāṇai.
6. Gurmat(i) mūrakh(u) chit(i) na āṇai.(15)

15. Identification of a Fool

1. Leaving the established path, a fool takes the path through wilderness and calls his guide a misdirected person.
2. When made to sit in a boat, he impulsively jumps in the river.
3. When seated among the intellectuals, he exhibits his foolishness by speaking wrongly and at improper time.
4. Since he considers wise as fools and posing himself clever and learned person talks irrelevant.
5. Like bats and glow-worms who cannot see during the day, a fool too calls day as night.
6. Thus foolish person never let Gurū's teachings reside in his heart.(15)

In Essence

All thoughts and actions of a fool are contrary to those who are known to be wise, intelligent and noble. Fool never lives in the love and fear of Gurū nor does he accept Gurū's teachings.

Manauh je aṅdhe kūp kahiā bird(u) na jāṇanī.
Man(i) aṅdhai ūṅdhai kawal(i) disan(i) khare karūp.
Ik(i) kaih jāṇaih kahiā bujhaih(i) te nar sughaṛ sarūp.

(*SGGS*, p. 1245)

Those who are blind of mind are like blind well. When the duties of person are explained to them, they do not listen. Their lotus-like mind is inverted and they appear ugly. Those who acknowledge and accept whatever good is told to them are wise and beautiful to behold.

੧੬. (ਮੂਰਖ ਦਾ ਅੰਤ)

੧. ਵੈਦਿ ਚੰਗੇਰੀ ਊਠਣੀ ਲੈ ਸਿਲ ਵਟਾ ਕਚਰਾ ਭੰਨਾ।
੨. ਸੇਵਕਿ ਸਿਖੀ ਵੈਦਗੀ ਮਾਰੀ ਬੁਢੀ ਰੋਵਨਿ ਰੰਨਾ।
੩. ਪਕੜਿ ਚਲਾਇਆ ਰਾਵਲੈ ਪਉਦੀ ਉਘੜਿ ਗਏ ਸੁ ਕੰਨਾ।
੪. ਪੁਛੈ ਆਖਿ ਵਖਾਣਿਉਨੁ ਉਘੜਿ ਗਇਆ ਪਾਜੁ ਪਰਛੰਨਾ।
੫. ਪਾਰਖੂਆਂ ਚੁਣਿ ਕਢਿਆ ਜਿਉ ਕਚਕੜਾ ਨ ਰਲੈ ਰਤੰਨਾ।
੬. ਮੂਰਖੁ ਅਕਲੀ ਬਾਹਰਾ ਵਾਂਸਹੁ ਮੂਲਿ ਨ ਹੋਵੀ ਗੰਨਾ।
੭. ਮਾਣਸ ਦੇਹੀ ਪਸੂ ਉਪੰਨਾ॥੧੬॥

16. (Mūrakh dā aṅt)

1. Vaid(i) chaṅgerī ūṭhaṇī lai sil vaṭā kachrā bhaṅnā.
2. Sevak(i) sikhī vaidgī mārī buḍhī rovan(i) raṅnā.
3. Pakaṛ(i) chalāiā rāvlai paudī ughaṛ(i) gae su kaṅnā.
4. Puchhai ākh(i) vakhāṇiun(u) ughaṛ(i) gaiā pāj(u) parchhaṅnā.
5. Pārkhūāṅ chuṇ(i) kaḍhiā jio kachkaṛā na ralai rataṅnā.
6. Mūrakh(u) aklī bāhrā vāṅsoh mūl(i) na hovī gaṅnā.
7. Māṇas dehī pasū upaṅnā.(16)

16. The End of a Fool

1. A piece of melon got stuck in the throat of a female camel. The physician kept its neck on a stone and crushed the melon with a pestle, thus relieving her of agony.
2. An assistant of that physician who was watching, used the same technique to cure an old woman of her growth in the neck. He thus killed her to the dismay of other women who started crying.
3. The people seized the quack and took him before the king who ordered his thorough beating. This made him aware of his foolishness.
4. When questioned by the people, he narrated the whole episode. Thus his impersonation was exposed.
5. The wise men declared that no one should seek his medical services. He was just a piece of glass that cannot be placed among the diamonds.
6. Fools are bereft of wisdom. Can a bamboo be ever equated with sugarcane?
7. They have a body of human beings but intellect of an animal.(16)

In Essence

Bhāī Gurdās Jī has taken the example of a physician and an impostor physician who was a fool and caused the death of an old woman by trying to adopt a method that an established physician had practiced on a she-camel. The fool did not realize that it will kill the old woman. Bhāī Sāhib concludes that fools have the human body but carry an intellect worse than that of an animal.

Iknā sudh(i) na budh(i) na akal(i) sar,
akhar kā bheo na lahant(i).
Nānak se nar asal(i) khar,
je bin(u) guṇ(u) garb(u) karaṇt(i)....

(*SGGS*, p. 1246)

੧੭. (ਮੂਰਖ ਰੀਸ ਦਾ ਫਲ ਭੋਗਦਾ ਹੈ)

੧. ਮਹਾ ਦੇਵ ਦੀ ਸੇਵ ਕਰਿ ਵਰੁ ਪਾਇਆ ਸਾਹੈ ਦੇ ਪੁਤੈ।
੨. ਦਰਬੁ ਸਰੂਪ ਸਰੇਵੜੇ ਆਇ ਵੜੇ ਘਰਿ ਅੰਦਰਿ ਉਤੈ।
੩. ਜਿਉ ਹਥਿਆਰੀ ਮਾਰੀਅਨਿ ਤਿਉ ਤਿਉ ਦਰਬ ਹੋਇ ਧੜ ਧੁਤੈ।
੪. ਬੁਤੀ ਕਰਦੇ ਡਿਠਿਓਨੁ ਨਾਈ ਚੈਨੁ ਨ ਬੈਠੇ ਸੁਤੈ।
੫. ਮਾਰੈ ਆਨਿ ਸਰੇਵੜੇ ਸੁਣਿ ਦੀਬਾਣਿ ਮਸਾਣਿ ਅਛੁਤੈ।
੬. ਮਥੈ ਵਾਲਿ ਪਛਾੜਿਆ ਵਾਲ ਛਡਾਇਨ ਕਿਸਦੈ ਬੁਤੈ।
੭. ਮੂਰਖੁ ਬੀਜੈ ਬੀਉ ਕੁਰੁਤੈ ॥੧੭॥

17. (Mūrakh rīs dā phal bhogdā hai)

1. Mahā dev dī sev kar(i) var(u) pāiā sāhai de putai.
2. Darab(u) sarūp sarevaṛe āe vaṛe ghar(i) aṅdar(i) utai.
3. Jio hathiārī mārīan(i) tio tio darab hoe dhaṛ dhutai.
4. Butī karde ḍiṭhion(u) nāī chain(u) na baiṭhe sutai.
5. Mārai āṇ(i) sarevaṛe suṇ(i) dībāṇ(i) masāṇ(i) achhutai.
6. Mathai vāl(i) pachhāṛiā vāl chhaḍāin kisdai butai.
7. Mūrakh(u) bījai bīo kurutai.(17)

17. Fool Bears the Fruit of Unwise Imitations

1. A son of a wealthy man worshipped Shiva and received a boon from him that his wealth may multiply.
2. Wealth came to his home in the guise of *Sādhūs* (of Jain tradition).
3. According to the boon, as the *Sādhūs* were slaughtered, heaps of money would appear in his house.
4. A barber who was running an errand in the house saw this scene. He could not sit or sleep and became restless.
5. He invited several *Sādhūs* (Jain) to his home and got them killed. The matter of killing innocents reached the court of the king.
6. The barber was brought to the court dragged by his hair and killed. (Whom could he approach for help ?). He reaped what he sowed.
7. A foolish sows the seeds out of season and repents when he does not even harvest ashes in place of a crop.(17)

In Essence

Bhāī Sāhib has used the story as a paradigm to show that a foolish act (like that of the barber) can cost one his life. Therefore all our actions should be well thought of their consequences. No one gets wealth by killing holy persons. The *Shaivites* have concocted this story to preach the greatness of their faith.

Greed also makes one do foolish acts as is evident from the deeds of the barber. It is for no mean reasons that greed has been counted among the five vices.

Lobh lehar sabh(i) suān(u) halak(u) hai.
halkio sabheh bigarai. (*SGGS*, p. 983)

Greed is like a rabid dog that spreads rabies among others also Its bite is fatal. (Here fatality is spiritual).

੧੮. (ਪੰਡਿਤ ਵੀ ਮੂਰਖ ਹੋ ਸਕਦਾ ਹੈ)

੧. ਗੋਸ਼ਟਿ ਗਾਂਗੇ ਤੇਲੀਐ ਪੰਡਿਤ ਨਾਲਿ ਹੋਵੈ ਜਗੁ ਦੇਖੈ।
੨. ਖੜੀ ਕਰੈ ਇਕ ਅੰਗੁਲੀ ਗਾਂਗਾ ਦੁਇ ਵੇਖਾਲੈ ਰੇਖੈ।
੩. ਫੇਰਿ ਉਚਾਇ ਪੰਜਾਗੁਲਾ ਗਾਂਗਾ ਮੁਠਿ ਹਿਲਾਇ ਅਲੇਖੈ।
੪. ਪੈਰੀ ਪੈ ਉਠਿ ਚਲਿਆ ਪੰਡਿਤੁ ਹਾਰਿ ਭੁਲਾਵੈ ਭੇਖੈ।
੫. ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਅੰਗਿ ਦੁਇ ਪਰਮੇਸਰੁ ਪੰਜਿ ਮਿਲਨਿ ਸਰੇਖੈ।
੬. ਅਖੀ ਦੋਵੇ ਭੰਨਸਾਂ ਮੁਕੀ ਲਾਇ ਹਿਲਾਇ ਨਿਮੇਖੈ।
੭. ਮੂਰਖ ਪੰਡਿਤ ਸੁਰਤਿ ਵਿਸੇਖੈ ॥੧੮॥

18. (Paṅḍit vī mūrakh ho sakdā hai)

1. Gosht(i) gāṅge telīai paṅḍit nāl(i) hovai jag(u) dekhai.
2. Kharī karai ik aṅgulī gāṅgā due vekhālai rekhai.
3. Pher(i) uchāe paṅjāgulā gāṅgā muṭh(i) hilāe alekhai.
4. Pairī pai uṭh(i) chaliā paṅḍit(u) hār(i) bhulāvai bhekhai.
5. Nirguṇ(u) sarguṇ(u) aṅg(i) due parmesar(u) paṅj(i) milan(i) sarekhai.
6. Akhī dove bhaṅnsāṅ mukī lāe hilāe nimekhai.
7. Mūrakh paṅḍit surat(i) visekhai.(18)

18. Even a Learned Person can be Foolish

1. In the city of Ujjain of Rājā Bhoj, a discussion between an oilman named Gaṅgū and a learned *Paṅḍit* took place. Many people gathered there to witness the proceeds.
2. The *Paṅḍit* raised one finger to indicate that Almighty is one. Gaṅgū took it as an indication that the *Paṅḍit* will take out his one eye. So he raised two fingers.
3. The *Paṅḍit* thought that Gaṅgū's two fingers implied that God has two forms–*Nirguṇ* (beyond all virtues) and *Sarguṇ* (with all virtues). *Paṅḍit* now raised five fingers indicating that God is realized by winning over vices, *(kām, krodh, lobh, moh, ahaṅkār).* Seeing this, Gaṅgū closed his hand into a fist indicating that the five of them would not survive his one blow.
4. Confused by these indications, the *Paṅḍit* felt that he has lost. So he bowed and left.
5. It has been explained above what two fingers and five fingers indicated.
6. On the other hand, Gaṅgū was conveying that he would break both his eyes and defeat him with one fist.
7. There was much difference in the understanding and knowledge of the two.(18)

In Essence

This story brings out that there is vast difference in the thinking of a fool and a learned person. Because of their indifferent knowledge and understanding, indications can be misinterpreted making fool of a learned person.

੧੯. (ਮੂਰਖ ਦੀ ਸੰਗਤ ਦਾ ਫਲ)

੧. ਠੰਢੇ ਖੂਹਹੁ ਨਾਇਕੈ ਪਗ ਵਿਸਾਰਿ ਆਇਆ ਸਿਰਿ ਨੰਗੈ।
੨. ਘਰ ਵਿਚਿ ਰੰਨਾ ਕਮਲੀਆ ਧੁਸੀ ਲੀਤੀ ਦੇਖਿ ਕੁਢੰਗੈ।
੩. ਰੰਨਾ ਦੇਖਿ ਪਿਟੰਦੀਆ ਢਾਹਾ ਮਾਰੈ ਹੋਇ ਨਿਸੰਗੈ।
੪. ਲੋਕ ਸਿਆਪੇ ਆਇਆ ਰੰਨਾ ਪੁਰਸ ਜੁੜੇ ਲੈ ਪੰਗੈ।
੫. ਨਾਇਣ ਪੁਛਦੀ ਪਿਟਦੀਆਂ ਕਿਸ ਦੈ ਨਾਇ ਅਲ੍ਹਾਣੀ ਅੰਗੈ।
੬. ਸਹੁਰੈ ਪੁਛਹੁ ਜਾਇਕੈ ਕਉਣ ਮੂਆ ਨੂਹ ਉਤਰੁ ਮੰਗੈ।
੭. ਕਾਵਾਂ ਰੌਲਾ ਮੂਰਖੁ ਸੰਗੈ॥੧੯॥

19. (Mūrakh dī sangat dā phal)

1. Ṭhaṅḍhe khūhoh nāekai pag visār(i) āiā sir(i) naṅgai.
2. Ghar vich(i) raṅnā kamlīā dhusī līti dekh(i) kuḍhaṅgai.
3. Raṅnā dekh(i) piṭaṅdīā ḍhāhā mārai hoe nisaṅgai.
4. Lok siāpe āiā raṅnā puras juṛe lai paṅgai.
5. Nāiṇ puchhdī piṭdīāṅ kis dai nāe alāhṇī aṅgai.
6. Sahurai puchhoh jāekai kauṇ muā nūh utar(i) maṅgai.
7. Kāvāṅ raulā mūrakh(u) saṅgai.(19)

19. The Fruits of a Fool's Company

1. A *khatrī* took bath at a well whose water was cold and comforting. After the bath he forgot his turban there. He came home bareheaded.
2. Seeing him bareheaded, women of the house started weeping and wailing. They conjectured that some near one has died.
3. Seeing the women weeping and mourning, others too began to wail and mourn loudly.
4. People heard the wailing and came over to inquire and condole the family.
5. The local barber's wife who runs errands for the village folks came and asked the ladies whose death was to be mourned through traditional wailing folk songs *(Alauhṇīāṅ).*
6. The daughter-in-law of the house pointed towards her father-in-law to elicit answer of this question who had returned home bareheaded. (Realizing, the old man ran to the well, collected and tied his turban on his head and returned home. The women then departed for their homes).
7. In the assembly of fools there is always din, noise and confusion (just as listening to one crow, others too start crowing).(19)

In Essence

Fools arrive at conclusions without knowing the facts of the matter. Others follow them without inquiring for details. They create much confusion, din and noise. That is why *Gurbāṇī* has said :

Mūrkhai nāl(i) na lujhīai. (*SGGS*, p. 473)

Do not indulge yourself with a fool.

੨੦. (ਮੂਰਖ ਨਾਲ ਕਿਕੁਰ ਵਰਤੀਏ)

੧. ਜੇ ਮੂਰਖੁ ਸਮਝਾਈਐ ਸਮਝੇ ਨਾਹੀ ਛਾਵ ਨ ਧੁਪਾ।
੨. ਅਖੀ ਪਰਖਿ ਨ ਜਾਣਈ ਪਿਤਲ ਸੁਇਨਾ ਕੈਹਾ ਰੁਪਾ।
੩. ਸਾਉ ਨ ਜਾਣੈ ਤੇਲ ਘਿਅ ਧਰਿਆ ਕੋਲਿ ਘੜੋਲਾ ਕੁਪਾ।
੪. ਸੁਰਤਿ ਵਿਹੂਣਾ ਰਾਤਿ ਦਿਹੁ ਚਾਨਣੁ ਤੁਲਿ ਅਨੇਰਾ ਘੁਪਾ।
੫. ਵਾਸੁ ਕਥੂਰੀ ਥੋਮ ਦੀ ਮਿਹਰ ਕੁਲੀ ਅਧਉੜੀ ਤੁਪਾ।
੬. ਵੈਰੀ ਮਿਤ੍ਰ ਨ ਸਮਝਈ ਰੰਗੁ ਸੁਰੰਗ ਕੁਰੰਗੁ ਅਛੁਪਾ।
੭. ਮੂਰਖ ਨਾਲਿ ਚੰਗੇਰੀ ਚੁਪਾ ॥੨੦॥੩੨॥

20. (Mūrakh nāl kikur vartie)

1. Je mūrakh(u) samjhāīai samjhe nāhī chhāv na dhupā.
2. Akhī parakh(i) na jāṇaī pital suinā kaihā rupā.
3. Sāu na jāṇai tel ghi-a dhariā kol(i) ghaṛolā kupā.
4. Surat(i) vihūṇā rāt(i) dihu chānaṇ(u) tul(i) anera ghupā.
5. Vās(u) kathūrī thom dī mihar kulī adhauṛī tupā.
6. Vairī mitra na samajhaī raṅg(u) suraṅg kuraṅg(u) achhupā.
7. Mūrakh nāl(i) chaṅgerī chupā.(20.32)

20. How Should We Deal With a Fool

1. A fool does not understand difference between the Sun and the shade even if it is explained to him.
2. He is incapable of distinguishing between brass and gold or silver and bronze with his eyes.
3. He cannot differentiate between the taste of clarified butter *(ghī)* and oil or a pot of *ghī* and one of oil.
4. He lives in ignorance both during day and night. To him, light and darkness has no meanings.
5. Fragrance of musk or smell of garlic are same for him and so is the stitching of a *muslin* cloth and leather.
6. He cannot identify between a friend and a foe. He is bereft of knowledge of colours like red, other attractive shades of real and base colours.
7. Silence is the best course in the company of a fool.(20.32)

In Essence

Two quotes from *Gurbāṇī* are most appropriate to the theme of the above *pauṛī*.

Jithai bolaṇ(i) hāriai, tithai chaṅgī chup. (*SGGS*, p. 149)

Since a fool can never be brought around or convinced with any cogent argument, it is better to remain quiet before him.

Saṅtan sio bole upkārī.
Mūrakh sio bole jhakh mārī. (*SGGS*, p. 870)

Speaking with saintly persons is always beneficial. One learns good things of life from them. On the contrary, conversation with a fool is just waste of effort and time. He will never understand nor the speaker derives any satisfaction or gain.

ਵਾਰ 33

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰਮੁਖ ਮਨਮੁਖ)

੧. ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਜਾਣੀਅਨਿ ਸਾਧ ਅਸਾਧ ਜਗਤ ਵਰਤਾਰਾ।
੨. ਦੁਹ ਵਿਚਿ ਦੁਖੀ ਦੁਬਾਜਰੇ ਖਰਬੜ ਹੋਏ ਖੁਦੀ ਖੁਆਰਾ।
੩. ਦੁਹੀ ਸਰਾਈ ਜਰਦਰੂ ਦਗੇ ਦੁਰਾਹੇ ਚੋਰ ਚੁਗਾਰਾ।
੪. ਨਾ ਉਰਵਾਰ ਨ ਪਾਰੁ ਹੈ ਗੋਤੇ ਖਾਨਿ ਭਰਮੁ ਸਿਰਿ ਭਾਰਾ।
੫. ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਵਿਚਿ ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਵਿਚ ਗੁਬਾਰਾ।
੬. ਜੰਮਣੁ ਮਰਣੁ ਸਦਾ ਸਿਰਿ ਮਾਰਾ ॥੧॥

1. (Gurmukh Manmukh)

1. Gurmukh(i) manmukh(i) jāṇian(i) sādh asādh jagat vartārā.
2. Duh vich(i) dukhī dubājare kharbaṛ hoe khudī khuārā.
3. Duhī sarāī jardarū dage durāhe chor chugārā.
4. Nā urvār na pār(u) hai gote khān(i) bharam(u) sir(i) bhārā.
5. Hiṅdū musalmān vich(i) gurmukh(i) manmukh(i) vich gubārā.
6. Jaṅmaṇ(u) maraṇ(u) sadā sir(i) mārā.(1)

1. *Gurmukh-Manmukh*

1. This world has both *Gurmukhs* – Gurū-obedient persons and *Manmukhs*—self-oriented persons. Virtues and vices are co-existing.
2. Out of these two, those who sometimes lean to the spiritual side while on other times, towards *māyā* are degraded by their own ego and live in confusion and restlessness.
3. Thus, they live a life of shame and worry in both worlds. They are swindled by thieves and thugs. (They face the wrath of five vices).
4. They are neither here nor there. Delusioned by their life, they get drowned in worldly ocean with load of doubts and suspicions on their head.
5. Whether Hindu or Muslim, *Manmukhs* are manifestations of darkness.
6. These *Manmukhs* are constantly seized in the cycle of birth and death.(1)

In Essence

Bhāī Sāhib starts *Vār* 33 with comparison between a *Gurmukh* and a *Manmukh*. This *pauṛī* is an apt exposition of the following lines of Gurū Arjan Dev Jī :

Manmukh(i) āvai manmukh(i) jāvai.
Manmukh(i) phir(i) phir(i) choṭāṅ khāvai.
Jitne nark se manmukh(i) bhogai,
gurmukh(i) lep(u) nā māsā he.

(*SGGS*, p. 1073)

A *Manmukh* takes birth time and again. He goes through all the hells that exist. But *Gurmukh* remains free of all tribulations.

੨. (ਹਿੰਦੂ ਮੁਸਲਮਾਨ)

੧. ਦੁਹ ਮਿਲਿ ਜੰਮੇ ਦੁਇ ਜਣੇ ਦੁਹੁ ਜਣਿਆਂ ਦੁਇ ਰਾਹ ਚਲਾਏ।
੨. ਹਿੰਦੂ ਆਖਨਿ ਰਾਮ ਰਾਮ ਮੁਸਲਮਾਣਾ ਨਾਉ ਖੁਦਾਏ।
੩. ਹਿੰਦੂ ਪੂਰਬਿ ਸਉਹਿਆ ਪਛਮ ਮੁਸਲਮਾਣ ਨਿਵਾਏ।
੪. ਗੰਗ ਬਨਾਰਸਿ ਹਿੰਦੂਆ ਮਕਾ ਮੁਸਲਮਾਣੁ ਮਨਾਏ।
੫. ਵੇਦ ਕਤੇਬਾ ਚਾਰਿ ਚਾਰਿ ਚਾਰ ਵਰਨ ਚਾਰਿ ਮਜ਼ਹਬ ਚਲਾਏ।
੬. ਪੰਜ ਤਤ ਦੋਵੈ ਜਣੇ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਛਾਏ।
੭. ਇਕ ਥਾਉ ਦੁਇ ਨਾਉ ਧਰਾਏ॥੨॥

2. (Hindū Musalmān)

1. *Duh mil(i) janme due jaṇe duh(u) jaṇiān due rāh chalāe.*
2. *Hindū ākhan(i) rām rām musalmāṇā nāo khudāe.*
3. *Hindū pūrab(i) saubiā pachham musalmāṇ nivāe.*
4. *Gang banāras(i) hindūā makā musalmāṇ(u) manāe.*
5. *Ved katebā chār(i) chār(i) chār varan chār(i) mazhab chalāe.*
6. *Panj tat dovai jaṇe pauṇ pāṇī baisantar(u) chhāe.*
7. *Ik thāo due nāo dharāe.(2)*

2. Hindu and Muslim

1. By coming together of *Purakh (Shaktī)* and *Māyā*, Hindus and Muslims were created. Both initiated two different paths.
2. Hiṅdūs started remembering Him by the name of Rām while Muslims named Him *Khudā*.
3. Hiṅdūs began to worship facing East, while the Muslims faced West assuming that *Khuda* resided in that direction.
4. River Ganges and Benares became holy for Hindus while Muslims propitiated the city of *Meccā*.
5. Hiṅdūs created four castes (Khatrī, Brāhmin, Vaish, Shūdra) and Muslims four sects *(Hanīfis, Sāfis, Malikīs, and Hambalīs)*. They have four scriptures each (four *Vedās* and four books of Semitic religion respectively).
6. The fact is that five elements, water, air, fire, earth and sky are prevalent in both.
7. The Creator of both is the same. However they named Him differently.(2)

In Essence

Both Hiṅdūs and Muslims are the creation of One Lord. Each one is made of five elements. The sense of duality in their mind had created two paths. In reality, the destination of both is the same.

Bhagat Kabīr Jī has following to say on this subject :

Alaub ek(u) masīt(i) bast(u) hai,
avar(u) mulakh(u) kis(u) kerā.
Hiṅdū mūrat(i) nām nivāsī,
duh maih tat(u) na herā.
Alah Rām jīvau tere nāī.
Tū kar(i) mihramat(i) sāī. (*SGGS*, p. 1349)

Muslims regard the mosque as the abode of Allah, while Hindus are of the view that He resides in idol. They see no difference between His name and idol. Oh Lord Rām/Allah ! I live by Your name. So please shower Your clemency on me.

੩. (ਦੁਬਾਜਰਾ, ਆਰਸੀ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਦੇਖਿ ਦੁਭਿਤੀ ਆਰਸੀ ਮਜਲਸ ਹੱਥੋਂ ਹਥੀ ਨਚੈ।
੨. ਦੁਖੋਂ ਦੁਖੁ ਦੁਬਾਜਰੀ ਘਰਿ ਘਰਿ ਫਿਰੈ ਪਰਾਈ ਖਚੈ।
੩. ਅਗੋ ਹੋਇ ਸੁਹਾਵਣੀ ਮੁਹਿ ਡਿਠੈ ਮਾਣਸ ਚਹਮਚੈ।
੪. ਪਿਛਹੁ ਦੇਖਿ ਡਰਾਵਣੀ ਇਕੋ ਮੁਹੁ ਦੁਹੁ ਜਿਨਸਿ ਵਿਰਚੈ।
੫. ਖੇਹਿ ਪਾਇ ਮੁਹੁ ਮਾਜੀਐ ਫਿਰਿ ਫਿਰਿ ਮੈਲ ਭਰੈ ਰੰਗਿ ਕਚੈ।
੬. ਧਰਮਰਾਇ ਜਮੁ ਇਕੁ ਹੈ ਧਰਮੁ ਅਧਰਮੁ ਨ ਭਰਮ ਪਰਚੈ।
੭. ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਸਚੁ ਸਚੈ ॥੩॥

3. (Dubājarā, ārsī dā drishṭānt)

1. Dekh(i) dubbitī ārsī majlas hatthoṅ hathī nachai.
2. Dukho dukh(u) dubājarī ghar(i) ghar(i) phirai parāī khachai.
3. Ago hoe suhāvaṇī muh(i) ḍiṭhai māṇas chahmachai.
4. Pichhoh dekh(i) ḍarāvaṇī iko muh(u) duh(u) jinas(i) virachai.
5. Kheh(i) pāe muh(u) mājīai phir(i) phir(i) mail bharai raṅg(i) kachai.
6. Dharmrāe jam(u) ik(u) hai dharam(u) adharam(u) na bharam parachai.
7. Gurmukh(i) jāe milai sach(u) sachai.

3. Dual-Minded Person – Paradigm of Mirror

1. Look! as two-faced mirror moves hand to hand in an assembly.
2. The two-faced suffers since it is treated indifferently in every home.
3. It looks pretty in the front. When someone sees his/her face in it, he/she feels pleased.
4. But when looked from the rear, it makes a dreadful image. Strangely it has one face but forms two images; a beautiful and an ugly.
5. Its face is cleaned with ash but collects dust again. Its polish keeps fading.
6. There is only one *Dharamrāj* who accepts only goodness and fairness. He is never pleased by delusion of unrighteousness. His awards are well founded and fair.
7. Therefore the *Gurmukhs* who remain in Truth merge into Truth ultimately.(3)

In Essence

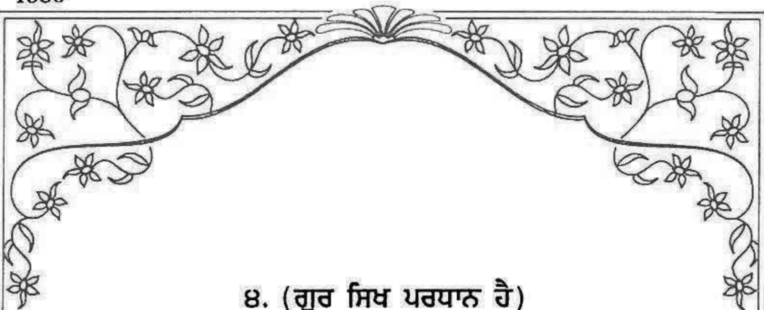
The two-faced persons are not much appreciated in the holy company. Such a person may be able to enamour others for a short time by his glib talk but his real self becomes evident soon. That goodness of his character also fades away gradually.

A *Gurmukh* remains in truth always and everywhere. He projects only truth and ultimately merges in truth.

Gurmukhīā muh sohṇe gur kai het(i) piār(i)
Sachī bhagatī sach(i) rate dar(i) sachai sachiār.
Āe se parvāṇ(u) hai sabh kul kā karaih udhār(u).
(*SGGS*, p. 66)

And they abide in one :

Man(u) tan(u) nirmal(u) nirmal mat(i) ūtam ūtam bāṇī hoī.
Eko purakh(u) ek(u) prabh(u) jātā dūjā avar(u) na koī.
(*SGGS*, p. 1259)



੪. (ਗੁਰ ਸਿਖ ਪਰਧਾਨ ਹੈ)

(ਤੇ ਮੈਤ੍ਰੀ ਕਰਾਉਣਾ ਏਸ ਦਾ ਕੰਮ ਹੈ)

੧. ਵੁਣੈ ਜੁਲਾਹਾ ਤੰਦੁ ਗੰਢਿ ਇਕੁ ਸੂਤੁ ਬਹੁ ਤਾਣਾ ਵਾਣਾ।
੨. ਦਰਜੀ ਪਾੜਿ ਵਿਗਾੜਦਾ ਪਾਟਾ ਮੁਲ ਨ ਲਹੈ ਵਿਕਾਣਾ।
੩. ਕਤਰਣਿ ਕਤਰੈ ਕਤਰਣੀ ਹੋਇ ਦੁਮੂਹੀ ਚੜੰਦੀ ਸਾਣਾ।
੪. ਸੂਈ ਸੀਵੈ ਜੋੜਿਕੈ ਵਿਛੁੜਿਆਂ ਕਰਿ ਮੇਲਿ ਮਿਲਾਣਾ।
੫. ਸਾਹਿਬੁ ਇਕੋ ਰਾਹਿ ਦੁਇ ਜਗ ਵਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
੬. ਗੁਰ ਸਿਖੀ ਪਰਧਾਨੁ ਹੈ ਪੀਰ ਮੁਰੀਦੀ ਹੈ ਪਰਵਾਣਾ।
੭. ਦੂਖੀ ਦੁਬਾਜਰਿਆ ਹੈਰਾਣਾ॥੪॥

4. (Gur Sikh pardhān hai)

(te maitrī krāuṇā is dā kaṅm hai)

1. Vuṇai julāhā taṅd(u) gaṅḍh(i) ik(u) sūt(u) bahu tāṇā vāṇā.
2. Darjī pāṛ(i) vigāṛdā pāṭā mul na lahai vikāṇā.
3. Katraṇ(i) katrai katraṇī hoe dumūhī chaṛaṅdī sāṇā.
4. Sūī sīvai joṛ(i)kai vichhuṛiāṅ kar(i) mel(i) milāṇā.
5. Sāhib(u) iko rāh(i) due jag vich(i) hiṅdū musalmāṇā.
6. Gur sikhī pardhān(u) hai pīr murīdī hai parvāṇā.
7. Dukhī dubājariā hairāṇā.(4)

4. *Gursikh* is Superior–Brings Others Closer

1. A weaver ensures a uniform network of warp and weft by tying and selecting thread of equal quality.
2. A tailor cuts the cloth (with scissors) into pieces. Those pieces of cloth carry no value in the market.
3. The double-edged scissor that cuts the cloth into pieces has to bear the trouble of honning for acquiring sharp edge.
4. The needle stitches the pieces together. It brings the separated closer and together.
5. The Creator of both Hindus and Muslims is the same, yet both have created two different ways of life.
6. Like the needle, Sikh way of life is supreme. (Who is Gursikh ?). To hold faith on the teaching of the Gurū is supreme. It helps separated ones to become one with Him.
7. The double-minded are always confused and distressed. (They are never able to unite with the Lord).(4)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī is advising both Hindus and Muslims to become Sikhs. And to the Sikhs, he advises them to become a needle and bring them together who are two pieces of the same cloth whose Creator is God—The Almighty.

A Sikh of the Gurū loves every person whatever religion or faith he may belong to. For him, he is his brother being the Creation of One Lord. *Gurbāṇī* says :

Jinā Gur(u) piārā man(i) chit(i) tinā bhāu Gurū devāiā.
Gur sikhā iko piār(u) Gur mitā putā bhāiā.

(*SGGS*, p. 648)

Those who love Gurū are blessed with love for their Gurū by the Lord. Gurū showers love on all treating them as friends, sons or brothers.

੫. (ਦੁਬਾਜਰਾ—ਚਰਖਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਜਿਉ ਚਰਖਾ ਅਠਖੰਭੀਆ ਦੁਹ ਲਠੀ ਦੇ ਮੰਝਿ ਮੰਝੇਰੂ।
੨. ਦੁਇ ਸਿਰ ਧਰਿ ਦੁਹੁ ਖੁੰਢ ਵਿਚ ਸਿਰ ਗਿਰਦਾਨ ਫਿਰੈ ਲਖਫੇਰੂ।
੩. ਬਾਇੜੁ ਪਾਇ ਪਲੇਟੀਐ ਮਾਲ੍ਹ ਵਟਾਇ ਪਾਇਆ ਘਟ ਘੇਰੂ।
੪. ਦੁਹੁ ਚਰਮਖ ਵਿਚਿ ਤ੍ਰਕੁਲਾ ਕਤਨਿ ਕੁੜੀਆਂ ਚਿੜੀਆਂ ਹੇਰੂ।
੫. ਤਿਞਣਿ ਬਹਿ ਉਠ ਜਾਂਦੀਆਂ ਜਿਉ ਬਿਰਖਹੁ ਉਡਿ ਜਾਨਿ ਪੰਖੇਰੂ।
੬. ਓੜਿ ਨਿਬਾਹੂ ਨਾ ਥੀਐ ਕਚਾ ਰੰਗੁ ਰੰਗਾਇਆ ਗੇਰੂ।
੭. ਘੁੰਮਿ ਘੁੰਮਦੀ ਡਾਉ ਘੁਵੇਰੂ ॥੫॥

5. (Dubājarā—Charkhā drishṭānt)

1. Jio charkhā aṭhkhaṅbhīā duh laṭhī de maṅjh(i) maṅjherū.
2. Due sir dhar(i) duh(u) khuṅḍh vich sir girdān phirai lakhpherū.
3. Bāiṛ(u) pāe paleṭīai māhl vaṭāe pāiā ghaṭ gherū.
4. Duh(u) charmakh vich(i) trakulā katan(i) kuṛīāṅ chiṛīāṅ herū.
5. Tiñaṇ(i) baih uṭh jāṅdīāṅ jio birkhoh uḍ(i) jān(i) paṅkherū.
6. Oṛ(i) nibāhū na thīai kachā raṅg(u) raṅgāiā gerū.
7. Ghuṅm(i) ghuṅmdī ḍāo ghuverū.(5)

5. Double-Talker – Paradigm of a Spinning Wheel

1. Just as a spinning wheel made of eight wooden splints rotates between two circular plates made of four splints each.
2. Either ends of the spindle through the axle of the wheel (so formed) are placed in the holes made in the upright posts where it spins millions of times.
3. The two circular plates are held together at the rim with the help of hemp thread woven from one face to the other in a criss-cross fashion.
4. Another strong horizontal spindle is held between two leather brackets, the belt-like thread is made to pass round this spindle to rotate the larger wheel. Sitting in groups, girls then spin the cotton into thread on this spinning wheel.
5. Having finished spinning their slivers, some girls leave the company of other girls of the group just as a bird leaves the flock of other birds assembled on a tree.
6. None of these girls stay till the end. Their coming together is like the colour of red ochre that does not last long.
7. In short, this type of assembly of young girls is like a moving shadow that stays at a place for a while and disperses.(5)

In Essence

Every human being who comes to this world goes back home after completely using up their sliver-like breaths. Thus one should never be caught in duality in this world so that much of the breaths are not wasted away. Bhāī Sāhib has used the paradigm of a spinning wheel where the large circular drum and the spinning spindle are the representations of Hindus and Muslims. Their revolutions mean repeated cycles of births and deaths.

Jinī nām(u) visāriā dūjī kārai lag(i),
Dubidhā lāge pach(i) mue antar(i) trisnā ag(i).

(*SGGS*, p. 19)

੬. (ਦੁਬਾਜਰਾ, ਦੂਈ ਵਿਭਚਾਰਣ ਇਸਤ੍ਰੀ)

੧. ਸਾਹੁਰੁ ਪੀਹਰੁ ਪਲਰੈ ਹੋਇ ਨਿਲਜ ਨ ਲਜਾ ਧੋਵੈ।
੨. ਰਾਵੈ ਜਾਰੁ ਭਤਾਰੁ ਤਜਿ ਖਿੰਜੋਤਾਣਿ ਖੁਸੀ ਕਿਉਂ ਹੋਵੈ।
੩. ਸਮਝਾਈ ਨ ਸਮਝਈ ਮਰਣੇ ਪਰਣੇ ਲੋਕੁ ਵਿਗੋਵੈ।
੪. ਧਿਰਿ ਧਿਰਿ ਮਿਲਦੇ ਮੇਹਣੇ ਹੁਇ ਸਰਮਿੰਦੀ ਅੰਝੂ ਰੋਵੈ।
੫. ਪਾਪ ਕਮਾਣੈ ਪਕੜੀਐ ਹਾਣਿ ਕਾਣਿ ਦੀਬਾਣਿ ਖੜੋਵੈ।
੬. ਮਰੈ ਨ ਜੀਵੈ ਦੁਖ ਸਹੈ ਰਹੈ ਨ ਘਰ ਵਿਚਿ ਪਰਘਰ ਜੋਵੈ।
੭. ਦੁਬਿਧਾ ਅਵਗੁਣ ਹਾਰ ਪਰੋਵੈ ॥੬॥

6. (Dubājarā, dūī vibhchāraṇ istrī)

1. Sāhur(u) pīhar(u) palrai hoe nilaj na lajā dhovai.
2. Rāvai jār(u) bhatār(u) taj(i) khiṅjotāṇ(i) khusī kioṅ hovai.
3. Samjhāī na samjhaī marṇe parṇe lok(u) vigovai.
4. Dhir(i) dhir(i) milde mehṇe hue sarmiṅdī aṅjhū rovai.
5. Pāp kamāṇai pakṛīai hāṇ(i) kāṇ(i) dībāṇ(i) kharovai.
6. Marai na jīvai dukh sahai rahai na ghar vich(i) parghar jovai.
7. Dubidhā avguṇ hār parovai.(6)

6. Double-Talker and a Licentious Woman

1. A licentious woman becoming shameless abandons her parents and in-laws.
2. Deserting her husband, she enjoys her lovers. It upsets and distresses her husband. In this tension-loaded atmosphere of pulls and pushes, how can she enjoy happiness ?
3. No advice prevails upon her. She is despised in all social gatherings (births, deaths etc.).
4. She is ridiculed in every corner and by everyone she is known to. She then cries in shame and guilt.
5. And one day, she is caught and brought before a court to explain her conduct and thus loses her self-respect.
6. So dishonoured, she is neither dead nor alive. She is refused stay in her own home and therefore looks for shelter in others' homes.
7. Thus double-mindedness strings a garland of vices. (Such a person is condemned in all quarters).(6)

In Essence

Just as a licentious woman suffers in her double-mindedness, so does the duality create a string of vices on the path of spirituality.

Khasam(u) chhoḍ(i) dūjai lage ḍube se vaṇjāriā.
(*SGGS*, p. 470)

Dūjai bhāe sadā dukh(u) pāe trai guṇ bharm(i) bhulāedā.
(*SGGS*, p. 1066)

Dūjai bhāe parpanch(i) lāge. Aveh jāveh mareh abhāge.
(*SGGS*, p. 842)

Leaving aside the love of one Lord, one who indulges in other interests and fascination puts himself in repeated births and deaths.

੭. (ਦੁਐਤ ਤੇ ਸਿੱਖ)

੧. ਜਿਉ ਬੇਸੀਵੈ ਥੇਹੁ ਕਰਿ ਪਛੋਤਾਵੈ ਸੁਖਿ ਨ ਵਸੈ।
੨. ਚੜਿ ਚੜਿ ਲੜਦੇ ਭੂਮੀਏ ਧਾੜਾ ਪੇੜਾ ਖਸਣ ਖਸੈ।
੩. ਦੁਹ ਨਾਰੀ ਦਾ ਦੂਲਹਾ ਦੁਹ ਮੁਨਸਾ ਦੀ ਨਾਰਿ ਵਿਣਸੈ।
੪. ਹੋਇ ਉਜਾੜਾ ਖੇਤੀਐ ਦੁਹਿ ਹਾਕਮ ਦੁਇ ਹੁਕਮ ਖੁਣਸੈ।
੫. ਦੁਖ ਦੁਇ ਚਿੰਤਾ ਰਾਤਿ ਦਿਹੁ ਘਰੁ ਛਿਜੈ ਵੈਰਾਇਣੁ ਹਸੈ।
੬. ਦੁਹੁ ਖੁੰਢਾ ਵਿਚਿ ਰਖਿ ਸਿਰੁ ਵਸਦੀ ਵਸੈ ਨ ਨਸਈ ਨਸੈ।
੭. ਦੂਜਾ ਭਾਉ ਭੁਇਅੰਗਮੁ ਡਸੈ ॥੭॥

7. (Duait te Sikh)

1. Jio besīvai theh(u) kar(i) pachhotāvai sukh(i) na vasai.
2. Chaṛ(i) chaṛ(i) laṛde bhūmīe dhāṛā peṛā khasaṇ khasai.
3. Duh nārī dā dūlhā duh munsā dī nār(i) viṇsai.
4. Hoe ujāṛā khetīai duhe hākam due hukam khuṇsai.
5. Dukh due chintā rāt(i) dihu ghar(u) chhijai vairāiṇ(u) hasai.
6. Duh(u) khuṅḍhā vich(i) rakh(i) sir(u) vasdī vasai na nasaī nasai.
7. Dūjā bhāo bhuiaṅgam(u) ḍasai.(7)

7. Duality and a Sikh

1. Raising a village into someone else's land, brings repentance and unhappiness. (Why ?)
2. The landlords quarrel constantly. They keep pillaging each other's property and causing much harm on many other scores.
3. Like the husband of two wives or wife of two husbands, such a person remains in distress.
4. Where two antagonist masters issue orders out of vengeance, the entire crop is bound to get destroyed.
5. Where there is duality, sufferings and anxiety dwell day and night (all the time), that home gets destroyed beside becoming laughing stock for others who may hold uncordial relationship with them.
6. A woman who keeps her head in two holes (husbands) can neither escape nor establish home with either.
7. The duality is virtually like a snake-bite.(7)

In Essence

One who lives in duality, lives in constant sufferings and unhappy state. One must discard falsehood and attach one's mind with the teachings of the Gurū. After all, a human being has come to this world to make this birth a success and that is best done by becoming Gurū-oriented *(Gurmukh)* person.

Prāṇī gurmukh(i) nām(u) dhiāe.
Janam(u) padārath(u) dubidhā khoiā, kauḍī badlai jāe.
(*SGGS*, p. 1261)

In this *pauṛī*, Bhāī Sāhib has also given directions to those who are trying to please both sides and are themselves in a state of uncertainty. It is best to live with one husband than too many and become cause of one's own sufferings.

੮. (ਮਨਮੁਖ ਸਰਪ)

੧. ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਸਪੁ ਦੁਮੂਹਾ ਬੁਰਾ ਬੁਰਿਆਈ।
੨. ਸਭਦੂੰ ਮੰਦੀ ਸਪ ਜੋਨਿ ਸਪਾ ਵਿਚਿ ਕੁਜਾਤਿ ਕੁਭਾਈ।
੩. ਕੋੜੀ ਹੋਆ ਗੋਪਿ ਗੁਰ ਨਿਗੁਰੇ ਤੰਤੁ ਨ ਮੰਤੁ ਸੁਖਾਈ।
੪. ਕੋੜੀ ਹੋਵੈ ਲੜੈ ਜਿਸ ਵਿਗੜ ਰੂਪਿ ਹੋਇ ਮਰਿ ਸਹਮਾਈ।
੫. ਗੁਰਮੁਖਿ ਮਨਮੁਖ ਬਾਹਰਾ ਲਾਤੋ ਲਾਵਾ ਲਾਇ ਬੁਝਾਈ।
੬. ਤਿਸੁ ਵਿਹੁ ਵਾਤਿ ਕੁਲਾਤਿ ਮਨ ਅੰਦਰਿ ਗਣਤੀ ਤਾਤ ਪਰਾਈ।
੭. ਸਿਰ ਚਿਥੈ ਵਿਹੁ ਬਾਣਿ ਨ ਜਾਈ॥੮॥

8. (Manmukh sarap)

1. *Dukhīā dusṭ(u) dubājarā sap(u) dumūhā burā buriāī.*
2. *Sabhdūṅ maṅdī sap jon(i) sapā vich(i) kujāt(i) kubhāī.*
3. *Koṛī hoā gop(i) gur nigure taṅt(u) na maṅt(u) sukhāī.*
4. *Koṛī hovai laṛai jis vigaṛ rūp(i) hoe mar(i) sahmāī.*
5. *Gurmukh(i) manmukh bāhrā lāto lāvā lāe bujhāī.*
6. *Tis(u) vihu vāt(i) kulāt(i) man aṅdar(i) gaṇtī tāt parāī.*
7. *Sir chithai vihu bāṇ(i) na jāī.(8)*

8. *Manmukh* is like a Snake

1. A distressing, oppressor and dual-minded person is like two-headed snake in doing wickedness.
2. Of all the species on Earth, snake is considered the lowest of all species. Among the snakes, the two-headed is of the worst type.
3. Hiding its Gurū, it becomes unpredictable and untouchable. No incantation or amulet can charm it.
4. One who is bitten by it, becomes a leper, and deformed. He dies of its fear.
5. A *Manmukh* is also like the two-headed snake. He keeps away from those who are supreme. (He does not hold faith in Gurū or religious guide).
6. The *Manmukh* carries the venom of slander in his speech, whereas a *Gurmukh* assuages all feelings of sufferings and tribulations.
7. The habits of wickeds die hard. (Just as a snake does not die till its head is crushed; similarly the wickeds live with their thoughts).(8)

In Essence

Manmukhs have been compared with two-headed snake who is unpredictable, wicked and no one's friend. *Manmukhs* harbour slander, envy, evil and wickedness in their mind. Thus they are ugly, shameless and cowards since they cannot face the truth. No amount of counselling make them change their mind. They are far from the company of those who are superior in many ways.

Gurbāṇī says :

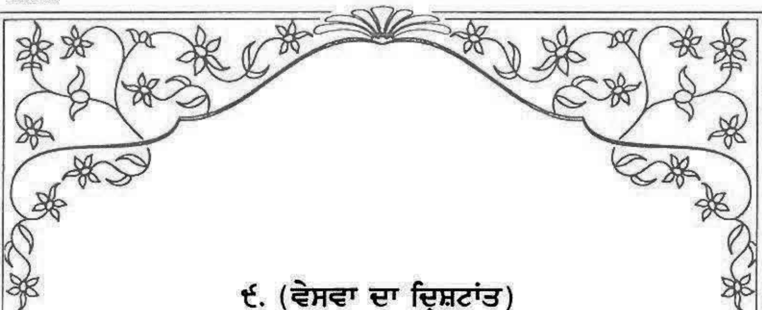
Manmukh kāir(u) karūp(u) hai bin(u) nāvai nak(u) nāhe.
Andin(u) dhandhai viapiā supnai bhī sukh(u) nāhe.

(*SGGS*, p. 591)

Those who keep their company also suffer :

Manmukh setī sang(u) kare muh(i) kālakh dāg(u) lagāe.

(*SGGS*, p. 1417)



੯. (ਵੇਸਵਾ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਜਿਉ ਬਹੁ ਮਿਤੀ ਵੇਸੁਆ ਛਡੈ ਖਸਮੁ ਨਿਖਸਮੀ ਹੋਈ।
੨. ਪੁਤੁ ਜਣੇ ਜੇ ਵੇਸੁਆ ਨਾਨਕਿ ਦਾਦਕਿ ਨਾਉ ਨ ਕੋਈ।
੩. ਨਕਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ਰਾਗ ਰੰਗ ਛਲਿ ਛਲੈ ਛਲੋਈ।
੪. ਘੁੰਡਾਹੇੜੁ ਅਹੇੜੀਆ ਮਾਣਸ ਮਿਰਗ ਵਿਣਾਹੁ ਸਥੋਈ।
੫. ਇਥੈ ਮਰੈ ਹਰਾਮ ਹੋਇ ਅਗੈ ਦਰਗਹ ਮਿਲੈ ਨ ਢੋਈ।
੬. ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਜਾਣ ਰੁਪਈਆ ਮੇਖੀ ਸੋਈ।
੭. ਵਿਗੜੈ ਆਪਿ ਵਿਗਾੜੈ ਲੋਈ॥੯॥

9. (Vesvā dā drishṭānt)

1. Jio bahu mitī vesuā chhaḍai khasam(u) nikhasamī hoī.
2. Put(u) jaṇe je vesuā nānak(i) dādak(i) nāo na koī.
3. Nak(i) savār(i) sīgāriā rāg raṅg chhal(i) chhalai chhaloī.
4. Ghuṅḍāher(u) aheṛiā māṇas mirag viṇāh(u) sathoī.
5. Ithai marai harām hoe agai dargah milai na ḍhoī.
6. Dukhīā dusṭ(u) dubājarā jāṇ rupaīā mekhī soī.
7. Vigṛai āp(i) vigāṛai loī.(9)

9. Example of a Prostitute

1. Just as a woman who has many lovers, leaves her husband and turns into a prostitute. She has no particular master to call her own.
2. If she gives birth to a son, he carries no name of maternal or paternal grandparents.
3. She embellishes her nose with rings and studs. She deceives and attracts others with her many loving gestures and charms.
4. Like the music of hunters that attracts deer, she too allures the self-oriented persons in the net of her charm who keeps her company.
5. She departs from this world in sin and immorality. She is not even accommodated in hell in the world hereafter.
6. One who lives in duality, is also like that prostitute who remains in distress in this world and the world hereafter. He is like a counterfeit coin;
7. He ruins himself and his companions too *(Je koī us kā saṅgī hovai nāle lae sidhāvai)*.(9)

In Essence

Through the example of a licentious woman, Bhāī Sāhib has painted the picture of a *Manmukh*. They are not accepted in this world nor in the world hereafter. All their embellishments are of no avail. *Gurbāṇī* has a very appropriate quote on the subject which is as under :

Bin(u) pir kāmaṇ(i) kare singār(u).
Duhchārṇī kahīai nit hoe khuār(u).
Manmukh kā eh(u) bād(i) āchār(u).
Bauh karam driṛāvaih nām(u) visār(i).

(*SGGS*, p. 1277)

Just as a woman who has no husband embellishes herself is known as licentious woman, so does a *Manmukh* live life where he performs many deeds without taking the refuge of Lord's name.

੧੦. (ਦੁਬਾਜਰਾ)

੧. ਵਣਿ ਵਣਿ ਕਾਉ ਨ ਸੋਹਈ ਖਰਾ ਸਿਆਣਾ ਹੋਇ ਵਿਗੁਤਾ।
੨. ਚੁਤੜਿ ਮਿਟੀ ਜਿਸ ਲਗੇ ਜਾਣੈ ਖਸਮ ਕੁਮ੍ਹਾਰਾ ਕੁਤਾ।
੩. ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਘਰਿ ਘਰਿ ਬਹਿ ਬਹਿ ਕਰਨਿ ਕਪੁਤਾ।
੪. ਆਗੂ ਹੋਇ ਮੁਹਾਇਦਾ ਸਾਥੁ ਛਡਿ ਚਉਰਾਹੇ ਸੁਤਾ।
੫. ਜੰਮੀ ਸਾਖ ਉਜਾੜਦਾ ਗਲਿਆ ਸੇਤੀ ਮੀਹ ਕੁਰੁਤਾ।
੬. ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਖਟਰੁ ਬਲਦੁ ਜਿਵੈ ਹਲਿਜੁਤਾ।
੭. ਡਮਿ ਡਮਿ ਸਾਨੁ ਉਜਾੜੀ ਮੁਤਾ॥੧੦॥

10. (Dubājarā)

1. Vaṇ(i) vaṇ(i) kāu na sohaī kharā siāṇā hoe vigutā.
2. Chutaṛ(i) miṭī jis lage jāṇai khasam kumhārā kutā.
3. Bābāṇīā kahāṇīā ghar(i) ghar(i) baih baih karan(i) kaputā.
4. Āgū hoe muhāedā sāth(u) chhaḍ(i) chaurāhe sutā.
5. Jaṅmī sākh ujāṛdā galiā setī mīh kurutā.
6. Dukhīā dusṭ(u) dubājarā khaṭar(u) balad(u) jivai hal(i)jutā.
7. Ḍam(i) ḍam(i) sān(u) ujāṛī mutā.(10)

10. The Dual-natured Person

1. Despite known to be intelligent, it does not behove a crow to wander from one forest to the other (without his nest).
2. The dog who has mud sticking on his buttocks proudly calls himself the pet dog of the head potter.
3. The unworthy sons talk about the feats of their forefathers everywhere because they themselves do not have any virtues.
4. A leader who abandons his companions/followers and himself go off to sleep, puts all of them into a mortal risk.
5. Unseasonal hail and rain destroy the ripe crop.
6. A dual-natured wicked person is like an adamant ox who is firmly yoked to the plough but refuses to move. Thus he gets whipped severely.
7. Such an ox is branded and abandoned ultimately.(10)

In Essence

A dual-natured person is not welcome anywhere howsoever clever or intellegent he may be. He is like a crow who has no nest of his own. He survives on the tales of achievements of his ancestors. Thus he only exposes himself of his gross inadequacies to others. As a leader of men, he leads them to their doom. Ultimately, the society brands him useless like a stubborn ox is branded and is left at the mercy of the people. The only way out for him is to shed his wicked and unwise ways, take the refuge of the Gurū and live according to his teachings.

Manmukh(u) nindā kar(i) kar(i) vigutā.
Antar(i) lobh(u) bhaukai jis(u) kutā.
Jamkāl(u) tis(u) kade na chhoḍai,
ant(i) gaiā pachhutā-ī. he. (*SGGS*, p. 1046)

A *manmukh* wanders here and there indulging in slander. He has the greed of a dog within him. He suffers at the hands of the angel of death and then he repents.

੧੧. (ਦੁਬਾਜਰਾ ਦੁਖੀਆ ਹੈ)

੧. ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਤਾਮੇ ਰੰਗਹੁ ਕੈਹਾ ਹੋਵੈ।
੨. ਬਾਹਰੁ ਦਿਸੈ ਉਜਲਾ ਅੰਦਰਿ ਮਸੁ ਨ ਧੋਪੈ ਧੋਵੈ।
੩. ਸੰਨੀ ਜਾਣੁ ਲੁਹਾਰ ਦੀ ਹੋਇ ਦੁਮੂਹੀਂ ਕੁਸੰਗ ਵਿਗੋਵੈ।
੪. ਖਿਣੁ ਤਤੀ ਆਰਣਿ ਵੜੈ ਖਿਣੁ ਠੰਢੀ ਜਲੁ ਅੰਦਰਿ ਟੋਵੈ।
੫. ਤੁਮਾ ਦਿਸੇ ਸੋਹਣਾ ਚਿਤ੍ਰਮਿਤਾਲਾ ਵਿਸੁ ਵਿਲੋਵੈ।
੬. ਸਾਉ ਨ ਕਉੜਾ ਸਹਿ ਸਕੈ ਜੀਭੈ ਛਾਲੇ ਅੰਝੂ ਰੋਵੈ।
੭. ਕਲੀ ਕਨੇਰ ਨ ਹਾਰਿ ਪਰੋਵੈ ॥੧੧॥

11. (Dubājarā dukhīā hai)

1. Dukhīā dusṭ(u) dubājarā tāme ragoh kaihā hovai.
2. Bāhar(u) disai ujlā aṅdar(i) mas(u) na dhopai dhovai.
3. Saṅnī jāṇ(u) luhār dī hoe dumūhīṅ kusaṅg(u) vigovai.
4. Khiṇ(u) tatī āraṇ(i) vaṛai khiṇ(u) ṭhaṅḍhī jal(u) aṅdar(i) ṭovai.
5. Tumā dise sohṇā chitra-mitālā vis(u) vilovai.
6. Sāu na kauṛā saih sakai jībhai chhāle aṅjhū rovai.
7. Kalī kaner na hār(i) parovai.(11)

11. Double-Talker is always Unhappy

1. An unhappy double-talker is like bronze metal that has acquired this colour from the colour of copper.
2. He looks bright from outside (like bronze) but has hidden evil nature deep within just like the latent blackishness of bronze.
3. The holding tong of the blacksmith has two prongs. That too get spoiled in evil company.
4. Because one moment it enters the furnace to become hot while the next moment it is pushed into cold water.
5. The colocynth *(Tummā)* is beautiful to look at with numerous colours but has poison within.
6. Its bitter taste cannot be tolerated, it blisters the tongue and the eater cries and repents his decision of tasting it.
7. No one prepares a garland of oleanders *(Kaner)* because it has no fragrance. The flower may look good all alone.(11)

In Essence

In this *pauṛī,* Bhāī Sāhib compares *dubājarā*—double-talker with bronze which looks bright from outside but is full of black inside which cannot be got rid of despite washing many times. *Gurbāṇī* has a beautiful hymm on the subject :

Ujal(u) kaihā chilkaṇā ghotim kālaṛī mas(u).
Dhotiā jūṭh(i) na utrai je sau dhovā tis(u).

(*SGGS,* p. 729)

In another paradigm of colocynth, Bhāī Sāhib advises us that such a person who is bitter like colocynth has no merit.

Pekhaṅdaṛo kī bhul(u) tuṅmā disam(u) sohṇā.
Aḍh(u) na lahaṅdaṛo mul(u),
Nānak sāth(i) na julai māiā.

(*SGGS,* p. 708)

Colourful may look attractive but it has no merit. It cannot even fetch half a shell as its price.

੧੨. (ਦੂਜਾ ਭਾਉ ਹਾਰ ਦੇਂਦਾ ਹੈ)

੧. ਦੁਖੀਆ ਦੁਸਟ ਦੁਬਾਜਰਾ ਸੁਤਰ ਮੁਰਗ ਹੋਇ ਕੰਮਿ ਨ ਆਵੈ।
੨. ਉਡਣਿ ਉਡੈ ਨ ਲਦੀਐ ਪੁਰਸੁਸ ਹੋਈ ਆਪੁ ਲਖਾਵੈ।
੩. ਹਸਤੀ ਦੰਦ ਵਖਾਣੀਅਨਿ ਹੋਰ ਦਿਖਾਲੈ ਹੋਰਤ ਖਾਵੈ।
੪. ਬਕਰੀਆ ਨੋ ਚਾਰ ਥਣ ਦੁਇ ਗਲ ਵਿਚਿ ਦੁਇ ਲੇਵੈ ਲਾਵੈ।
੫. ਇਕਨੀ ਦੁਧੁ ਸਮਾਂਵਦਾ ਇਕ ਠਗਾਊ ਠੱਗ ਠਗਾਵੈ।
੬. ਮੋਰਾਂ ਅਖੀ ਚਾਰਿ ਚਾਰਿ ਉਇ ਦੇਖਨਿ ਓਨੀ ਦਿਸਿ ਨ ਆਵੈ।
੭. ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਵੈ॥੧੨॥

12. (Dūjā bhāu hār deṅdā hai)

1. Dukhīā dusṭ dubājarā sutar murag hoe kaṅm(i) na āvai.
2. Uḍaṇ(i) uḍai na ladīai pursus hoī āp(u) lakhāvai.
3. Hastī daṅd vakhāṇīan(i) hor dikhālai horat khāvai.
4. Bakrīā no chār thaṇ due gal vich(i) due levai lāvai.
5. Iknī dudh(u) samāṅvadā ik ṭhagāū ṭhagg ṭhagāvai.
6. Morāṅ akhī chār(i) chār(i) oe dekhan(i) onī dis(i) na āvai.
7. Dūjā bhāu kudāu harāvai.(12)

12. Duality Brings Failure

1. An unhappy evil double-talker is like an ostrich who despite its large size serves no useful purpose.
2. An ostrich cannot fly like a bird nor can it be laden like camel. Yet it claims to be the largest bird.
3. An elephant has two sets of teeth. The tusks are for exhibition while the others are for masticating food.
4. The goat has four teats, two in the udder and two hang by its neck.
5. The two in the udder contain milk but two in the neck deceive those who expect them to yield milk.
6. The peacock has four eyes. The two in the head can see only; while the others two (in the feathers) cannot see.
7. Duality is false and fake. It always leads one to failure and frustration.(12)

In Essence

Those who live in duality are different from their outer behaviour and what they harbour in their minds. Such people fail ultimately. They can't even be trusted. They will say one thing and do another. They are like unbaked pitchers :

Jin man(i) bor(u) mukh(i) bor(u) se kāṅdbe kachiā.

(*SGGS*, p. 488)

Those who live in their world of fake realities and forget the truth, nor strive to know it, fail their coming to this world.

Jinī nām(u) visāriā dūjī kārai lag(i).
Dubidhā lāge pach(i) mue aṅtar(i) trisnā ag(i).

(*SGGS*, p. 19)

In their attachment with duality they harbour raging fire of desires within that consumes them ultimately.

੧੩. (ਦ੍ਵੈਤ ਤੋਂ ਸਾੜਾ)

੧. ਦੰਮਲ ਵਜੈ ਦੁਹੁ ਧਿਰੀ ਖਾਇ ਤਮਾਚੇ ਬੰਧਨਿ ਜੜਿਆ।
੨. ਵਜਨਿ ਰਾਗ ਰਬਾਬ ਵਿਚਿ ਕੰਨ ਮਰੋੜੀ ਫਿਰਿ ਫਿਰਿ ਫੜਿਆ।
੩. ਖਾਨ ਮਜੀਰੇ ਟਕਰਾਂ ਸਿਰ ਤਨ ਭੰਨਿ ਮਰਦੇ ਕਰਿ ਧੜਿਆ।
੪. ਖਾਲੀ ਵਜੈ ਵੰਝੁਲੀ ਦੇ ਸੂਲਾਕ ਨ ਅੰਦਰਿ ਵੜਿਆ।
੫. ਸੁਇਨੇ ਕਲਸੁ ਸਵਾਰੀਐ ਭੰਨਾ ਘੜਾ ਨ ਜਾਈ ਘੜਿਆ।
੬. ਦੂਜਾ ਭਾਉ ਸੜਾਣੈ ਸੜਿਆ॥੧੩॥

13. (Dvait toṅ sāṛā)

1. *Daṅmal vajai duh(u) dhirī khāe tamāche baṅdhan(i) jaṛiā.*
2. *Vajan(i) rāg rabāb vich(i) kaṅn maroṛī phir(i) phir(i) phaṛiā.*
3. *Khān majīre ṭakrāṅ sir tan bhaṅn(i) marde kar(i) dhaṛiā.*
4. *Khālī vajai vaṅjhulī de sūlāk na aṅdar(i) vaṛiā.*
5. *Suene kalas(u) savāriai bhaṅnā ghaṛā na jāī ghaṛiā.*
6. *Dūjā bhāu saṛāṇai saṛiā.(13)*

13. Duality Leads to Envy

1. A drum is two-faced. Both faces are roped around tightly. The drum is then beaten on both sides.
2. Different musical modes are played on a Rebeck. And to obtain true notes, its ears (pegs) are twisted again and again.
3. The cymbals (being in pair) are struck against each other in their heads and bodies to produce sound.
4. The flute if empty from inside produces musical notes when blown but when any other object is present in it, an iron rod is inserted to clear it.
5. When a pitcher made of gold cracks, it is repaired, but, when an earthen pot cracks, it is not repaired but thrown away.
6. Similarly those with duality become worthless like an earthen pot and suffer in the fire of hell.(13)

In Essence

A dual-minded person always suffers in this world and the world hereafter. He is not trusted by anybody in the society. Considered to be worthless and no good, he is avoided by everybody. *Gurbāṇī* says :

Ehā mat(i) sabad(u) hai sār(u).
Vich(i) dubidhā māthai pavai chhār(u). (*SGGS*, p. 1343)

True wisdom lies in recognising the divine word which is supreme. In duality one gets ashes on the head.

Jis(u) nar kī dubidhā na jāe,
dharam rāe tis(u) de-e sajāe. (*SGGS*, p. 491)

One who does not get rid of his duality, he is punised by the dispenser of justice *(Dharmrāi)* in his court.

੧੪. (ਦੁਬਾਜਰਾ ਸੁਧਰਦਾ ਨਹੀਂ)

੧. ਦੁਖੀਆ ਦੁਸਟੁ ਦੁਬਾਜਰਾ ਬਗੁਲ ਸਮਾਧਿ ਰਹੈ ਇਕ ਟੰਗਾ।
੨. ਬਜਰ ਪਾਪ ਨ ਉਤਰਨਿ ਘੁਟਿ ਘੁਟਿ ਜੀਅ ਖਾਇ ਵਿਚਿ ਗੰਗਾ।
੩. ਤੀਰਥ ਨਾਵੈ ਤੂੰਬੜੀ ਤਰਿ ਤਰਿ ਤਨੁ ਧੋਵੈ ਕਰਿ ਨੰਗਾ।
੪. ਮਨ ਵਿਚਿ ਵਸੈ ਕਾਲਕੂਟੁ ਭਰਮੁ ਨ ਉਤਰੈ ਕਰਮੁ ਕੁਢੰਗਾ।
੫. ਵਰਮੀ ਮਾਰੀ ਨਾ ਮਰੈ ਬੈਠਾ ਜਾਇ ਪਤਾਲਿ ਭੁਇਅੰਗਾ।
੬. ਹਸਤੀ ਨੀਰਿ ਨਵਾਲੀਐ ਨਿਕਲਿ ਖੇਹ ਉਡਾਏ ਅੰਗਾ।
੭. ਦੂਜਾ ਭਾਉ ਸੁਆਉ ਨ ਚੰਗਾ॥੧੪॥

14. (Dubājarā sudhardā nahīṅ)

1. Dukhīā dusṭ(u) dubājarā bagul samādh(i) rahai ik ṭaṅgā.
2. Bajar pāp na utran(i) ghuṭ(i) ghuṭ(i) jīa khāe vich(i) gaṅgā.
3. Tīrath nāvai tūṅbaṛī tar(i) tar(i) tan(u) dhovai kar(i) naṅgā.
4. Man vich(i) vasai kālkūṭ(u) bharam(u) na utrai karam(u) kuḍhaṅgā.
5. Varmī mārī nā marai baiṭhā jāe patāl(i) bhueaṅgā.
6. Hastī nīr(i) navālīai nikal(i) kheh uḍāe aṅgā.
7. Dūjā bhāo suāo na chaṅgā.(14)

14. Dual-Minded Person Never Ameliorates

1. The unhappy evil, double-minded person adopts false trance like a heron (who stands on one leg) and suffers.
2. Standing on the bank of river Ganges and picking on living beings to satiate his hunger, it (heron) commits unforgivable sin.
3. Colocynth fruit *(Tummā)* may swim and wash itself at the most holy places (even with its skin removed);
4. It still harbours bitterness in its heart (Such is its evil way).
5. Beating the burrow of a snake, one cannot kill it because it is sitting away down in the interior.
6. No matter how much an elephant is washed in water, it sprinkles dust and ashes on its head as soon as it emerges out of water. (So does a dual-minded person involves himself in evil deeds as soon as it comes out of the holy congregation).
7. The taste of duality is not good.(14)

In Essence

Those who live in duality live in evil. They wander around in fake love and their thirst is never satiated.

Dūjai bhāe dusṭā kā vāsā.
Bhaude phireh bauh moh piāsā. (*SGGS*, p. 1068)

Such persons are always engrossed in the three traits of *māyā*. They live in falsehood and ego and thus waste away their lives.

Dūjā bhāo rachāeon(u) trai guṇ vartārā. (*SGGS*, p. 948)

They cannot escape the dragon net of the angels of death.

Dūjai bhāe phāthe jam jālā. (*SGGS*, p. 1133)

੧੫. (ਦੁਬਾਜਰੇ ਦਾ ਅੰਤ)

੧. ਦੂਜਾ ਭਾਉ ਦੁਬਾਜਰਾ ਮਨ ਪਾਟੈ ਖਰਬਾੜੂ ਖੀਰਾ।
੨. ਅਗਹੁ ਮਿਠਾ ਹੋਇ ਮਿਲੈ ਪਿਛਹੁ ਕਉੜਾ ਦੋਖੁ ਸਰੀਰਾ।
੩. ਜਿਉ ਬਹੁ ਮਿਤਾ ਕਵਲ ਫੁਲੁ ਬਹੁਰੰਗੀ ਬੰਨ੍ਹਿ ਪਿੰਡੁ ਅਹੀਰਾ।
੪. ਹਰਿਆ ਤਿਲੁ ਬੂਆੜ ਜਿਉ ਕਲ ਕਨੇਰ ਦੁਰੰਗ ਨ ਧੀਰਾ।
੫. ਜੇ ਸਉ ਹਥਾ ਨੜੁ ਵਧੈ ਅੰਦਰੁ ਖਾਲੀ ਵਾਜੁ ਨਫੀਰਾ।
੬. ਚੰਨਣ ਵਾਸ ਨ ਬੋਹੀਅਨਿ ਖਹਿ ਖਹਿ ਵਾਂਸ ਜਲਨਿ ਬੇਪੀਰਾ।
੭. ਜਮ ਦਰ ਚੋਟਾ ਸਹਾ ਵਹੀਰਾ ॥੧੫॥

15. (Dubājare dā aṅt)

1. Dūjā bhāo dubājarā man pāṭai kharbāṛū khīrā.
2. Agoh miṭhā hoe milai pichhoh kauṛā dokh(u) sarīrā.
3. Jio bauh mitā kaval phul(u) bauhraṅgī baṅnh(i) piṅḍ(u) ahīrā.
4. Hariā til(u) būāṛ jio kal kaner duraṅg na dhīrā.
5. Je sau hathā naṛ(u) vadhai aṅdar(u) khālī vāj(u) naphīrā.
6. Chaṅnaṇ vās na bohīan(i) khaih khaih vāṅs jalan(i) bepīrā.
7. Jam dar choṭā sahā vahīrā.(15)

15. End of a Dual-Minded Person

1. The mind of a double-minded *manmukh* is sour like curdled milk.
2. It tastes sweet initially, then bitter and makes a person sick ultimately.
3. Just as a black bee that hops from one flower to the other takes the lotus flower as permanent place of dwelling, it does not realise that it has a short life like the temporary camp of cowherds.
4. Like the green sesame seed and oleander bud, the world is not forever. (It looks beautiful but is hollow from inside).
5. If a bamboo grows to hundred feet, it still remains hollow from inside that cannot be used for making flutes even.
6. Despite growing in the close proximity of sandalwood trees, the bamboos acquire no fragrance. On the contrary, swayed by their pride, they rub against each other and burn to ashes.
7. Columns of *Manmukhs* bear sufferings at the door of *Yama* (angel of death).(15)

In Essence

A dual-minded self-oriented person's life ends in sufferings and distresses ultimately. They live in this world as if they will never die. When the divine call comes, they realise how wrong they were. They face much humiliation when all their ill deeds are exposed to them and they are taken to task. *Gurbāṇī* says.

Manmukh(u) niṅdā kar(i) kar(i) vigutā.
Aṅtar(i) lobh(u) bhaukai jis(u) kutā.
Jamkāl(u) tis(u) kade na chhoḍai aṅt(i) gaiā pachhutāī he.
(*SGGS*, p. 1046)

And those who keep their company also face insults :

Manmukh setī saṅg(u) kare muh(i) kālakh dāg(u) lagāe.
(*SGGS*, p. 1417)

੧੬. (ਦੁਬਾਜਰੇ ਦੀ ਨਿੰਮ੍ਰਤਾ ਭੀ ਬੁਰੀ ਹੈ)

੧. ਦੂਜਾ ਭਾਉ ਦੁਬਾਜਰਾ ਬਧਾ ਕਰੈ ਸਲਾਮੁ ਨ ਭਾਵੈ।
੨. ਢੀਂਗ ਜੁਹਾਰੀ ਢੀਂਗਲੀ ਗਲਿ ਬਧੇ ਓਹੁ ਸੀਸੁ ਨਿਵਾਵੈ।
੩. ਗਲਿ ਬਧੇ ਜਿਉ ਨਿਕਲੈ ਖੂਹਹੁ ਪਾਣੀ ਉਪਰਿ ਆਵੈ।
੪. ਬਧਾ ਚਟੀ ਜੋ ਭਰੈ ਨਾ ਗੁਣ ਨਾ ਉਪਕਾਰੁ ਚੜਾਵੈ।
੫. ਨਿਵੈ ਕਮਾਣ ਦੁਬਾਜਰੀ ਜਿਹ ਫੜਿ ਦੈ ਇਕ ਸੀਸ ਸਹਾਵੈ।
੬. ਨਿਵੈ ਅਹੇੜੀ ਮਿਰਗੁ ਦੇਖਿ ਕਰੈ ਵਿਸਾਹ ਧ੍ਰੋਹ ਸਰੁ ਲਾਵੈ।
੭. ਅਪਰਾਧੀ ਅਪਰਾਧ ਕਮਾਵੈ ॥੧੬॥

16. (Dubājare dī ninmratā bhī burī hai)

1. Dūjā bhāo dubājarā badhā karai salām(u) na bhāvai.
2. Ḍhīṅg juhārī ḍhīṅgalī gal(i) badhe oh(u) sīs(u) nivāvai.
3. Gal(i) badhe jio niklai khūhoh pāṇī upar(i) āvai.
4. Badhā chaṭī jo bharai nā guṇ nā upkār(u) chaṛāvai.
5. Nivai kamāṇ dubājarī jih phaṛ(i) dai ik sīs sahāvai.
6. Nivai aheṛī mirag(u) dekh(i) karai visāh dhroh sar(u) lāvai.
7. Aprādhī aprādh kamāvai.(16)

16. Beware of Humility of a Double-talker

1. A double-talker who pays respect to others under compulsion or duress is not appreciated by anyone.
2. *Ḍhīṅgulī,* an Indian contraption employing a long pole used for drawing water from (shallow) wells has a leather bag or a big drum tied to one end and a counter-weight on the other. Every time it is lowered into the well to draw water, it is deemed to be bowing in humility.
3. The container tied to the end when lowered in the well gets filled with water and is raised up.
4. However deeds of such-like persons are neither virtuous nor good since these are performed under compulsion. (Humility and respect is never demanded. It should come out from within).
5. Bow too is a contraption of dual character with an arrow on it and releases the arrow that causes injury to whomsoever it hits. (The bow too bows on both ends when the string with arrow on it is pulled. It causes harm).
6. A hunter too bows down when aiming at a deer. Thus he kills the deer treacherously and deceitfully.
7. In short, the evil-minded people show humility yet commit crimes.(16)

In Essence

Double-talkers or self-oriented persons do not bow or surrender. If they bow under compulsion, then there is no virtue in it nor benevolence for anyone. They do not even stand to gain anything. And if an offender bows down himself, he does it to cause harm to others. There is a beautiful composition of Gurū Nānak where he has condemned the bowing of a hunter to kill his hunt :

Sabh(u) ko nivai āp kau par kau nivai na koe.
Dhar(i) tārājū toliai nivai su gaurā hoe.
Aprādhī dūṇā nivai jo hantā mirgāhe.
Sīs(i) nivāiai kiā thīai jā ridai kusudhe jāhe.

(*SGGS,* p. 470)

੧੭. (ਦੁਬਾਜਰਾ ਆਪੇ ਨਹੀਂ ਨਿਉਂਦਾ)

੧. ਨਿਵੈ ਨ ਤੀਰ ਦੁਬਾਜਰਾ ਗਾਡੀ ਖੰਭ ਮੁਖੀ ਮੁਹਿ ਲਾਏ।
੨. ਨਿਵੈ ਨ ਨੇਜਾ ਦੁਮੁਹਾ ਰਣ ਵਿਚਿ ਉਚਾ ਆਪੁ ਗਣਾਏ।
੩. ਅਸਟ ਧਾਤੁ ਦਾ ਜਬਰ ਜੰਗੁ ਨਿਵੈ ਨ ਫੁਟੈ ਕੋਟ ਢਹਾਏ।
੪. ਨਿਵੈ ਨ ਖੰਡਾ ਸਾਰ ਦਾ ਹੋਇ ਦੁਧਾਰਾ ਖੂਨ ਕਰਾਏ।
੫. ਨਿਵੈ ਨ ਸੂਲੀ ਘੇਰਣੀ ਕਰਿ ਅਸਵਾਰ ਫਾਹੇ ਦਿਵਾਏ।
੬. ਨਿਵਣਿ ਨ ਸੀਖਾਂ ਸਖਤ ਹੋਇ ਮਾਸੁ ਪਰੋਇ ਕਬਾਬੁ ਭੁਨਾਏ।
੭. ਜਿਉ ਕਰਿ ਆਰਾ ਰੁਖੁ ਤਛਾਏ ॥੧੭॥

17. (Dubājarā āpe nahīṅ nioṅdā)

1. Nivai na tīr dubājarā gāḍī khaṅbh mukhī muh(i) lāe.
2. Nivai na nejā du-muhā raṇ vich(i) uchā āp(u) gaṇāe.
3. Asṭ dhāt(u) dā jabar jaṅg(u) nivai na phuṭai koṭ ḍhahāe.
4. Nivai na khaṅḍā sār dā hoe dudhārā khūn karāe.
5. Nivai na sūlī gherṇī kar(i) asvār phāhe divāe.
6. Nivaṇ(i) na sīkhāṅ sakht hoe mās(u) paroe kabāb(u) bhunāe.
7. Jio kar(i) ārā rukh(u) tachhāe.(17)

17. Double-Talker Does not Bow Voluntarily

1. An arrow that shows two characters (feathers on the tail and sharp blade on the head) does not bow. (Feathers are indicators of its humility but actually it helps the arrow maintain direction in flight while sharp blade is to cause injury).
2. Double-faced spear also does not bow down either. It asserts itself in the battlefield rising up arrogantly.
3. A cannon ball made of eight metals neither bends nor breaks but demolishes forts and fortresses.
4. A two-edged sword *(Khaṅḍā)* also does not bend either but kills with both edges.
5. A lance that is used for rounding up the enemy also does not bend. In the hands of a rider, it puts many to death.
6. The steel rods being hard do not bend even though pieces of meat are strung on them and cooked (roasted) on fire.
7. So does a cutting saw that brings down large trees but does not bend.(17)

In Essence

Like the weapons of war mentioned in the *pauṛī*, the dual-minded people cause much distress to others. They do not bow before true congregation. This arrogance does not let them unite with the Lord Master.

Haumai vich(i) jāgran(u) na hovaī,
Har(i) bhagat(i) na pavai thāe.
Manmukh dar(i) ḍhoī na lahaih
bhae dujai karam kamae. (*SGGS*, p. 1347)

With ego in mind, no one can sit through the singing of praises the whole night. A self-willed person receives no support from anyone since they perform deeds in love of others.

੧੮. (ਦੁਬਾਜਰਾ ਦੁਖਦਾਈ)

੧. ਅਕੁ ਧਤੂਰਾ ਝੰਟੁਲਾ ਨੀਵਾ ਹੋਇ ਨ ਦੁਬਿਧਾ ਖੋਈ।
੨. ਫੁਲਿ ਫੁਲਿ ਫੁਲੈ ਦੁਬਾਜਰੇ ਬਿਖੁ ਫਲ ਫਲਿ ਫਲਿ ਮੰਦੀ ਸੋਈ।
੩. ਪੀਐ ਨ ਕੋਈ ਅਕ ਦੁਧੁ ਪੀਤੇ ਮਰੀਐ ਦੁਧੁ ਨ ਹੋਈ।
੪. ਖਖੜੀਆ ਵਿਚਿ ਬੁਢੀਆਂ ਫਟਿ ਫਟਿ ਛੁਟਿ ਛੁਟਿ ਉਡਨਿ ਓਈ।
੫. ਚਿਤਮਿਤਾਲਾ ਅਕ ਤਿਡੁ ਮਿਲੈ ਦੁਬਾਜਰਿਆਂ ਕਿਉ ਢੋਈ।
੬. ਖਾਇ ਧਤੂਰਾ ਬਰਲੀਐ ਕਖ ਚੁਣੰਦਾ ਵਤੈ ਲੋਈ।
੭. ਕਉੜੀ ਰਤਲ ਜੇਲ ਪਰੋਈ॥੧੮॥

18. (Dubājarā dukhdāī)

1. Ak(u) dhatūrā jhanṭulā nīvā hoe na dubidhā khoī.
2. Phul(i) phul(i) phulai dubājare bikh(u) phal phal(i) phal(i) mandī soī.
3. Pīai na koī ak dudh(u) pīte marīai dudh(u) na hoī.
4. Khakharīā vich(i) buḍhīāṅ phaṭ(i) phaṭ(i) chhuṭ(i) chhuṭ(i) uḍan(i) oī.
5. Chitmitālā ak tiḍ(u) milai dubājariāṅ kio ḍhoī.
6. Khāe dhatūrā barlīai kakh chuṇandā vatai loī.
7. Kauṛī ratal jel paroī.(18)

18. Double-Minded is Grievous

1. The plants of *Calotropis procera (Akk)* and thorn-apple *(Fertuosa)* have tender branches. Despite being small and tender they do not give up their characteristics of bitterness.
2. The twin character plants do bear flowers and fruits but these fruits do not bring them good name since these are bitter and poisonous.
3. No one drinks milk like extraction of *Akk (Calotropis procera)* because it is poisonous and kills. The other milk neutralise poison.
4. The mango-like fruits of *Aḳk* burst open when ripe releasing countless seeds with soft puffy hairs that keep flying in space all over and is transported by wind.
5. The grasshoppers that survive on *Akk* have speckled looks. That too is the characteristic of double-talkers who don't find shelter anywhere.
6. Eating thorn-apple makes one mentally deranged who wanders around picking up rubbish from the streets.
7. For their good looks, the seeds of *Arbus Precatorius (Rattī)* are stringed into necklace that young women wear around their necks. Though these look good, yet are poisonous within.(18)

In Essence

The theme of double-talkers or dual-minded people that Bhāī Sāhib has stated in the previous *pauṛīs*, continue in this *pauṛī* as well describing some more ugly sides of such people.

੧੯. (ਚੀਲ੍ਹ ਦਾ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦੁਸ਼ਟਤਾ ਦਾ)

੧. ਵਧੈ ਚੀਲ ਉਜਾੜ ਵਿਚਿ ਉਚੈ ਉਪਰਿ ਉਚੀ ਹੋਈ।
੨. ਗੰਢੀ ਜਲਨਿ ਮੁਸਾਹਰੇ ਪਤ ਅਪਤ ਨ ਛੁਹੁੰਦਾ ਕੋਈ।
੩. ਛਾਉ ਨ ਬਹਨਿ ਪੰਧਾਣੂਆ ਪਵੈ ਪਛਾਵਾ ਟਿਬੀ ਟੋਈ।
੪. ਫਿੰਡ ਜਿਵੈ ਫਲੁ ਫਾਟੀਅਨਿ ਘੁੰਘਰਿਆਲੇ ਰੁਲਨਿ ਪਲੋਈ।
੫. ਕਾਠੁ ਕੁਕਾਠੁ ਨ ਸਹਿ ਸਕੈ ਪਾਣੀ ਪਵਣੁ ਨ ਧੁਪ ਨ ਲੋਈ।
੬. ਲਗੀ ਮੂਲਿ ਨ ਵਿਝਵੈ ਜਲਦੀ ਹਉਮੈ ਅਗਿ ਖੜੋਈ।
੭. ਵਡਿਆਈ ਕਰਿ ਦਈ ਵਿਗੋਈ॥੧੯॥

19. (Chīhl dā drishṭānt dushṭatā dā)

1. Vadhai chīl ojāṛ vich(i) uchai upar(i) uchī hoī.
2. Gaṅḍhī jalan(i) musāhare pat apat na chhuhuṅdā koī.
3. Chhāo na bahan(i) paṅdhāṇūā pavai pachhāvā ṭibī ṭoī.
4. Phiṅḍ jivai phal(u) phāṭian(i) ghuṅghriāle rulan(i) paloī.
5. Kāṭh(u) kukāṭh(u) na saih sakai pāṇī pavaṇ(u) na dhup na loī.
6. Lagī mūl(i) na vijhvai jaldī haumai ag(i) khaṛoī.
7. Vaḍiāī kar(i) daī vigoī.(19)

19. Paradigm of a Pine Tree

1. A pine tree grows in wilderness on top of hills and grows to a very tall height.
2. Its nodes burn like torches and no one touches its sharp needle-like leaves.
3. The passers-by do not sit under its shade because its long shadow falls in the deep ravines and valleys.
4. Like the fruits of *Akk*, its fruits crack up, fall down and are kicked around on the ground.
5. Its timber is not good either since it cannot bear the vagaries of rain, sun and wind. (It decays faster).
6. If its trunk catches fire, it is hard to extinguish it. Because of the fire (of ego), it burns down to ashes standing there.
7. God gave it the praise of being big and mighty and then destroyed it too by making it useless.(19)

In Essence

Had the pine tree not been so tall, one could have made an effort to extinguish the fire and save the tree. This is the disadvantage of keeping inflated ego. *Manmukhs* too destroy themselves with the fire of pride and ego.

Pride and ego are worst fires that are slow burning and consume the whole life of a person to waste. *Gurbāṇī* says :

Ham baḍ kab(i) kulīn ham paṅḍit ham jogī saṅniasī.
Giānī gunī sūr ham dāte eh budh(i) kabaih na nāsī.
(*SGGS*, p. 974)

Our intellect of being a poet, belonging to good family, well read, ascetic in our behaviour, knowledgeable, full of virtues and kind donors never escaped us.

Āpas(u) kau dīragh(u) kar(i) jānai auran kau lag māt.
Mansā bāchā karmanā mai dekhe dojak jāt.
(*SGGS*, p. 1105)

He who considers himself great and others as low and inferior, both in their thoughts, words and actions is bound to go to hell.

੨੦. (ਦੁਸ਼ਟਤਾਈ-ਭਲਜਾਈ ਦ੍ਰਿਸ਼ਟਾਂਤ)

(ਤਿਲ, ਸਣ ਤੇ ਕਪਾਹ)

੧. ਤਿਲੁ ਕਾਲਾ ਫੁਲੁ ਉਜਲਾ ਹਰਿਆ ਬੂਟਾ ਕਿਆ ਨੀਸਾਣੀ।
੨. ਮੁਢਹੁ ਵਢਿ ਬਣਾਈਐ ਸਿਰ ਤਲਵਾਇਆ ਮਝਿ ਬਿਬਾਣੀ।
੩. ਕਰਿ ਕਟ ਪਾਈ ਝੰਬੀਐ ਤੇਲੁ ਤਿਲੀਹੂੰ ਪੀੜੇ ਘਾਣੀ।
੪. ਸਣ ਕਪਾਹ ਦੁਇ ਰਾਹ ਕਰਿ ਪਰਉਪਕਾਰ ਵਿਕਾਰ ਵਿਡਾਣੀ।
੫. ਵੇਲਿ ਕਤਾਇ ਵੁਣਾਈਐ ਪੜਦਾ ਕਜਣ ਕਪੜੁ ਪ੍ਰਾਣੀ।
੬. ਖਲ ਕਢਾਇ ਵਟਾਇ ਸਣ ਰਸੇ ਬੰਨਿ ਨ ਮਨਿ ਸਰਮਾਣੀ।
੭. ਦੁਸਟਾ ਦੁਸਟਾਈ ਮਿਹਮਾਣੀ ॥੨੦॥

20. (Dushṭtāī - Bhalyāī drishṭāṅt)

(Til, Saṇ te Kapāh)

1. Til(u) kālā phul(u) ujlā hariā būṭā kiā nīsāṇī.
2. Muḍhoh vaḍh(i) baṇāīai sir talvāiā majh(i) bibāṇī.
3. Kar(i) kaṭ pāī jhaṅbīai tel(u) tilīhūṅ pīṛe ghāṇī.
4. Saṇ kapāh due rāh kar(i) parupkār vikār viḍāṇī.
5. Vel(i) katāe vuṇāīai parḍā kajaṇ kapaṛ(u) prāṇī.
6. Khal kaḍhāe vaṭāe saṇ rase baṅnh(i) na man(i) sarmāṇī.
7. Dusṭā dusṭāī mihmāṇī.(20)

20. Paradigm of Goodness and Evil

1. What is the real sign of recognition of sesame? Its seed is black, the flower is white but the plant is green.
2. By cutting near the roots, it is kept upside down in heaps out in the field.
3. It is then thrashed and winnowed thoroughly by striking on a log of wood. The sesame seeds are collected, crushed in an oil extractor and oil is obtained.
4. Hemp and cotton have two different paths. Cotton performs benevolent tasks while the hemp is used for acts not too pleasant.
5. After ginning and spinning, the cotton is woven into cloth that is used to protect and cover the body of human beings.
6. After peeling off the skin from twigs, the hemp is braided into ropes which feels no shame in binding the people.
7. The cruelty of oppressors is short-lived and transitory. It has to end one day.(20)

In Essence

The Gurū-oriented persons are like cotton and sesame seeds who bear hardships on their body in order to be good to the world. On the contrary, self-oriented persons are like hemp yarn who are the cause of others' tribulations and sufferings, *Gurbāṇī* has aptly called them field of sufferings:

Manmukh(u) dukh kā khet(u) hai,
dukh(u) bīje dukh(u) khāe.
Dukh vich(i) jaṅmai dukh(i) marai,
haumai kart vīhāe.

(*SGGS*, p. 947)

Self-willed persons are the fields of sufferings. They sow sufferings and reap distresses. They are born in distress and die in sufferings. All their deeds are performed in ego.

੨੧. (ਦੂਜਾ ਭਾਉ ਕਿੱਕਰ ਧ੍ਰੇਕ ਵਾਙੂੰ ਹੈ)

੧. ਕਿਕਰ ਕੰਡੇ ਧ੍ਰੇਕ ਫਲ ਫਲੀਂ ਨ ਫਲਿਆ ਨਿਹਫਲ ਦੇਹੀ।
੨. ਰੰਗ ਬਿਰੰਗੀ ਦੁਹਾ ਫਲੁ ਦਾਖ ਨ ਗੁਛਾ ਕਪਟ ਸਨੇਹੀ।
੩. ਚਿਤਮਿਤਾਲਾ ਅਰੰਡ ਫਲੁ ਥੋਥੀ ਥੋਹਰਿ ਆਸ ਕਿਨੇਹੀ।
੪. ਰਤਾ ਫਲੁ ਨ ਮੁਲੁ ਅਢੁ ਨਿਹਫਲ ਸਿਮਲ ਛਾਵ ਜਿਵੇਹੀ।
੫. ਜਿਉ ਨਲੀਏਰ ਕਠੋਰ ਫਲੁ ਮੁਹ ਭੰਨੇ ਦੇ ਗਰੀ ਤਿਵੇਹੀ।
੬. ਸੂਤੁ ਕੁਪੂਤੁ ਸੁਪੂਤੁ ਦੂਤ ਕਾਲੇ ਧਉਲੈ ਤੂਤ ਇਵੇਹੀ।
੭. ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਧਰੇਹੀ॥੨੧॥

21. (Dūjā bhāo kikkar dhrek vāṅgūṅ hai)

1. Kikar kaṅḍe dhrek phal phalīṅ na phaliā nihphal dehī.
2. Raṅg biraṅgī duhā phal(u) dākh na guchhā kapaṭ sanehī.
3. Chitmitālā araṅḍ phal(u) thothī thohar(i) ās kinehī.
4. Ratā phal(u) na mul(u) aḍh(u) nihphal simal chhāv jivehī.
5. Jio nalīer kaṭhor phal(u) muh bhaṅne de garī tivehī.
6. Sūt(u) kupūt(u) supūt(u) dūt kāle dhaulai tūt ivehī.
7. Dūjā bhāo kudāo dharehī.(21)

21. Duality is like Acacia tree

1. Acacia tree bears thorns and pods while *Melia azedarach (Dharek)* tree bears china berrys. Both are useless fruits unlike others.
2. Both bear colourful flowers but the bunch of fruits they bear are unlike grapes.
3. The multi-coloured beans of castor tree are also speckled and beautiful to look at but bitter in taste. What else can one expect from a castor tree ?
4. The flower of silk cotton tree is red but is not worth half a shell. Even its shade is useless to sit under.
5. The coconut tree bears fruit that is hard. But one can reach its kernel by breaking it.
6. Mulberries have two varieties. One that is edible and are juicy while the others are inedible since they have no taste. So are good sons who are obedient and useful, and unworthy sons who behave rebelliously.
7. Duality is in vogue since times immemorial.(21)

In Essence

Like many other gifts and boons of the Almighty, whether good or bad for human beings, duality is also one of them that the Lord has bestowed on His human beings. But He has given them wisdom and intelligence to distinguish and discriminate between good and bad and discard what becomes an obstacle in their spiritual evolution.

੨੨. (ਦੁਬਾਜਰਾ-ਪਨੇ ਦਾ ਇਲਾਜ)

੧. ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਹਸਿਹਸਿ ਰਸਿਰਸਿ ਦੇਇ ਨ ਜਾਣੈ।
੨. ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਜੀਵਦਿਆਂ ਕਿਉ ਕੋਈ ਆਣੈ।
੩. ਆਰਣ ਲੋਹਾ ਤਾਈਐ ਘੜੀਐ ਜਿਉ ਵਗਦੇ ਵਾਦਾਣੈ।
੪. ਸੂਰਣੁ ਮਾਰਣਿ ਸਾਧੀਐ ਖਾਹਿ ਸਲਾਹਿ ਪੁਰਖ ਪਰਵਾਣੈ।
੫. ਪਾਨ ਸੁਪਾਰੀ ਕਥੁ ਮਿਲਿ ਚੂਨੇ ਰੰਗੁ ਸੁਰੰਗੁ ਸਿਞਾਣੈ।
੬. ਅਉਖਧੁ ਹੋਵੈ ਕਾਲਕੂਟੁ ਮਾਰਿ ਜੀਵਾਲਨਿ ਵੈਦ ਸੁਜਾਣੈ।
੭. ਮਨੁ ਪਾਰਾ ਗੁਰਮੁਖਿ ਵਸਿ ਆਣੈ ॥੨੨॥੩੩॥

22. (Dubājarā-pane dā ilāj)

1. *Jio maṇ(i) kāle sap sir(i) has(i)has(i) ras(i)ras(i) de-e na jāṇai.*
2. *Jāṇ(u) kathūrī mirag tan(i) jīvadiāṅ kio koī āṇai.*
3. *Āraṇ lohā tāīai ghaṛīai jio vagde vādāṇai.*
4. *Sūraṇ(u) māraṇ(i) sādhīai khāhe salāhe purakh parvāṇai.*
5. *Pān supārī kath(u) mil(i) chūne raṅg(u) suraṅg(u) siñāṇai.*
6. *Aukhadh(u) hovai kālkūṭ mār(i) jīvālan(i) vaid sujāṇai.*
7. *Man(u) pārā gurmukh(i) vas(i) āṇai.(22.33)*

22. Cure of Duality

1. Just as a black snake never gives away the gem in its head willingly. It has to be killed to obtain it.
2. A musk deer holds a pod of musk that no one can obtain or snatch from him. He has to be killed to reach it.
3. The iron piece is heated red hot state in a furnace. It is then beaten with hammers to give it desired shape.
4. Yam *(Zimīṅkaṅd)* the edible tuberous root has to be treated with spices to make it acceptable, otherwise it causes discomfort in the throat.
5. Betel-leaf, betel-nut, lime and catechu, when mixed together and chewed, give red colour which proves that the ingredients are genuine.
6. Poison (that can kill humans) in the hands of a physician, becomes a medicine that can revive a dying person.
7. Human mind is frolicsome like mercury. But *Gurmukhs* control it by exposing it to herb-like Gurū's utterances.(22.33)

In Essence

The paradigms given in the *pauṛī* are for the mind. Bhāī Sāhib has established that if the mind is controlled through perpetual efforts, it can leave duality and become attached to one – the truth. It can become *Gurmukh* from *Manmukh*. Of course, it requires much hard work. Just as hard iron can be moulded to any shape after heating it red hot, so can a dual-minded person undergo some strenuous disciplines in the company of Gurū-oriented persons to become a worthy seeker of Lord's love and grace.

Hastī sir(i) jioṅ aṅkas(u) hai ahran(i) jioṅ sir(u) de.
Man(u) tan(u) āgai rākh(i) kaī ūbhī sev kare.

(*SGGS*, p. 647-48)

Just as an elephant is controlled with the help of a good, just as a piece of iron has to be placed on an anvil for moulding/ shaping it to desired form, so should one offer his mind and body before Gurū and serve him diligently and faithfully.

ਵਾਰ 34

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਸਤਿਗੁਰ ਦੀ ਮਹਿਮਾ)
(ਗੁਰੂ ਨੂੰ ਸਨਮੁਖ ਤੇ ਵੇਮੁਖ ਦਾ ਅੰਤ)

੧. ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ।
੨. ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸਚੀ ਧਰਮਸਾਲਾ।
੩. ਜੇਹਾ ਬੀਚੈ ਸੋ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮ੍ਹਾਲਾ।
੪. ਜਿਉਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ।
੫. ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ।
੬. ਸੇਵਕ ਦਰਗਹ ਸੁਰਖਰੂ ਵੇਮੁਖੁ ਮੁਹਕਾਲਾ ॥੧॥

1. (Satgur dī mahimā)
(Gurū nūṅ Sanmukh te Vemukh dā aṅt)

1. Sat(i)gur purkh(u) agaṅm(u) hai nirvair(u) nirālā.
2. Jāṇoh dhartī dharm kī sachī dharmsālā.
3. Jehā bīchai so luṇai phal karam sambhālā.
4. Jiokar(i) nirmal(u) ārsī jag(u) vekhaṇ(i) vālā.
5. Jehā muh(u) kar(i) bhālīai teho vekhālā.
6. Sevak dargah surkharū vemukh(u) muh-kālā.(1)

1. Praise of True Gurū

1. The True Gurū is inaccessible, sans animosity and unsullied (with *māyā*).
2. Regard the Earth as True abode of faith and place of righteous deeds.
3. One reaps what one sows. One obtains divine blessings according to the deeds performed on this Earth.
4. The world is like a clean mirror for one to see one's face. (One finds the image reflected back by the world according to one's deeds).
5. The mirror reflects the image of the object in its true form and colours.
6. The devoted and loving slaves of the Lord reach His Court with honour while an apostate suffers the ignominy of degradation (with blackened face).(1)

In Essence

The world is a place where one performs deeds either under the influence of duality or ego (i.e. *Manmukh*) or according to the teachings of *Satgurū*. Those who turn their faces away from the True Gurū, suffer ultimately.

Sat(i)gur te jo muh phere te vemukh bure disann(i).
Andin(u) badhe marīan(i) phir(i) velā nā lahaṇn(i).
(*SGGS*, p. 233)

The fate of everyone in the world hereafter is decided on the basis of the deeds performed in obedience of the Gurū. *Gurbāṇī* says :

Sabhnā kā dar(i) lekhā hoe.
Karṇī bājhoh tarai na koe.
Sacho sach(u) vakhāṇai koe.
Nānak agai puchh na hoe. (*SGGS*, p. 952)

Lord takes account of everyone's deeds and their salvation is based on their performance in this world. If one is found to be true and righteous, no one questions him nor one is asked to explain anything—says Nānak.

੨. (ਗੁਰ ਗੋਪੂ ਚੇਲਾ)

੧. ਜੋ ਗੁਰ ਗੋਪੈ ਆਪਣਾ ਕਿਉ ਸਿਝੈ ਚੇਲਾ।
੨. ਸਗਲੁ ਘਤਿ ਚਲਾਈਐ ਜਮ ਪੰਥਿ ਇਕੇਲਾ।
੩. ਲਹੈ ਸਜਾਈ ਨਰਕ ਵਿਚਿ ਉਹੁ ਖਰਾ ਦੁਹੇਲਾ।
੪. ਲਖ ਚਉਰਾਸੀਹ ਭਉਦਿਆ ਫਿਰਿ ਹੋਇ ਨ ਮੇਲਾ।
੫. ਜਨਮੁ ਪਦਾਰਥੁ ਹਾਰਿਆ ਜਿਉ ਜੂਏ ਖੇਲਾ।
੬. ਹਥ ਮਰੋੜੈ ਸਿਰੁ ਧੁਨੈ ਉਹੁ ਲਹੈ ਨ ਵੇਲਾ॥੨॥

2. (Gur gopū chelā)

1. Jo gur gopai āpaṇā kio sijhai chelā.
2. Sagal(u) ghat(i) chalāī-ai jam panth(i) ikelā.
3. Lahai sajāī narak vich(i) oh(u) kharā duhelā.
4. Lakh chaurāsīh bhaudiā phir(i) hoe na melā.
5. Janam(u) padārath hāriā jio jūe khelā.
6. Hath maroṛai sir(u) dhunai oh(u) lahai na velā.(2)

2. Disciple Disowning Gurū

1. A disciple who becomes a Sikh of the Gurū and then disowns him beside acting rebellious, can never be liberated from the repeated cycles of births and deaths.
2. Bounded in chains, he is left alone on the path treaded by the angels of death. Gurū then does not extend him his helping hand.
3. Bearing pains of the hell, he becomes miserable.
4. Having borne the sufferings in hell, he is pushed into the cycle of transmigrating in 8.4 millions species. During this period he does not get to meet Gurū again.
5. He was blessed with invaluable human birth that he has lost cheaply gambling in vices and evil deeds.
6. Howsoever much he may repent, rub his hands and jerk his head now expressing his disappointment, the lost opportunity cannot be retrieved.(2)

In Essence

Gurū alone can help a seeker achieve liberation from repeated births and deaths.

Mat ko bharm(i) bhule sansār(i).
Gur bin(u) koe na utras(i) pār(i). (*SGGS*, p. 864)

Therefore once a disciple comes into the refuge of the Gurū, he must be obedient, faithful and loyal. He should feel proud of the fact that he is no more without divine teacher (Gurū).

Jo gur(u) gope āpaṇā su bhalā nāhī panchauh,
on(i) lāhā mūl(u) sabh(u) gavāiā.
(*SGGS*, p. 304)

Those who hide their Gurū are not doing good to themselves. They lose all their principal and profit by doing so.

੩. (ਗੁਰ ਗੋਪੂ ਬੇਮੁਖ ਹੈ)

੧. ਆਪਿ ਨ ਵੰਞੈ ਸਾਹੁਰੈ ਸਿਖ ਲੋਕ ਸੁਣਾਵੈ।
੨. ਕੰਤੁ ਨ ਪੁਛੈ ਵਾਤੜੀ ਸੋਹਾਗੁ ਗਣਾਵੈ।
੩. ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਲਕਿ ਛਜੁ ਵਲਾਵੈ।
੪. ਮੰਤੁ ਨ ਹੋਇ ਅਠੂਹਿਆ ਹਥੁ ਸਪੀਂ ਪਾਵੈ।
੫. ਸਰੁ ਸੰਨ੍ਹੇ ਆਗਾਸ ਨੋ ਫਿਰਿ ਮਥੈ ਆਵੈ।
੬. ਦੂਹੀ ਸਰਾਈ ਜਰਦਰੂ ਬੇਮੁਖ ਪਛੁਤਾਵੈ ॥੩॥

3. (Gur gopū bemukh hai)

1. Āp(i) na vaṅñai sāhurai sikh lok suṇāvai.
2. Kaṅt(u) na puchhai vātaṛī sohāg(u) gaṇāvai.
3. Chūhā khaḍ na māvaī lak(i) chhaj(u) valāvai.
4. Maṅt(u) na hoe aṭhūhiā hath(u) sapīṅ pāvai.
5. Sar(u) saṅnhe āgās no phir(i) mathai āvai.
6. Dūhī sarāī jardarū bemukh pachhutāvai.(3)

3. One who Hides his Gurū is an Apostate

1. An apostate is like a woman who herself does not go to her in-laws house but advises others that living with in-laws and staying obedient to them is supreme form of living married life.
2. Her husband does not even talk to her but she boasts of being a blessed wife leading a happy married life.
3. The rat itself cannot enter the hole yet he carries a winnowing tray tied to its waist.
4. Like a person who does not know the incantation of removing poison of a scorpion sting, and is putting his hand in the burrow of a snake.
5. An archer who let go an arrow to hit the sky above will surely be hit on his forehead (by the same arrow).
6. An apostate will feel ashamed and repent for his actions in both the worlds.(3)

In Essence

He who does not harbour even a little love for his Gurū and his teachings, who is not engrossed in the words of the Gurū and who is bereft of the love of his master should avoid projecting himself as an authority on matters divine. To hit his Gurū or disown him and behaving as a teacher is like inviting trouble and repentance.

Avar updesai āp(i) na karai.
Āvat jāvat janmai marai. (*SGGS*, p. 269)

One who advises others but does not abide by the advice himself, puts himself in repeated births and deaths cycle.

Kabīr, avrah kau updeste mukh mai par(i) hai ret(u).
Rās(i) birānī rākhte khāyā ghar kā khet(u).
(*SGGS*, p. 1369)

Strange are those who counsel others when they themselves are not adhering to the advice. Their act is no better than putting dust in their mouth; for in the effort to watch and save others crops, they are ruining their own field—Says Kabīr.

੪. (ਬੇਮੁਖ ਰਸ ਨਹੀਂ ਲੈਂਦਾ)

੧. ਰਤਨ ਮਣੀ ਗਲਿ ਬਾਂਦਰੈ ਕਿਹੁ ਕੀਮ ਨ ਜਾਣੈ।
੨. ਕੜਛੀ ਸਾਉ ਨ ਸੰਮ੍ਹਲੇ ਭੋਜਨ ਰਸੁ ਖਾਣੈ।
੩. ਡਡੂ ਚਿਕੜਿ ਵਾਸੁ ਹੈ ਕਵਲੈ ਨ ਸਿਞਾਣੈ।
੪. ਨਾਭਿ ਕਥੂਰੀ ਮਿਰਗ ਦੈ ਫਿਰਦਾ ਹੈਰਾਣੈ।
੫. ਗੁਜਰੁ ਗੋਰਸੁ ਵੇਚਿਕੈ ਖੜਿ ਸੂੜੀ ਆਣੈ।
੬. ਬੇਮੁਖ ਮੂਲਹੁ ਘੁਥਿਆ ਦੁਖ ਸਹੈ ਜਮਾਣੈ॥੪॥

4. (Bemukh ras nahīṅ laiṅdā)

1. Ratan maṇī gal(i) bāṅdarai kih(u) kīm na jāṇai.
2. Kaṛchhī sāu na saṅhmalai bhojan ras(u) khāṇai.
3. Ḍaḍū chikaṛ(i) vās(u) hai kavlai na siñāṇai.
4. Nābh(i) kathūrī mirag dai phirdā hairāṇai.
5. Gujar(u) goras(u) vech(i)kai khaṛ(i) sūṛī āṇai.
6. Bemukh mūloh ghuthiā dukh sahai jamāṇai.(8)

4. An Apostate Does not Relish

1. A monkey would not know the value of necklace of gems and pearls if one is put around his neck.
2. The ladle does not know the taste of food even though it is used in various delicious dishes while preparing or serving.
3. The frog lives in mud where lotus flower also grows. Yet the frog does not recognize its characteristics. (Frog is happy living in mud).
4. A musk deer keeps searching for musk that is lodged in his naval and that constantly pleases him. His attention nevergoes to his naval. Similarly the soul resides in the body. An apostate searches for comforts outside and perishes in this search.
5. A milkman sells milk and brings home oil cakes and bran.
6. Similarly, an apostate who is detached from his origin, undergoes sufferings and tortures of *Yama* (the angel of death).(4)

In Essence

An apostate who is engrossed in worldly pleasures and is far from the love and care of the Gurū, does not know the value of this life and what he is carrying within. He is like a monkey, a frog, a ladle, a musk deer as these have been used in the above *pauṛī* by Bhāī Gurdās Jī. They suffer ultimately at the hands of *Yama* (the angel of death) when they leave this world without anything to their credit. *Gurbāṇī* says :

> *Pāpī karam kamāvade, karde hāe hāe.*
> *Nānak jio mathan(i) mādhānīā tio mathe dhram rāe.*
> (*SGGS*, p. 1425)

> Sinners do deeds for which they have to wail and weep. Just as the churners are used to churn the curd to get butter, so are they treated by the *Dharam Rai* (The Supreme Justice)—says Gurū Nānak Dev Jī.

੫. (ਬੇਮੁਖ ਹੁੰਦਿਆਂ ਸੁੰਦਿਆਂ ਦੁਖੀ)

੧. ਸਾਵਣਿ ਵਣਿ ਹਰੀਆਵਲੇ ਸੁਕੈ ਜਾਵਾਹਾ।
੨. ਸਭ ਕੋ ਸਰਸਾ ਵਰਸਦੇ ਝੂਰੈ ਜੋਲਾਹਾ।
੩. ਸਭਨਾ ਰਾਤਿ ਮਿਲਾਵੜਾ ਚਕਵੀ ਦੋਰਾਹਾ।
੪. ਸੰਖੁ ਸਮੁੰਦਹੁ ਸਖਣਾ ਰੋਵੈ ਦੇ ਧਾਹਾ।
੫. ਰਾਹਹੁ ਉਝੜਿ ਜੋ ਪਵੈ ਮੁਸੈ ਦੇ ਫਾਹਾ।
੬. ਤਿਉ ਜਗ ਅੰਦਰਿ ਬੇਮੁਖਾਂ ਨਿਤ ਉਭੇ ਸਾਹਾ॥੫॥

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5. (Bemukh hundiān sundiān dukhī)

1. Sāvaṇ(i) vaṇ(i) hariāvale sukai jāvāhā.
2. Sabh ko sarsā varsade jhūrai jolāhā.
3. Sabhnā rāt(i) milāvaṛā chakvī dorāhā.
4. Saṅkh(u) samuṅdoh sakhaṇā rovai de dhāhā.
5. Rāhoh ujhaṛ(i) jo pavai musai de phāhā.
6. Tio jag aṅdar(i) bemukhāṅ nit ubhe sāhā.(5)

5. Unhappy Despite Being Apostate

1. All vegetation becomes green during rainy season (month of *Sāvan*) but camel-thorn bush *(Javābāṅ)* turns dry.
2. Rainy season delights everyone's heart but a weaver is gloomy since he is worried about his weave.
3. Night brings everyone home and unites with each other but a *Chakvī* (Rudy Sheldrake) is in two minds.
4. A conch comes out of the sea empty. Thus, it wails loudly both in the morning and evening. (This is when it is blown in the temples).
5. If a person leaves the safe and right path and takes one through wilderness, he is sure to be robbed by the robbers who put a noose around his neck.
6. Similarly an apostate remains sobbing and sighing all his life.(5)

In Essence

Those who have turned their mind away from truth (Gurū) are never happy in their lives. Even in the best of times, they are devoid of divine happiness and pleasure like camel-thorn bush in a rainy season. Bhāī Sāhib has taken other examples in the *pauṛī* to bring home the state of an apostate. Except sobbing and sighing they experience no other feeling in life. *Gurbāṇī* has the following to say on their unfortunate end :

Pa̤rmesar te bhuliāṅ viāpan(i) sabhe rog.
Vemukh hoe Rām te lagan(i) janam vijog.
Khin maih kauṛe hoe gae jitṛe māiā bhog.

(*SGGS*, p. 135)

All tribulations visit a person who has forgotten the Lord. Those who have turned their face away from the Lord put themselves in separation of the Lord for many births. All their pleasures that they had enjoyed become bitter and hateful.

੬. (ਬੇਮੁਖ ਗਿੱਦੜ ਦਾਖ ਹੈ)

(ਆਪਣਾ ਦੋਸ਼ ਦੂਏ ਨੂੰ)

੧. ਗਿਦੜ ਦਾਖ ਨ ਅਪੜੈ ਆਖੈ ਥੂਹ ਕਉੜੀ।
੨. ਨਚਣੁ ਨਚਿ ਨ ਜਾਣਈ ਆਖੈ ਭੁਇ ਸਉੜੀ।
੩. ਬੋਲੈ ਅਗੈ ਗਾਵੀਐ ਭੈਰਉ ਸੋ ਗਉੜੀ।
੪. ਹੰਸਾਂ ਨਾਲਿ ਟਟੀਹਰੀ ਕਿਉ ਪਹੁਚੈ ਦਉੜੀ।
੫. ਸਾਵਣਿ ਵਣ ਹਰੀਆਵਲੇ ਅਕੁ ਜੰਮੈ ਅਉੜੀ।
੬. ਬੇਮੁਖ ਸੁਖੁ ਨ ਦੇਖਈ ਜਿਉ ਛੁਟੜਿ ਛਉੜੀ॥੬॥

6. (Bemukh giddaṛ dākh hai)

(Āpṇā dosh dūe nūṅ)

1. Gidaṛ dākh na apṛai ākhai thūh kauṛī.
2. Nachaṇ(u) nach(i) na jāṇaī ākhai bhue sauṛī.
3. Bolai agai gāvīai bhairau so gauṛī.
4. Haṅsāṅ nāl(i) ṭaṭīharī kio pahuchai dauṛī.
5. Sāvaṇ(i) vaṇ hariāvale ak(u) jaṅmai auṛī.
6. Bemukh sukh(u) na dekhaī jio chhuṭaṛ(i) chhauṛī.(6)

6. An Apostate is Like Grapes of a Jackal

1. A jackal when unable to reach a bunch of grapes walks away saying that these are sour and not worth eating (blames the bunch of the grapes).
2. A dancer who does not know dancing, blames the floor saying that it is too small, uneven and narrow.
3. To a deaf person singing mode of *Bhairoṅ* or a *Gauṛī* are the same since he cannot hear. To him all musical measures are the same.
4. How can a small sand-piper catch up with swans ?
5. The whole vegetation becomes green in rainy season *(Sāvan)*. However *Akk (Calotropis procera)* grows and blooms in hot weather.
6. Similarly a non-believer does not enjoy comforts and peace in life and suffers like an abandoned woman.(6)

In Essence

An abandoned woman cannot remain happy and at peace. The shortcomings are in her but like a jackal who cannot reach the grapes declares her husband to be obtuse and good for nothing. So are the apostates bad and say that the path of Gurū was not good and therefore they have turned on him. In fact they are more engrossed in worldly pleasures that they do not want to give up.

Aṅtrauh kusudh(u) māiā moh(i) bedhe
jioṅ hastī chhār(u) uḍāe.
Jin(i) upāe tisai na cheteh
bin(u) chete kio(ṅ) sukh(u) pāe. (*SGGS*, p. 1423)

Bad from within and entangled in the love of *māyā*, they are like elephant who blows dust on himself. He who has created him is not remembered by him. How can he find peace and comfort without remembering Him ?

੭. (ਬੇਮੁਖ ਦੀ ਸੰਗਤ ਦਾ ਫਲ)

੧. ਭੇਡੈ ਪੂਛਲਿ ਲਗਿਆ ਕਿਉ ਪਾਰਿ ਲਘੀਐ।
੨. ਭੂਤੈ ਕੇਰੀ ਦੋਸਤੀ ਨਿਤ ਸਹਸਾ ਜੀਐ।
੩. ਨਦੀ ਕਿਨਾਰੈ ਰਖੜਾ ਵੇਸਾਹੁ ਨ ਕੀਐ।
੪. ਮਿਰਤਕ ਨਾਲਿ ਵੀਆਹੀਐ ਸੋਹਾਗੁ ਨ ਥੀਐ।
੫. ਵਿਸੁ ਹਲਾਹਲ ਬੀਜਿਕੈ ਕਿਉ ਅਮਿਉ ਲੀਐ।
੬. ਬੇਮੁਖ ਸੇਤੀ ਪਿਰਹੜੀ ਜਮ ਡੰਡ ਸਹੀਐ॥੭॥

7. (Bemukh dī saṅgat dā phal)

1. Bheḍai pūchhal(i) lagiā kio pār(i) laghīai.
2. Bhūtai kerī dostī nit sahsā jīai.
3. Nadī kinārai rakhṛā vesāh(u) na kīai.
4. Mirtak nāl(i) vīāhīai sohāg(u) na thīai.
5. Vis(u) halāhal bīj(i)kai kio amio līai.
6. Bemukh setī pir-haṛī jam ḍanḍ sahīai.(7)

7. The Outcome of an Apostate's Company

1. How can one swim across a river holding the tail of a sheep? He is sure to drown.
2. Friendship with a ghost is dangerous and one lives a life in suspicions. One is never sure when the ghost would turn against him.
3. It will be impudent to trust a tree on a river's bank. It could be washed away even with a minor spate.
4. How can a woman married to a dead person be called a *Sohāgan*? (married woman whose husband is alive).
5. Sowing aconite (a deadly poison) one cannot expect to reap nectar.
6. Loving a non-believer brings the wrath of the angels of death *(Yama)* to befall upon one.(7)

In Essence

An apostate cannot be trusted. Association with him is sure to bring one harm. Love with him is like sowing deadly poison whose effect is gruesome. Kabīr Jī has rendered us a very sound advice on this matter :

Kabīr sākat sang na kījīai, dūraih jāīai bhāg.
Bāsan(u) kāro parsīai tau kachh(u) lāgai dāg(u)
(SGG p. 1371)

Do not keep company of an apostate. Run away from his company. If one stays close to a blackened pot, one is sure to be tainted with the soot.

੮. (ਬੇਮੁਖ ਆਪ ਦੋਸ਼ੀ ਹੈ)

੧. ਕੋਰੜੁ ਮੋਠੁ ਨ ਰਿਝਦੀ ਕਰਿ ਅਗਨੀ ਜੋਸੁ।
੨. ਸਹਸ ਫਲਹੁ ਇਕੁ ਵਿਗੜੈ ਤਰਵਰ ਕੀ ਦੋਸੁ।
੩. ਟਿਬੈ ਨੀਰੁ ਨ ਥਾਹਰੈ ਘਣਿ ਵਰਸਿ ਗਇਓਸੁ।
੪. ਵਿਣੁ ਸੰਜਮਿ ਰੋਗੀ ਮਰੈ ਚਿਤਿ ਵੈਦ ਨ ਰੋਸੁ।
੫. ਅਵਿਆਵਰ ਨ ਵਿਆਪਈ ਮਸਤਕਿ ਲਿਖਿਓਸੁ।
੬. ਬੇਮੁਖ ਪੜ੍ਹੈ ਨ ਇਲਮ ਜਿਉ ਅਵਗੁਣ ਸਭਿ ਓਸੁ ॥੮॥

8. (Bemukh āp doshī hai)

1. Koraṛ(u) moṭh(u) na rijhdī kar(i) agnī jos(u).
2. Sahas phaloh ik(u) vigṛai tarvar kī dos(u).
3. Ṭibai nīr(u) na thāharai ghaṇ(i) varas(i) gae-os(u).
4. Viṇ(u) sañjam(i) rogī marai chit(i) vaid na ros(u).
5. Aviāvar na viāpaī mastak(i) likhios(u).
6. Bemukh paṛhai na ilam jio avguṇ sabh(i) os(u).(8)

8. An Apostate is a Culprit Himself

1. A characteristically hard grain of lentil remains hard and uncooked, no matter for how long and how much fire it is cooked on.
2. What is the fault of a tree if one fruit out of thousands get spoiled?
3. No water stays on the top of mounds even if it has received heavy rain fall.
4. If a patient dies for lack of precautions and not taking medicines, the physician is not to blame.
5. If an infertile woman cannot bear children, it is her destiny and not the fault of her husband.
6. Therefore, if a non-believer remains bereft of knowledge despite availability of the Gurū, it is not Gurū's fault. (He has all the demerits in him).(8)

In Essence

Gurū has no demerits. He is always willing to help anyone who comes to his refuge. The fault lies with one who is blind to the greatness and benevolence of the Gurū. If a blind cannot see his face in the mirror, it is not the fault of the mirror. An apostate has no sense or feelings that can prompt him to acquire knowledge, and without knowledge, he cannot see the truth.

Upjai giān(u), durmat(i) chhījai.
Aṅmrit ras(i) gaganaṅtar(i) bhījai.
Es(u) kalā jo jāṇai bheo.
Bheṭai tās(u) param gurdeo. (*SGGS*, p. 974)

When knowledge is acquired, bad wisdom vanquishes. There is happiness and bliss deep within. One who knows the secret of this art, he is sure to meet the Lord sooner or later.

੯. (ਬੇਮੁਖ ਦੀ ਕਮਾਈ ਦੋਸ਼ੀ ਹੈ)

੧. ਅੰਨ੍ਹੈ ਚੰਦ ਨ ਦਿਸਈ ਜਗਿ ਜੋਤਿ ਸਬਾਈ।
੨. ਬੋਲਾ ਰਾਗੁ ਨ ਸਮਝਈ ਕਿਹੁ ਘਟਿ ਨ ਜਾਈ।
੩. ਵਾਸੁ ਨ ਆਵੈ ਗੁਣਗੁਣੈ ਪਰਮਲੁ ਮਹਿਕਾਈ।
੪. ਗੁੰਗੈ ਜੀਭ ਨ ਉਘੜੈ ਸਭਿ ਸਬਦਿ ਸੁਹਾਈ।
੫. ਸਤਿਗੁਰ ਸਾਗਰੁ ਸੇਵਿਕੈ ਨਿਧਿ ਸਭਨਾ ਪਾਈ।
੬. ਬੇਮੁਖ ਹਥਿ ਘਘੂਟਿਆ ਤਿਸੁ ਦੋਸੁ ਕਮਾਈ॥੯॥

9. (Bemukh dī kamāī doshī hai)

1. Aṅnhai chaṅd na disaī jag(i) jot(i) sabāī.
2. Bolā rāg(u) na samjhaī kih(u) ghaṭ(i) na jāī.
3. Vās(u) na āvai guṇguṇai parmal(u) maihkāī.
4. Guṅgai jībh na ughṛai sabh(i) sabad(i) suhāī.
5. Sat(i)gur sāgar(u) sev(i)kai nidh(i) sabhnā pāī.
6. Bemukh hath(i) ghaghūṭiā tis(u) dos(u) kamāī.(9)

9. Earnings of an Apostate are Perfidious

1. A blind person cannot see the Moon despite the fact that its light scatters all around.
2. If a deaf person cannot appreciate the mode of the music, the mode does not stand to lose its importance.
3. A snuffer cannot enjoy the smell although fragrance of sandalwood (like Gurū's teaching) is spread all around.
4. The Word *(Shabad)* resides and odorns every heart but a dumb person cannot move his tongue to pronounce it.
5. The true devotees have served and abided by the command of the ocean-like True Gurū (Gurū Nānak) with love and dedication and obtained gems and pearls like virtues of truth, contentment etc. from him.
6. The apostate could only collect shells (vices and evils). It is the fault of his own efforts and devotion.(9)

In Essence

The blessings of the Gurū are available to everyone at all times. Gurū is an ocean of virtues whose whole treasure is at the disposal of his devotees. The obedient and loving seekers work hard, abide by his teachings to reap benefit. On the contrary apostate's efforts are channelised in the relishment of worldly pleasures and thus they remain bereft of divine pleasures.

Gur(u) tīrath Gur(u) pārjāt(u),
Gur(u) mansā pūraṇhār(u).
Gur(u) dātā Har(i) nām(u) de-e udhrai sabh(u) saṅsār(u).
Gur(u) samrath(u) Gur(u) Niraṅkār(u),
Gur(u) ūchā agam apār(u).
Gur kī mahimā agam hai kiā kathe kathanhār(u).

(*SGGS*, p. 52)

Gurū alone is the fulfiller of all desires who is like *pārjāt* and a pilgrimage centre. He is fully capable, God-like and his traits are unreachable. His praise is inaccessible. How can anyone discribe his greatness?

੧੦. (ਬੇਮੁਖ ਦੇ ਮਸਤਕ ਦਾ ਰੂਪ)

੧. ਰਤਨ ਉਪੰਨੇ ਸਾਇਰਹੁ ਭੀ ਪਾਣੀ ਖਾਰਾ।
੨. ਸੁਝਹੁ ਸੁਝਨਿ ਤਿਨਿ ਲੋਅ ਅਉਲੰਗੁ ਵਿਚਿਕਾਰਾ।
੩. ਧਰਤੀ ਉਪਜੈ ਅੰਨੁ ਧਨੁ ਵਿਚਿ ਕਲਰੁ ਭਾਰਾ।
੪. ਈਸਰੁ ਤੁਸੈ ਹੋਰਨਾ ਘਰਿ ਖਪਰੁ ਛਾਰਾ।
੫. ਜਿਉ ਹਣਵੰਤਿ ਕਛੋਟੜਾ ਕਿਆ ਕਰੈ ਵਿਚਾਰਾ।
੬. ਬੇਮੁਖ ਮਸਤਕਿ ਲਿਖਿਆ ਕਉਣ ਮੇਟਣਹਾਰਾ ॥੧੦॥

10. (Bemukh de mastak dā rūp)

1. *Ratan upanne sāeroh bhī pāṇī khārā.*
2. *Sujhoh sujhan(i) tin(i) lo-a aulang(u) vich(i)kārā.*
3. *Dhartī upjai ann(u) dhan(u) vich(i) kalar(u) bhārā.*
4. *Īsar(u) tusai hornā ghar(i) khapar(u) chhārā.*
5. *Jio haṇvant(i) kachhoṭaṛā kiā karai vichārā.*
6. *Bemukh mastak(i) likhiā kauṇ meṭaṇhārā.(10)*

10. The Destiny of an Apostate

1. Pearls and gems are obtained from the ocean but its water is very brackish.
2. All the three worlds are lit up by the Moon but sadly, it has the stigma of an ill deed.
3. The Earth produces large quantities of foodgrains but it has much alkaline substances in it.
4. Shiva (god) becoming benevolent blesses others with boons but his own home has nothing more than ashes and a begging bowl.
5. Gallant and an ardent devotee *Hanumān* served his master Rām with uncommon devotion, (bringing news of Sītā from across the ocean, killed demons, won Lanka etc.) and yet he had only a piece of cloth to cover his loins. Such was his destiny.
6. Who can change the words of destiny of an apostate ?(10)

In Essence

A person is apostate because of his destiny, which was the result of his good and bad deeds. God in His benevolence made Gurū available to him so that he could live through his destiny by the guidance and teachings of the Gurū and make his life a success. If he does not acknowledge Gurū's services, he suffers and if he does, he swims across the worldly ocean.

The above *pauṛī* is an exposition of a hymn composed by Bhagat Trilochan Jī. Bhāī Gurdās Jī has taken the same paradigms as are given in the hymn. Bhagat Trilochan Jī says that it is foolish to blame and slander God for all the wrongs that happens to a person. In fact, it is the result of his good and bad deeds. The hymn is as under :

Nārāiṇ niṅdas(i) kāe bhūlī gavārī.
Dukrit(u) sukrit(u) thāro karam(u) rī.1.Rahāo.
....
Pūrbalo krit karam(u) na miṭai rī ghar gehaṇ(i) tā che moh(i) jāpīale rām che nāmaṅg.

(*SGGS*, p. 695)

੧੧. (ਬੇਮੁਖ ਝੂਠਾ ਹੈ)

੧. ਗਾਂਈ ਘਰਿ ਗੋਸਾਂਈਆ ਮਾਧਾਣੁ ਘੜਾਏ।
੨. ਘੋੜੇ ਸੁਣਿ ਸਉਦਾਗਰਾ ਚਾਬਕ ਮੁਲਿ ਆਏ।
੩. ਦੇਖਿ ਪਰਾਏ ਭਾਜਵਾੜ ਘਰਿ ਗਾਹੁ ਘਤਾਏ।
੪. ਸੁਇਨਾ ਹਟਿ ਸਰਾਫ ਦੇ ਸੁਨਿਆਰ ਸਦਾਏ।
੫. ਅੰਦਰਿ ਢੋਈ ਨਾ ਲਹੈ ਬਾਹਰਿ ਬਾਫਾਏ।
੬. ਬੇਮੁਖ ਬਦਲ ਛਾਵ ਹੈ ਕੂੜੋ ਆਲਾਏ॥੧੧॥

11. (Bemukh jhūṭhā hai)

1. Gāīṅ ghar(i) gosāṅīā mādhāṇ(u) ghaṛāe.
2. Ghoṛe suṇ(i) saudāgarā chābak mul(i) āe.
3. Dekh(i) parāe bhājvāṛ ghar(i) gāh(u) ghatāe.
4. Suenā haṭ(i) sarāf de suniār sadāe.
5. Aṅdar(i) ḍhoī nā lahai bāhar(i) bāphāe.
6. Bemukh badal chhāv hai kūṛo ālāe.(11)

11. An Apostate is a Liar

1. The cows are in the homes of their masters but the day dreamers have the churners ready for use in their own homes.
2. The horses are still with the merchants but the fools have already collected whips to use on them. (They have yet to purchase horses).
3. Seeing the freshly thrashed grains in others thrashing ground, the fools make arrangements of winnowing it in their own houses.
4. The gold is still with the bullion dealer and the foolish calls the goldsmith to his home for making ornaments.
5. A hand width spare place is not available and one boasts that several guests can be accommodated in his house.
6. The non-believer is like the shadow of a cloud which is here now and elsewhere next moment. All his statements are lies.(11)

In Essence

All that an apostate does is like a line drawn on the surface of water. His statements are false and untrustworthy. He boasts of his capabilities. His intentions are false and he tries to win people by his talk and tall claims. *Gurbāṇī* has described such people in the following words :

Triṇ kī agan(i) megh kī chhāiā,
Gobind bhajan bin(u) haṛ kā jal(u). (*SGGS*, p. 717)

Without the worship of the Lord and meditation on His name, he is engrossed in *māyā* whose existence is like the fire of a bunch of hay, shadow of a cloud and a sudden spate caused by short heavy rain.

੧੨. (ਬੇਮੁਖ—ਖ਼ਾਲੀ ਹੋ ਗਿਆ)

੧. ਮਖਣੁ ਲਇਆ ਵਿਰੋਲਿਕੈ ਛਾਹਿ ਛੁਟੜਿ ਹੋਈ।
੨. ਪੀੜ ਲਈ ਰਸੁ ਗੰਨਿਅਹੁ ਛਿਲੁ ਛੁਹੈ ਨ ਕੋਈ।
੩. ਰੰਗੁ ਮਜੀਠਹੁ ਨਿਕਲੈ ਅਢੁ ਲਹੈ ਨ ਸੋਈ।
੪. ਵਾਸੁ ਲਈ ਫੁਲਵਾੜੀਅਹੁ ਫਿਰਿ ਮਿਲੈ ਨ ਢੋਈ।
੫. ਕਾਇਆ ਹੰਸੁ ਵਿਛੁੰਨਿਆ ਤਿਸੁ ਕੋ ਨ ਸਥੋਈ।
੬. ਬੇਮੁਖ ਸੁਕੇ ਰੁਖ ਜਿਉ ਵੇਖੈ ਸਭ ਲੋਈ॥੧੨॥

12. (Bemukh—khālī ho giā)

1. Makhaṇ(u) laiā virol(i)kai chhāh(i) chhuṭaṛ(i) hoī.
2. Pīṛ laī ras(u) gannioh chhil(u) chhuhai na koī.
3. Rang(u) majīṭhoh niklai aḍh(u) lahai na soī.
4. Vās(u) laī phulvāṛīoh phir(i) milai na ḍhoī.
5. Kāiā hans(u) vichhunniā tis(u) ko na sathoī.
6. Bemukh suke rukh jio vekhai sabh loī.(12)

12. An Apostate is Hollow

1. Once the butter is extracted from the curd, after churning the butter milk *(lassī)* is set aside and no. valued much.
2. After extracting the juice of sugarcane, the bagasse is not considered valuable. It is used for burning fire.
3. Once the dye has been extracted from roots of *Rubia munjista (Majīth)*, the residue is not worth even a penny and is thrown in the trash can.
4. Once the fragrance of flowers is exhausted, nobody keeps them any longer and are thrown away.
5. Once the soul departs from the human body, it is left with no companion. It is cremated in fire or buried in the ground.
6. Apostates are like a dried up trees which are cut into pieces and pushed into fire.(12)

In Essence

An apostate is bereft of love and devotion like butter; the sensuality of spiritual relishment, while life-giving Lord's name has escaped from his mind. He is no more worthy of respect. He is now fit to be pushed into hell. He departs from this world wailing and crying.

Dhandā dhāvat din(u) gaiā rain(i) gavāī soe.
Kūṛ(u) bol(i) bikh(u) khāiā manmukh(i) chaliā roe.
(*SGGS*, p. 948)

An apostate spends day running around to earn his living while he spends the night sleeping. All his life he speaks lie and eats poison. He leaves the world crying and wailing.

Manmukh(u) je samjhāīai bhī ujhaṛ(i) jāe.
Bin(u) Har(i) nām(u) na chhuṭsī mar(i) nark samāe.
(*SGGS*, p. 420)

How much one may advise a *Manmukh*, even then he sticks to the path of ruination. Without Lord's name he can achieve no salvation and is pushed into hell.

੧੩. (ਬੇਮੁਖ ਕਿੱਕੂੰ ਸਾਧੀਦਾ ਹੈ)

੧. ਜਿਉ ਕਰਿ ਖੂਹਹੁ ਨਿਕਲੈ ਗਲਿ ਬਧੇ ਪਾਣੀ।
੨. ਜਿਉ ਮਣਿ ਕਾਲੇ ਸਪ ਸਿਰਿ ਹਸਿ ਦੇਇ ਨ ਜਾਣੀ।
੩. ਜਾਣ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਮਰਿ ਮੁਕੈ ਆਣੀ।
੪. ਤੇਲ ਤਿਲਹੁ ਕਿਉ ਨਿਕਲੈ ਵਿਣੁ ਪੀੜੇ ਘਾਣੀ।
੫. ਜਿਉ ਮੁਹੁ ਭੰਨੇ ਗਰੀ ਦੇ ਨਲੀਏਰ ਨਿਸਾਣੀ।
੬. ਬੇਮੁਖ ਲੋਹਾ ਸਾਧੀਐ ਵਗਦੀ ਵਾਦਾਣੀ॥੧੩॥

13. (Bemukh kikkūṅ sādhīdā hai)

1. Jio kar(i) khūhoh niklai gal(i) badhe pāṇī.
2. Jio maṇ(i) kāle sap sir(i) has(i) de-e na jāṇī.
3. Jāṇ kathūrī mirag tan(i) mar(i) mukai āṇī.
4. Tel tiloh kio niklai viṇ(u) pīṛe ghāṇī.
5. Jio muh(u) bhaṅne garī de nalīer nisāṇī.
6. Bemukh lohā sādhīai vagdī vādāṇī.(13)

13. How is an Apostate Reformed ?

1. The water can only be taken out of the well when the pitcher's neck is secured with the drawing rope.
2. Just as the gem in the head of a snake is not parted with by him willingly. The snake has to be killed to obtain it.
3. The musk is lodged in the naval of a musk deer. It can only be obtained after killing the deer.
4. How can oil be extracted from sesame seeds without putting them in the oil extractor?
5. The coconut has to be smashed to reach its kernel.
6. One who has turned himself away from the Gurū is like an iron that needs perpetual blows of hammer to straighten it.(13)

In Essence

An apostate cannot be relied upon to do any work at his own. However one may use pressure or force upon him to get some service out of him. It does not mean that his services must be obtained even by force. Bhāī Sāhib has only described the nature of an apostate and what its remedy is.

Apostates are ignorant and dim witted. They hold no faith on *Satgurū* and live a life of deceit. They beat the drum of their own abilities and make tall claims what they can achieve.

Antar(i) agiān(u) bhaī mat(i) madhim,
sat(i)gur kī partīt nāhī.
Andar(i) kapaṭ(u) sabh(u) kapṭo kar(i) jāṇai
kapṭe khapaih khapāhī.
Sat(i)gur kā bhāṇā chit(i) nā āvai
āpnai suāe phirāhī. (*SGGS*, p. 652)

An apostate is bereft of spiritual knowledge. His wisdom is low. He has no faith on his Gurū. He is full of deceit and tricks and so he considers all as dishonest and deceitful. The command of the True Gurū never comes to his mind and he wanders everywhere for his gain.

੧੪. (ਬੇਮੁਖ ਦਾ ਸਭ ਕੁਛ ਪੁੱਠਾ ਹੈ)

੧. ਮਹੁਰਾ ਮਿਠਾ ਆਖੀਐ ਰੁਠੀ ਨੋ ਤੁਠੀ।
੨. ਬੁਝਿਆ ਵਡਾ ਵਖਾਣੀਐ ਸਾਵਾਰੀ ਕੁਠੀ।
੩. ਜਲਿਆ ਠੰਢਾ ਗਈ ਨੋ ਆਈ ਤੇ ਉਠੀ।
੪. ਅਹਮਕੁ ਭੋਲਾ ਆਖੀਐ ਸਭਿ ਗਲਿ ਅਪੁਠੀ।
੫. ਉਜੜੁ ਤਟੀ ਬੇਮੁਖਾਂ ਤਿਸੁ ਆਖਨਿ ਵੁਠੀ।
੬. ਚੋਰੈ ਸੰਦੀ ਮਾਉ ਜਿਉ ਲੁਕਿ ਰੋਵੈ ਗੁਠੀ ॥੧੪॥

14. (Bemukh dā sabh kuchh puṭṭhā hai)

1. Mahurā miṭhā ākhīai ruṭhī no tuṭhī.
2. Bujhiā vaḍā vakhāṇīai sāvārī kuṭhī.
3. Jaliā ṭhanḍhā gaī no āī te uṭhī.
4. Ahmak(u) bholā ākhīai sabh(i) gal(i) apuṭhī.
5. Ujaṛ(u) taṭī bemukhāṅ tis(u) ākhan(i) vuṭhī.
6. Chorai saṅdī māo jio luk(i) rovai guṭhī.(14)

14. An Apostate Acts to the Contrary

1. All that apostates do or say is to the contrary (of truth). They call the poison sweet. And believe that goddess Sītalā is pleased on the person when he is seized by smallpox and thus she has visited him.
2. They call the extinguished lamp enlarged or enhanced. A slaughtered goat according to them has been reformed.
3. For them a cremated body has gone cold/serene. An eye gone sore has 'come' according to them. A widow who remarries has 'got up and gone' *(uṭh gaī)* according to them; whereas it means she has re-established her married life.
4. They call a fool an innocent, naïve and carefree.
5. When the hut of an apostate gets ruined, they call it still inhabited. (The apostates are as good as not there).
6. Such people weep like the mother of a thief who hides and wails because she knows that her son will be captured and punished one day.(14)

In Essence

All the deeds and talks of an apostate are contrary to the traditional or conventional ways. Obviously, he is not seized with the reality and truth. Despite making wrong statements, he smiles and laughs like the mother of a thief who cries in hiding when she thinks that sooner or later her son will be caught and punished.

All this is the result of their detachment with the Gurū and attachment with worldly pleasures. They are ignorant and therefore always groping in the dark. *Gurbāṇī* says that the birth of such people is condemnable.

Dhrig(u) tīnhā dā jīviā,
jo Har(i) sukh(u) parhar(i) tiāgde,
dukh(u) haumai pāp kamāe. (*SGGS*, p. 511)

Condemnable is the life of those, who set aside the comforts of the Lord and indulge themselves in egoistic deeds that leads them to sins.

੧੫. (ਬੇਮੁਖ ਦੀ ਸੰਗਤ ਦਾ ਫਲ)

੧. ਵੜੀਐ ਕਜਲ ਕੋਠੜੀ ਮੁਹੁ ਕਾਲਖ ਭਰੀਐ।
੨. ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਹੁ ਕਾਜ ਨ ਸਰੀਐ।
੩. ਟੁਟੀ ਪੀਘੈ ਪੀਘੀਐ ਪੈ ਟੋਏ ਮਰੀਐ।
੪. ਕੰਨਾ ਫੜਿ ਮਨਤਾਰੂਆ ਕਿਉ ਦੁਤਰੁ ਤਰੀਐ।
੫. ਅਗਿ ਲਾਇ ਮੰਦਰਿ ਸਵੈ ਤਿਸੁ ਨਾਲਿ ਨ ਫਰੀਐ।
੬. ਤਿਉ ਠਗ ਸੰਗਤਿ ਬੇਮੁਖਾ ਜੀਅ ਜੋਖਹੁ ਡਰੀਐ ॥੧੫॥

15. (Bemukh dī saṅgat dā phal)

1. Vaṛīai kajal koṭhaṛī muh(u) kālakh bharīai.
2. Kalar(i) khetī bījīai kihu kāj na sarīai.
3. Ṭuṭī pīghai pīghīai pai ṭoe marīai.
4. Kaṅnā phaṛ(i) mantārūā kio dutar(u) tarīai.
5. Ag(i) lāe maṅdar(i) savai tis(u) nāl(i) na pharīai.
6. Tio ṭhag saṅgat(i) bemukhā jī-a jokhoh ḍarīai.(15)

15. The Result of an Apostate's Company

1. If one enters a room full of black soot, his face is bound to become black.
2. Sowing seeds in alkaline soil will not yield any crop.
3. If someone rides a broken swing, he is sure to fall down and kill himself.
4. Holding on to the shoulder of a non-swimmer, how can one swim across a difficult ocean ?
5. Do not associate with one who sets fire to his own house and goes to the temple to sleep. (Helping such person is putting risk to one's life).
6. The company of apostates is the company of thieves. There is always a fear of landing up in the king's prison. Therefore remain fearful of evil people's company.(15)

In Essence

Friendship with an apostate person is sure to bring infamy. If one befriends him with the purpose of reforming him, it is like sowing seeds in an alkaline infertile soil. He is like a person who has no love and consideration for others. Whatever ill-deeds are performed by an apostate, its effect or backlash is bound to be experienced by his associates. If a noble person keeps company of thieves and robbers, it is no surprise if he lands up in jail alongwith them.

Gurbāṇī has a very cogent quote explaining this aspect of their character :

Nāl(i) kirāṛā dostī kūṛai kūṛī pāe.
Maraṇ(u) na jāpai mūliā āvai kitai thāe.

(*SGGS*, p. 1412)

Friendship with those who love worldly pleasures is based on falsehood. They are unaware of the fact that death can visit anytime.

੧੬. (ਬੇਮੁਖ ਘੋਰ ਪਾਪੀ ਹਨ)

੧. ਬਾਮ੍ਹਣ ਗਾਈ ਵੰਸ ਘਾਤ ਅਪਰਾਧ ਕਰਾਰੇ।
੨. ਮਦੁ ਪੀ ਜੂਏ ਖੇਲਦੇ ਜੋਹਨਿ ਪਰਨਾਰੇ।
੩. ਮੁਹਨਿ ਪਰਾਈ ਲਛਮੀ ਠਗ ਚੋਰ ਚਗਾਰੇ।
੪. ਵਿਸਾਸ ਧ੍ਰੋਹੀ ਅਕਿਰਤਘਣਿ ਪਾਪੀ ਹਤਿਆਰੇ।
੫. ਲਖ ਕਰੋੜੀ ਜੋੜੀਅਨਿ ਅਣਗਿਣਤ ਅਪਾਰੇ।
੬. ਇਕਤੁ ਲੂਇ ਨ ਪੁਜਨੀ ਬੇਮੁਖ ਗੁਰਦੁਆਰੇ ॥੧੬॥

16. (Bemukh ghor pāpī han)

1. Bāhmaṇ gāī vaṅs ghāt aprādh karāre.
2. Mad(u) pī jūe khelde johan(i) parnāre.
3. Muhan(i) parāī lachhamī ṭhag chor chagāre.
4. Visās dhrohī akirtghaṇ(i) pāpī hatiāre.
5. Lakh karoṛī joṛīan(i) aṇgiṇat apāre.
6. Ikat(u) lūe na pujanī bemukh gurduāre.(16)

16. Apostates are Big Sinners

1. Killing of one who has divine knowledge (Brāhmin), cow and his lineage are deadly sins.
2. The consumers of liquor, gamblers, and those who see others' women with evil eyes;
3. The swindlers who steal the wealth of others, thieves who break into others' houses at night and dacoits who rob people treacherously during the day;
4. Untrustworthy, deceitful, ungrateful and disloyal, sinners and murderers;
5. If such persons are gathered in millions and they grow many times more in number;
6. They would not be equal to a trichome of one who has forsaken Gurū.(16)

In Essence

All the above-mentioned sins can be erased from the life of a person if he attends company of holy and pious souls, but one who has become angry and estranged with *Sādh Saṅgat* nothing can be done about him. Thus his sins increase perpetually and there is no hope of their reduction. The case of other sinners is not so serious since they had not closed their door of redemption. *Gurbāṇī* has a very appropriate advice for all who take Gurū's refuge or keep themselves away from him.

So sikh(u) sakhā bandhap(u) hai bhāī,
Je gur ke bhāṇe vich(i) āvai.
Āpṇai bhāṇai jo chalai bhāī,
vichhuṛ(i) choṭā khāvai.
Bin(u) sat(i)gur sukh(u) kade na pāvai bhāī
phir(i) phir(i) pachhotāvai.

(*SGGS*, p. 601)

He is a good Sikh and our friend/relation who lives in the happiness/will of the Gurū. One who lives life according to his own will, bears much distress having separated himself from the name of the Lord.

੧੭. (ਬੇਮੁਖਤਾਈ ਦੀ ਹੱਤਯਾ ਲਹਿੰਦੀ ਨਹੀਂ)

੧. ਗੰਗ ਜਮੁਨ ਗੋਦਾਵਰੀ ਕੁਲਖੇਤ ਸਿਧਾਰੇ।
੨. ਮਥੁਰਾ ਮਾਇਆ ਅਜੁਧਿਆ ਕਾਂਸੀ ਕੇਦਾਰੇ।
੩. ਗਇਆ ਪਿਰਾਗ ਸਰਸੁਤੀ ਗੋਮਤੀ ਦੁਆਰੇ।
੪. ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਮ ਜਗਿ ਸਭ ਦੇਵ ਜੁਹਾਰੇ।
੫. ਅਖੀ ਪਰਣੈ ਜੇ ਭਵੈ ਤਿਹੁ ਲੋਇ ਮਝਾਰੇ।
੬. ਮੂਲਿ ਨ ਉਤਰੈ ਹਤਿਆ ਬੇਮੁਖ ਗੁਰਦੁਵਾਰੇ ॥੧੭॥

17. (Bemukhtāī dī hattyā laihṅdī nahīṅ)

1. Gaṅg jamun godāvarī kulkhet sidhāre.
2. Mathurā māiā ajudhiā kāṅsī kedāre.
3. Gaiā pirāg sarsutī gomtī duāre.
4. Jap(u) tap(u) saṅjam(u) hom jag(i) sabh dev juhāre.
5. Akhī parṇai je bhavai tih(u) loe majhāre.
6. Mūl(i) na utrai hatiā bemukh gurduāre.(17)

17. Apostasy is Unpardonable

1. If one bathes in rivers Ganges, Jamunā and Godāvarī and performs pilgrimage of Kurukshetra;
2. Visits Mathurā, Ayodhyā, Kāshī and Kedārnāth;
3. Worships at Gayā, Prayāg and visits the banks of rivers Saraswatī and Gomtī;
4. Meditates, does hard penance and practices austerity. Performs *Yagas* and supplicate before all gods and goddesses;
5. And roams around all the three worlds through his eyes. (visits all the three worlds);
6. All these will still not be enough to mitigate the offence of being an apostate and keeping away from Gurū's door.(17)

In Essence

The redemption of all sins and offences is possible only by coming into the refuge of the Gurū. He alone can condone the past sins and disclose the path of emancipation. No other form of penance or roaming/bathing at the religious centres can help. One who turns his face away from the Gurū is a sinner of the whole world. He has to bear the consequences of all the sins committed. Gurū is benevolent and compassionate.

Jaisā bālak(u) bhāe subhāī lakh aprādh kamāvai.
Kar(i) updes(u) jhiṛke bauh bhātī
babuṛ(i) pitā gal(i) lāvai.
Pichhle augun bakhas(i) lae Prabh(u)
āgai mārg(i) pāvai. (*SGGS*, p. 624)

A woman is respected because of her faithfulness to her husband. If she has turned her face away from her husband, who will respect and regard her ? Similarly the truth of all deeds and actions is available in *Sādh Sangat*. Whatever one does outside is worthless. Then how would the crime of apostasy be condoned ? And that crime is not very small or insignificant. No one can get well by feeling peeved with the doctor/physician.

੧੮. (ਸਤਿਗੁਰ ਬਾਝ ਸੁਖ ਨਹੀਂ)

੧. ਕੋਟੀ ਸਾਦੀ ਕੇਤੜੇ ਜੰਗਲ ਭੂਪਾਲਾ।
੨. ਥਲੀ ਵਰੋਲੇ ਕੇਤੜੇ ਪਰਬਤ ਬੇਤਾਲਾ।
੩. ਨਦੀਆ ਨਾਲੇ ਕੇਤੜੇ ਸਰਵਰ ਅਸਰਾਲਾ।
੪. ਅੰਬਰਿ ਤਾਰੇ ਕੇਤੜੇ ਬਿਸੀਅਰੁ ਪਾਤਾਲਾ।
੫. ਭੰਭਲਭੂਸੇ ਭੁਲਿਆ ਭਵਜਲ ਭਰਨਾਲਾ।
੬. ਇਕਸੁ ਸਤਿਗੁਰ ਬਾਹਰੇ ਸਭਿ ਆਲ ਜੰਜਾਲਾ ॥੧੮॥

18. (Satgur bājh sukh nahīṅ)

1. Koṭī sādī ketaṛe jaṅgal bhūpālā.
2. Thalī varole ketaṛe parbat betālā.
3. Nadīā nāle ketaṛe sarvar asrālā.
4. Aṅbar(i) tāre ketaṛe bisīar(u) pātālā.
5. Bhaṅbalbhūse bhuliā bhavjal bharnālā.
6. Ikas(u) sat(i)gur bāhre sabh(i) āl jaṅjālā.(18)

18. Without *Satgurū*, There is no Peace

1. Many are absorbed in enjoying worldly pleasures while many others live in jungles renouncing the world.
2. Many live in wilderness (where whirlwinds are frequent) while others live in the caves of the mountains (like ghosts).
3. Many live on the banks of rivers, streams and shore of the seas just as crocodile do. (They live at places considered holy).
4. Many shine as stars by virtue of their deeds while others lead a life of snakes and reptiles in the nether regions.
5. Many are wandering in this ocean-like world confused and misdirected.
6. Without the shelter of the True Gurū all are caught in whirlpool of doubts and suspicions.(18)

In Essence

In this *pauṛī*, Bhāī Gurdās Ji says that all means to achieve liberation from repeated births and deaths are futile without the refuge and support of the Gurū. All means mentioned in the *pauṛī* above are misleading and illusions since they do not help one achieve the ultimate truth. And these fallacies fall upon those who have forgotten the reality. The refuge of a True Gurū is peace rewarding. Gurū raises the consciousness of his Sikh by his own consciousness and this helps him realize the Lord.

Gur Gobind Gopāl Gur Gur pūran Nārāeṇah.
Gur daiāl samrath(u) Gur Gur Nānak patit udhārṇah.
(*SGGS*, p. 710)

Gurū is the king of the Universe. He is the sustainer and omnipresent. He is clement and deliverer of the sinners.

Gur prasād(i) Prabh(u) pāīai Gur bin(u) mukt(i) na hoe.
(*SGGS*, p. 1401)

By the grace of the Gurū, I have realised the Lord. No one is emancipated without the refuge of the Gurū.

੧੯. (ਬੇਮੁਖ ਕੇਂਦ੍ਰ-ਹੀਨ ਹਨ)

੧. ਬਹੁਤੀ ਘਰੀ ਪਰਾਹੁਣਾ ਜਿਉ ਰਹਦਾ ਭੁਖਾ।
੨. ਸਾਂਝਾ ਬਬੁ ਨ ਰੋਈਐ ਚਿਤਿ ਚਿੰਤ ਨ ਚੁਖਾ।
੩. ਬਹੁਤੀ ਡੂਮੀ ਢਢ ਜਿਉ ਓਹੁ ਕਿਸੈ ਨ ਧੁਖਾ।
੪. ਵਣਿ ਵਣਿ ਕਾਉ ਨ ਸੋਹਈ ਕਿਉ ਮਾਣੈ ਸੁਖਾ।
੫. ਜਿਉ ਬਹੁ ਮਿਤੀ ਵੇਸੁਆ ਤਨਿ ਵੇਦਨਿ ਦੁਖਾ।
੬. ਵਿਣੁ ਗੁਰ ਪੂਜਨਿ ਹੋਰਨਾ ਬਰਨੇ ਬੇਮੁਖਾ॥੧੯॥

19. (Bemukh keṅdra-hīn han)

1. Bahutī gharī parāhuṇā jio rahdā bhukhā.
2. Sāṅjhā bab(u) na roīai chit(i) chiṅt na chukhā.
3. Barutī ḍūmī ḍhaḍh jio oh(u) kisai na dhukhā.
4. Vaṇ(i) vaṇ(i) kāo na sohaī kio māṇai sukhā.
5. Jio bahu mitī vesūā tan(i) vedan(i) dukhā.
6. Viṇ(u) gur pūjan(i) hornā barne bemukhā.(19)

19. Apostates Have no Base

1. Just as a guest of several houses remains hungry;
2. No one cries on the loss of a common item. Some don't even feel any concern or anxiety about it.
3. A drum that belongs to many drummers is never cared about much. No one has any special affinity for it.
4. Just as a crow that wanders from one tree to another is not appreciated and can enjoy no pleasure;
5. Just as a prostitute who has many paramours suffers bodily and mentally;
6. Similarly, those who worship anyone other than their own True Gurū are called apostates.(19)

In Essence

He who could attach his mind with *Satsaṅg* (the centre of Gurū's teachings) by the grace and glory of the Gurū, he would then surely reach the centre of all centres–God, one day. But one who is without a centre of attachment and who visits many centres and leans on their support, he would never succeed. He has no foothold anywhere that he can rely upon to climb up the ladder of spirituality.

Satsaṅgat(i) nām(u) nidhān(u) hai
jitboh Har(i) pāiā.
Gur parsādī ghaṭ(i) chānaṇā āhner(u) gavāiā.
Lohā pāras(i) bheṭiai kaṅchan(u) hoe āiā.

(*SGGS*, pp. 1244-45)

Holy congregation is a place of divine peace and comfort. By the grace of Gurū, darkness from the mind got removed and divine light effulged. The iron-like me became gold with the touch of the *pāras*-like *saṅgat.*

Miṭ(i) gaī chiṅtā simar(i) anaṅtā sāgar(u) tariā bhāī.

(*SGGS*, p. 619)

Remembering the infinte Lord, all my worries were dispensed with and I sailed across the worldly ocean.

੨੦. (ਅਣਹੋਂਦਾ ਗਰਬੀ ਭੂਤ ਹੈ)

੧. ਵਾਇ ਸੁਣਾਏ ਛਾਨਣੀ ਤਿਸੁ ਉਠ ਉਠਾਲੇ।
੨. ਤਾੜੀ ਮਾਰਿ ਡਰਾਇਦਾ ਮੈਗਲ ਮਤਵਾਲੇ।
੩. ਬਾਸਕਿ ਨਾਗੈ ਸਾਮ੍ਹਣਾ ਜਿਉ ਦੀਵਾ ਬਾਲੇ।
੪. ਸ਼ੀਹੁੰ ਸਰਜੈ ਸਹਾ ਜਿਉ ਅਖੀ ਵੇਖਾਲੇ।
੫. ਸਾਇਰ ਲਹਿਰ ਨ ਪੁਜਨੀ ਪਾਣੀ ਪਰਨਾਲੇ।
੬. ਅਣਹੋਂਦਾ ਆਪੁ ਗਣਾਇਦੇ ਬੇਮੁਖ ਬੇਤਾਲੇ ॥੨੦॥

20. (Aṇhoṅdā garbī bhūt hai)

1. Vāe suṇāe chhānaṇī tis(u) uṭh uṭhāle.
2. Tāṛī mār(i) ḍarāedā maigal matvāle.
3. Bāsak(i) nāgai sāhmaṇā jio dīvā bāle.
4. Shīhuṅ sarjai sahā jio akhī vekhāle.
5. Sāir laihar na pujanī pāṇī parnāle.
6. Aṇhodā āp(u) gaṇāede bemukh betāle.(20)

20. Powerless Egoist is Like Ghost

1. It is vain to beat the sieve before a camel in order to make him stand up.
2. It is futile to frighten an intoxicated elephant by the clapping of hands and make him run away.
3. Lighting an oil lamp in front of a cobra with a view to frighten him is futile. He would blow out the lamp with one hiss.
4. If a rabbit tries to frighten a lion by looking into his eyes, wouldn't he be inviting death ?
5. Just as rain-water coming out of a roof through exit passage cannot match the waves of the ocean,
6. Similarly apostates (who are sans anchor and their consciousness is not stringed with the Gurū) are no better than ghosts who impress their powers on others despite being powerless.(20)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has taken examples of very weak and meek things, who in the display of ego are posing to be powerful and thus frightening and threatening others who are blessed with greater might. This is surely asking for destruction of their selves. *Gurbāṇī* has called such people as *Khar* – donkeys.

Nānak te nar asal(i) khar,
je bin(u) guṇ garb(u) karaṅt. (*SGGS*, p. 1411)

Those persons are real donkeys who boast despite being virtueless.

੨੧. (ਬੇਮੁਖਾਂ ਨਾਲ ਅੜਨਾ ਨਿਸਫਲ ਹੈ)

੧. ਨਾਰਿ ਭਤਾਰਹੁ ਬਾਹਰੀ ਸੁਖਿ ਸੇਜ ਨ ਚੜੀਐ।
੨. ਪੁਤੁ ਨ ਮੰਨੈ ਮਾਪਿਆਂ ਕਮਜਾਤੀ ਵੜੀਐ।
੩. ਵਣਜਾਰਾ ਸਾਹਹੁ ਫਿਰੈ ਵੇਸਾਹੁ ਨ ਜੜੀਐ।
੪. ਸਾਹਿਬੁ ਸਉਹੈ ਆਪਣੇ ਹਥੀਆਰੁ ਨ ਫੜੀਐ।
੫. ਕੂੜੁ ਨ ਪਹੁਚੈ ਸਚ ਨੋ ਸਉ ਘਾੜਤ ਘੜੀਐ।
੬. ਮੁੰਦ੍ਰਾ ਕੰਨਿ ਜਿਨਾੜੀਆਂ ਤਿਨ੍ਹਾ ਨਾਲ ਨ ਅੜੀਐ ॥੨੧॥੩੪॥

21. (Bemukhāṅ nāl aṛnā nisaphal hai)

1. Nār(i) bhatāroh bāharī sukh(i) sej na chaṛīai.
2. Put(u) na maṅnai māpiāṅ kamjātī vaṛīai.
3. Vaṇjārā sāhoh phirai vesāh(u) na jaṛīai.
4. Sāhib(u) sauhai āpaṇe hathīār(u) na phaṛīai.
5. Kūṛ(u) na pahuchai sach no sau ghāṛat ghaṛīai.
6. Muṅdrā kaṅn(i) jinaṛīāṅ tinhā nāl na aṛīai.(21.34)

21. Confrontation with an Apostate is Futile

1. Without a husband, a woman cannot avail the pleasure of nuptial bed.
2. A son who does not obey his parents is considered ignoble.
3. A trader who turns away from his words with his moneylender loses trust and credibility.
4. Never pick or raise arms before one's master.
5. One may concoct hundreds of excuses but falsehood cannot match the truth.
6. Avoid confrontation with those who support rings in their ears *(Jogīs)*.(21.34)

In Essence

At the end of his commentary on apostates, Bhāī Sāhib has taken the illustrations of an abandoned woman, an ignoble son, a dishonest trader, rebellious servant and say that an apostate is still worst than all of them. An apostate uses falsehood to prove his strength but the absence of truth bares the nefarious designs and intentions.

Jogīs who have torn ear-lobes are famous for their adamancy. No one has ever won any argument with them. Thus apostates are like them and therefore all confrontation with them should be avoided. The only remedy is to renounce them.

If one loses an argument with a woman, he feels belittled and if he wins, he still feel ashamed. Thus if one loses an argument with an apostate, he is slandered and if one wins, then his spiritual tendency/inclination becomes sullied. He loses his eternal comfort.

Jo moh(i) māiā chit(u) lāede merī jindurīe,
se manmukh mūṛ bitāle Rām. (*SGGS*, pp. 539)

O my life ! those who attach their mind with *māyā*, are apostates, foolish and ghost-like—O my God.

ਵਾਰ 35

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਨਿੰਦਕ)

੧. ਕੁਤਾ ਰਾਜਿ ਬਹਾਲੀਐ ਫਿਰਿ ਚਕੀ ਚਟੈ।
੨. ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਵਿਹੁ ਮੁਖਹੁ ਸਟੈ।
੩. ਪਥਰੁ ਪਾਣੀ ਰਖੀਐ ਮਨਿ ਹਠੁ ਨ ਘਟੈ।
੪. ਚੋਆ ਚੰਦਨੁ ਪਰਿਹਰੈ ਖਰੁ ਖੇਹ ਪਲਟੈ।
੫. ਤਿਉ ਨਿੰਦਕ ਪਰਨਿੰਦਹੁੰ ਹਠਿ ਮੂਲਿ ਨ ਹਟੈ।
੬. ਆਪਣ ਹਥੀ ਆਪਣੀ ਜੜ ਆਪਿ ਉਪਟੈ ॥੧॥

1. (Niṅdak)

1. Kutā rāj(i) bahālīai phiri(i) chakī chaṭai.
2. Sapai dudh(u) pīālīai vihu mukhoh saṭai.
3. Pathar(u) pāṇī rakhīai man(i) haṭh(u) na ghaṭai.
4. Choā chaṅdan(u) par(i)harai khar(u) kheh palṭai.
5. Tio niṅdak parniṅd-hūṅ haṭh(i) mūl(i) na haṭai.
6. Āpaṇ hathī āpaṇī jaṛ āp(i) upaṭai.(1)

1. The Slanderer

1. A dog, even if made a king would still go and lick the mill-stone.
2. If a snake is fed with milk, he will still spit out venom.
3. No matter for how long a stone is kept in water, its hardness never lessens. (It does not soften).
4. The donkey would always leave the spot that has been plastered with sandalwood paste and roll in the dust.
5. Similarly a slanderer never abstains himself from backbiting. (And then he himself bears the consequences).
6. Thus he pulls out his own roots with his own hands.(1)

In Essence

All these examples used by Bhāī Gurdās Jī have these traits in them by nature and no amount of goodness towards them can rid them of these habits. So is the case with a slanderer. To slander is his nature and he cannot help doing so. It is rather too late when he realizes that he had been uprooting his own self all these years. Such people lose their invaluable life-time in slander; a time that they should have used for their own betterment. Thus the following quote becomes valid on them :

Pāe kuhāṛā māriā gāfal(i) apunai hāth(i).

(*SGGS*, p. 1365)

And,

Nindā kahā karauh sansārā.
Nindak kā pargaṭ(i) pāhārā.
Nindak(u) sodh(i) sādh(i) bīchāriā.
Kahu Ravidās pāpī nark(i) sidhāriā. (*SGGS*, p. 875)

Why does a backbiter indulge in slander in the world. All his expanse becomes evident. A backbiter has been well considered and thought about. Such a person departs for hell—says Ravidās.

੨. (ਨਿੰਦਕ)

੧. ਕਾਂਉ ਕਪੂਰ ਨ ਚਖਈ ਦੁਰਗੰਧਿ ਸੁਖਾਵੈ।
੨. ਹਾਥੀ ਨੀਰਿ ਨ੍ਵਾਲੀਐ ਸਿਰਿ ਛਾਰੁ ਉਡਾਵੈ।
੩. ਤੁੰਮੇ ਅੰਮ੍ਰਿਤੁ ਸਿੰਜੀਐ ਕਉੜਤੁ ਨ ਜਾਵੈ।
੪. ਸਿਮਲੁ ਰੁਖੁ ਸਰੇਵੀਐ ਫਲ ਹਥਿ ਨ ਆਵੈ।
੫. ਨਿੰਦਕੁ ਨਾਮ ਵਿਹੂਣਿਆ ਸਤਿਸੰਗ ਨ ਭਾਵੈ।
੬. ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥ ਮੁਹਾਵੈ ॥੨॥

2. (Niṅdak)

1. Kāṅu kapūr na chakhaī durgaṅdh(i) sukhāvai.
2. Hāthī nīr(i) navāhlīe sir(i) chhār(u) uḍāvai.
3. Tuṅme aṅmrit(u) siṅjīai kauṛat(u) na jāvai.
4. Simal(u) rukh(u) sarevīai phal hath(i) na āvai.
5. Niṅdak(u) nām vihūṇiā sat(i)saṅg na bhāvai.
6. Aṅnhā āgū je thīai sabh(u) sāth muhāvai.(2)

2. The Slanderer

1. A crow does not even taste camphor. It relishes filth.
2. Soon after bathing in clean water, an elephant always throws dust on its head.
3. One may irrigate Colocynth *(Tummā)* with nectar yet its bitterness will not disappear.
4. A silk cotton tree may be reared with utmost care, yet it would never bear any fruit.
5. Similarly, slanderers are devoid of Lord's name. They have no fondness for holy congregation.
6. If a band of people is led by a blind leader, the whole group is bound to stray and be robbed.(2)

In Essence

Those who follow a slanderer lose their divine wealth at the hands of lust, anger and so on. They themselves land in hell.

Niṅdak kā mukh(u) kālā hoā, dīn duniā kai darbār(i).
(*SGGS*, p. 674)

In the court of righteousness, a slanderer's face is blackened.

But the company of true devotees is like the True Gurū where one learns the divine traits.

Satsaṅgat(i) Sat(i)gur chaṭsāl hai,
jit(u) Har(i) guṇ sikhā. (*SGGS*, p. 1316)

In the school like *Satsaṅgat* one learns divine traits.

੩. (ਨਿੰਦਕ)

੧. ਲਸਣੁ ਲੁਕਾਇਆ ਨਾ ਲੁਕੈ ਬਹਿ ਖਾਜੈ ਕੂਣੈ।
੨. ਕਾਲਾ ਕੰਬਲੁ ਉਜਲਾ ਕਿਉਂ ਹੋਇ ਸਬੂਣੈ।
੩. ਡੇਮੂ ਖਖਰ ਜੋ ਛੁਹੈ ਦਿਸੈ ਮੁਹਿ ਸੂਣੈ।
੪. ਕਿਤੈ ਕੰਮਿ ਨ ਆਵਈ ਲਾਵਣੁ ਬਿਨੁ ਲੂਣੈ।
੫. ਨਿੰਦਕਿ ਨਾਮ ਵਿਸਾਰਿਆ ਗੁਰ ਗਿਆਨੁ ਵਿਹੂਣੈ।
੬. ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਨਾ ਲਹੈ ਦੁਖੀਆ ਸਿਰੁ ਝੂਣੈ ॥੩॥

3. (Niṅdak)

1. Lasaṇ(u) lukāiā nā lukai baih khājai kūṇai.
2. Kālā kaṅbal(u) ujlā kioṅ hoe sabūṇai.
3. Ḍemū khakhar jo chhuhai disai muh(i) sūṇai.
4. Kitai kaṅm(i) na āvaī lāvaṇ(u) bin(u) lūṇai.
5. Niṅdak(i) nām visāriā gur giān(u) vihūṇai.
6. Halat(i) palat(i) sukh(u) nā lahai dukhīā sir(u) jhūṇai.(3)

3. Slanderer Cannot Remain Hidden

1. One may eat garlic hiding in the corner of a place but it cannot be concealed. Its smell stands out.
2. No matter how much soap is applied to wash a black blanket, it would never become white.
3. Whosoever puts his hand in the hive of wasps will have his face swollen (by their stings).
4. Vegetables cooked without salt is tasteless and thus inedible.
5. Similarly the slanderers have forgotten the name of the Lord, because they live without spiritual knowledge of the True Gurū.
6. Such persons get no happiness and peace of mind either here or there. They lament and repent forever.(3)

In Essence

The deep inner self of slanderers can never be at peace and comfort. This peace is possible only if he acquires divine characteristics. But a slanderer is filled with the filth of other people's sins and that wanders his consciousness all over. And a wandering consciousness can never acquire any peace. Therefore, a slanderer enjoys slandering but he is always in distress here and so will he be in the world hereafter.

Slander of no one is good. One may have all the shortcomings but instead of spreading these shortcomings to the others to belittle him, it would be more prudent to apprise the sufferer and help him overcome his ill traits. Instead he must not be maligned because maligning him transfers his dross to the slanderer. Such a slanderer lands himself in hell.

Nindā bhalī kisai kī nāhī manmukh mugadh karann(i).
Muh kāle tin nindakā narke ghor(i) pavann(i).

(*SGGS*, p. 755)

No one's slander is good. This is mostly indulged in by foolish *Manmukhs*. Such slanderers leave this place with blackened faces and they are put into hell.

੪. (ਗੁਰ ਨਿੰਦਾ)

੧. ਡਾਇਣੁ ਮਾਣਸ ਖਾਵਣੀ ਪੁਤੁ ਬੁਰਾ ਨ ਮੰਗੈ।
੨. ਵਡਾ ਵਿਕਰਮੀ ਆਖੀਐ ਧੀ ਭੈਣਹੁ ਸੰਗੈ।
੩. ਰਾਜੇ ਧੋਹੁ ਕਮਾਂਵਦੇ ਰੈਬਾਰ ਸੁਰੰਗੈ।
੪. ਬਜਰ ਪਾਪ ਨ ਉਤਰਨਿ ਜਾਇ ਕੀਚਨਿ ਗੰਗੈ।
੫. ਥਰਹਰ ਕੰਬੈ ਨਰਕੁ ਜਮੁ ਸੁਣਿ ਨਿੰਦਕ ਢੰਗੈ।
੬. ਨਿੰਦਾ ਭਲੀ ਨ ਕਿਸੈ ਦੀ ਗੁਰ ਨਿੰਦ ਕੁਢੰਗੈ ॥੪॥

4. (Gur nindā)

1. Ḍāiṇ(u) māṇas khāvaṇī put(u) burā na maṅgai.
2. Vaḍā vikramī ākhīai dhī bhaiṇoh saṅgai.
3. Rāje dhoh(u) kamāṅvade raibār suraṅgai.
4. Bajar pāp na utran(i) jāe kīchan(i) gaṅgai.
5. Tharhar kaṅbai narak(u) jam(u) suṇ(i) nindak ḍhaṅgai.
6. Nindā bhalī na kisai dī gur nind kuḍhaṅgai.(4)

4. Slandering the Gurū

1. Although a sorceress destroys human beings but she never wishes harm to her own children.
2. Even a vicious sinner will feel ashamed of corrupting (debauching) his own daughter or sister.
3. The kings may cheat and murder each other but they do not harm the ambassadors. The emissaries live in peace and safety.
4. The sins committed at places where one seeks emancipation are far more serious and are never forgiven. (Even the chronic sinners fear committing sins at holy places just as a sorceress does not harm her son).
5. (All the foregoing conditions are very frightening, but the state of a slanderer is worst than these sinners). Hearing the nefarious deeds of a slanderer, the angels of death and hell trouble like water in a dish.
6. Slander of anyone is bad but the slandering of the Gurū is the greatest evil.(4)

In Essence

Through these examples of some most heinous crimes known, Bhāī Gurdās Ji has conveyed to us that slandering the Gurū is far more serious offence than the crimes committed by these people. A slanderer of the Gurū and holy persons is never forgiven and he rots in hell.

Sādh kā niṅdak(u) kaise tarai.
Sarpar jānauh nark hī parai.1.
Je oh(u) grahan karai kulkhet(i).
Arpai nār(i) sīgār samet(i).
Saglī siṅmrit(i) sravanī sunai.
Karai niṅd kavnai nahī gunai.2.

....

Kahu Ravidās pāpī nark(i) sidhāriā.

(*SGGS*, p. 875)

In this hymn Bhagat Ravidās Ji exposes a slanderer and condemns his acts.

੫. (ਗੁਰ ਨਿੰਦਾ ਦੇ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਨਿੰਦਾ ਕਰਿ ਹਰਣਾਖਸੈ ਵੇਖਹੁ ਫਲੁ ਵਟੇ।
੨. ਲੰਕ ਲੁਟਾਈ ਰਾਵਣੈ ਮਸਤਕਿ ਦਸ ਕਟੇ।
੩. ਕੰਸੁ ਗਇਆ ਸਣੁ ਲਸਕਰੈ ਸਭ ਦੈਤ ਸੰਘਟੇ।
੪. ਵੰਸੁ ਗਵਾਇਆ ਕੈਰਵਾ ਖੂਹਣਿ ਲਖ ਫਟੇ।
੫. ਦੰਤ ਬਕਤ ਸਿਸਪਾਲ ਦੇ ਦੰਦ ਹੋਏ ਖਟੇ।
੬. ਨਿੰਦਾ ਕੋਇ ਨ ਸਿਝਿਓ ਇਉ ਵੇਦ ਉਘਟੇ।
੭. ਦੁਰਬਾਸੇ ਨੇ ਸਰਾਪ ਦੇ ਯਾਦਵ ਸਭ ਤਟੇ॥੫॥

5. (Gur niṅdā de drishṭāṅt)

1. Niṅdā kar(i) harṇākhsai vekhoh phal(u) vaṭe.
2. Laṅk luṭāī rāvaṇai mastak(i) das kaṭe.
3. Kaṅs(u) gaiā saṇ(u) laskarai sabh dait saṅghaṭe.
4. Vaṅs(u) gavāiā kairavā khūhaṇ(i) lakh phaṭe.
5. Daṅt bakat sispāl de daṅd hoe khaṭe.
6. Niṅdā koe na sijhio io ved ughaṭe.
7. Durbāse ne sarāp de yādav sabh taṭe.(5)

5. Examples of Gurū's Vilification

1. What good did Harnāksh earn by speaking ill of his Gurū at his back? He was eventually killed and earned disrespect among all. (Having slandered his Gurū Vishṇū whom he had served as a doorman).
2. Rāvaṇ had his kingdom destroyed and his ten heads were chopped off.
3. Kaṅs too was a slanderer of his Gurū. He was killed. All his army and demons perished.
4. The slander of their Gurū by Kaurvās, lost them their dynasty beside destruction on a very large scale.
5. Sisupāl, too faced distress and crushing defeat of his army for defaming his Gurū.
6. All religious books reveal that no one has ever been successful in life by slandering others.
7. Yādavas slandered their Gurū. Sage Durbāsā imposed a curse on them and thus vanquished all the Yādavas.(5)

In Essence

Whatever has been the theme of the previous *pauṛi*, Bhāi Gurdās Jī has explained the same theme taking examples of a few known personalities from ancient history.

Slander of the Gurū is unforgivable crime and leads to self-destruction.

੬. (ਗੁਰੂ ਦੀ ਗਣਤ ਗਣਨ ਵਾਲਾ ਦੁਖੀ)

੧. ਸਭਨਾ ਦੇ ਸਿਰ ਗੁੰਦੀਅਨ ਗੰਜੀ ਗੁਰੜਾਵੈ।
੨. ਕੰਨਿ ਤਨਉੜੇ ਕਾਮਣੀ ਬੂੜੀ ਬਰਿੜਾਵੈ।
੩. ਨਥਾਂ ਨਕਿ ਨਵੇਲੀਆਂ ਨਕਟੀ ਨ ਸੁਖਾਵੈ।
੪. ਕਜਲ ਅਖੀ ਹਰਣਾਖੀਆ ਕਾਣੀ ਕੁਰਲਾਵੈ।
੫. ਸਭਨਾ ਚਾਲ ਸੁਹਾਵਣੀ ਲੰਗੜੀ ਲੰਗੜਾਵੈ।
੬. ਗਣਤ ਗਣੈ ਗੁਰਦੇਵ ਦੀ ਤਿਸੁ ਦੁਖਿ ਵਿਹਾਵੈ ॥੬॥

6. (Gurū dī gaṇat gaṇan vālā dukhī)

1. Sabhnā de sir guṅdīan gaṅjī gur-ṛāvai.
2. Kaṅn(i) tanauṛe kāmaṇī būṛī bar(i)ṛāvai.
3. Nathāṅ nak(i) naveliāṅ nakṭī na sukhāvai.
4. Kajal akhī harṇākhīā kāṇī kurlāvai.
5. Sabhnā chāl suhāvaṇī laṅgṛī laṅgṛāvai.
6. Gaṇat gaṇai gurdev dī tis(u) dukh(i) vihāvai.(6)

6. Gurū's Defamer Suffers

1. A bald woman grumbles when she sees hair of others being braided and dressed.
2. An earless woman mumbles when she sees her friends wearing ear-rings.
3. The woman without nose cannot bear the sight of her friends wearing nose rings/studs.
4. Seeing woman with beautiful deer-like eyes adorned with collyrium, a one-eyed woman feels peeved and sullen.
5. All women have a pleasant gait but one who is crippled walks with a limp.
6. One who villifies his Gurū, will spend his life in sufferings.(6)

In Essence

Villification of the Gurū and other leading God-loving persons does no harm to them. It is the defamer who suffers. Such a person feels distressed at his own shortcomings and vices and feels envious of others' virtues. *Gurbāṇī* has painted the picture of such persons in the following words :

Jin(i) andar(i) nindā dusṭ(u) hai nak vaḍhe nak vaḍhāiā.
Mahā karūp dukhīe sadā kāle muh māiā.

(*SGGS*, p. 1244)

Those who have the sin of slander in them live a life of disgrace and disrespect. They are ugly and always in distress. Their faces are sullied with ugly hue of *māyā*.

Bādhe mukt(i) nāhī nar nindak ḍūbaih nind parāī he.

(*SGGS*, p. 1026)

Those who are free to do slander, drown themselves in others' villification.

੭. (ਗੁਰੂ ਨਿੰਦਕ ਦਾ ਜਨਮ ਅਕਾਰਥ)

੧. ਅਪਤੁ ਕਰੀਰੁ ਨ ਮਉਲੀਐ ਦੇ ਦੋਸੁ ਬਸੰਤੈ।
੨. ਸੰਢਿ ਸਪੁਤੀ ਨਾ ਥੀਐ ਕਣਤਾਵੈ ਕੰਤੈ।
੩. ਕਲਰਿ ਖੇਤੁ ਨ ਜੰਮਈ ਘਣਹਰੁ ਵਰਸੰਤੈ।
੪. ਪੰਗਾ ਪਿਛੈ ਚੰਗਿਆ ਅਵਗੁਣ ਗੁਣਵੰਤੈ।
੫. ਸਾਇਰੁ ਵਿਚਿ ਘੰਘੂਟਿਆ ਬਹੁ ਰਤਨ ਅਨੰਤੈ।
੬. ਜਨਮ ਗਵਾਇ ਅਕਾਰਥਾ ਗੁਰੁ ਗਣਤ ਗਣੰਤੈ ॥੭॥

7. (Gurū niṅdak dā janam akārath)

1. *Apat(u) karīr(u) na maulīai de dos(u) basaṅtai.*
2. *Saṅḍh(i) saputī nā thīai kaṅṭāvai kaṅtai.*
3. *Kalar(i) khet(u) na jaṅmaī ghaṇhar(u) varsaṅtai.*
4. *Paṅgā pichhai chaṅgiā avguṇ guṇvaṅtai.*
5. *Sāir(u) vich(i) ghaṅghūṭiā bahu ratan anaṅtai.*
6. *Janam gavāe akārthā gur(u) gaṇat gaṇaṅtai.(7)*

7. Gurū's Defamer Wastes His Life

1. Just as wild caper *(Karīr)* does not grow leaves itself yet blames the spring season, so do the defamers lose sight of their vices and count those of the Gurū.
2. Just as a sterile woman can never bear a child, yet she blames her husband. (Similarly it is wrong for vice-filled backbiter to blame his Gurū).
3. No matter how much rain is poured down by the clouds, no seed germinates in an alkaline field and no crop grows.
4. The demerits of a vicious person may change into virtues if he follows meritorious people.
5. Many pearls and gems are obtained from the shells of the sea. (By the virtuous company of the sea, even shells acquire valuable pearls).
6. The life of a slanderer of the Gurū goes in vain and there is no way they can be reformed but by the teachings of the Gurū.(7)

In Essence

The defamer of the Gurū suffers all his life. His life is a waste. *Gurbāṇī* says :

Ar-ṛāvai bil-lāvai nindak(u).
Pārbrahm(u) Parmesar(u) bisariā
apṇā kītā pāvai nindak(u). (*SGGS*, p. 373)

And how can he be reformed ? One way is for him to keep company of virtuous people and the second is by the grace of Gurū whom he is villifying. Gurū is kind and benevolent and he does not hold any grudge against him for his misdeeds. *Gurbāṇī* says :

Nindak(u) gur(u) kirpā te hāṭio.
Pārbrahm Prabh bhae daiālā, siv ke bāṇ(i) sir(u) kātio.
(*SGGS*, p. 714)

By the grace of the Gurū, a slanderer gave up his vice of backbiting. God became merciful on him and he took away his base wisdom that often led him to slander.

੮. (ਅਕਿਰਤਘਣ)

੧. ਨਾ ਤਿਸੁ ਭਾਰੇ ਪਰਬਤਾ ਅਸਮਾਨ ਖਹੰਦੇ।
੨. ਨਾ ਤਿਸੁ ਭਾਰੇ ਕੋਟ ਗੜ੍ਹ ਘਰਬਾਰ ਦਿਸੰਦੇ।
੩. ਨਾ ਤਿਸੁ ਭਾਰੇ ਸਾਇਰਾਂ ਨਦ ਵਾਹ ਵਹੰਦੇ।
੪. ਨਾ ਤਿਸੁ ਭਾਰੇ ਤਰੁਵਰਾਂ ਫਲ ਸੁਫਲ ਫਲੰਦੇ।
੫. ਨਾ ਤਿਸੁ ਭਾਰੇ ਜੀਅਜੰਤ ਅਣਗਣਤ ਫਿਰੰਦੇ।
੬. ਭਾਰੇ ਭੁਈ ਅਕਿਰਤਘਣ ਮੰਦੀ ਹੂ ਮੰਦੇ ॥੮॥

8. (Akiratghaṇ)

1. Nā tis(u) bhāre parbatā asmān khahaṅde.
2. Nā tis(u) bhāre koṭ gaṛh gharbār disaṅde.
3. Nā tis(u) bhāre sāerāṅ nad vāh vahaṅde.
4. Nā tis(u) bhāre tar(u)varāṅ phal suphal phalaṅde.
5. Nā tis(u) bhāre jīajaṅt aṇgaṇat phiraṅde.
6. Bhāre bhuī akiratghaṇ maṅdī hū maṅde.(8)

8. Ungrateful

1. The Earth does not mind burden of enormous weight of sky-touching mountains;
2. Nor does the innumerable forts and homes that are visible all over the land.
3. It does not experience any discomfort or burden of innumerable rivers, streams, seas and ocean that flow on its surface.
4. It does not feel the burden of trees laden with infinite fruits.
5. Nor does it feel the burden of countless living beings treading on its surface.
6. But the ungrateful persons are most burdensome to the Earth because they are worst of the worsts.(8)

In Essence

After discussing the characteristics of backbiters/slanderers in the last seven *pauṛīs*, Bhāī Gurdās Jī now touches upon another demerit commonly found in human beings. Using the illustration of Earth, Bhāī Sāhib says that ungrateful people are most burdensome to the Earth – far more than the lofty mountains, deep seas filled with water, innumerable forts and houses and countless living beings that live and tread on its surface. Ungratefulness is a demerit, a notch higher than slandering. One who turns his face from good that has been done to him and does not recognize it, is a very low human being in his conduct and character. In this regard, human beings are worst offenders of the Lord as amply made clear by *Gurbāṇī* :

Jis kā dīā painai khāe.
Tis(u) sio ālas(u) kio banai māe.
Khasam(u) bisār(i) ān kaṅm(i) lāgaih.
Kauḍī badle ratan(u) tiāgaih.

(*SGGS*, p. 195)

God provides us everything and yet we ignore Him for all He does for us. Thus we waste away our life for a shell.

੯. (ਅਕਿਰਤਘਣ ਦ੍ਰਿਸ਼ਟਾਂਤ)

੧. ਮਦ ਵਿਚਿ ਰਿਧਾ ਪਾਇਕੈ ਕੁਤੇ ਦਾ ਮਾਸੁ।
੨. ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ।
੩. ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰਿ ਕਜਣੁ ਤਾਸੁ।
੪. ਢਕਿ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ।
੫. ਆਖਿ ਸੁਣਾਏ ਪੁਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ।
੬. ਨਦਰਿ ਪਵੈ ਅਕਿਰਤਿਘਣੁ ਮਤੁ ਹੋਇ ਵਿਣਾਸੁ ॥੯॥

9. (Akiratghaṇ drishṭānt)

1. Mad vich(i) ridhā pāe-kai kute dā mās(u).
2. Dhariā māṇas khoparī tis(u) maṅdī vās(u).
3. Ratū bhariā kapaṛā kar(i) kajaṇ(u) tās(u).
4. Ḍhak(i) lai chalī chūhaṛī kar(i) bhog bilās(u).
5. Ākh(i) suṇāe puchhiā lāhe visvās(u).
6. Nadar(i) pavai akirat(i)ghaṇ(u) mat(u) hoe viṇās(u).(9)

9. Example of an Ungrateful Person

1. A sweeper woman cooked meat of a dog in alcohol;
2. It was kept in a human skull. It was emitting foul smell;
3. The dish so prepared and stored was then covered with a blood-stained cloth;
4. She was carrying it (on her head) when proceeding to enjoy the moments of pleasure and carnal satisfaction;
5. Someone on the way asked her what unique item was she carrying covered with a cloth and in such secrecy.
6. She replied that she was ensuring that no ungrateful person would cast his eyes on that lest that became sour and no more edible. The blood-stained cloth would ward off all evil eyes.(9)

In Essence

The paradigm used by Bhāī Sāhib for explaining and establishing how low is the quality of ungratefulness in a human being is par excellence. Dog's flesh, alcohol and use of human skull are themselves very impious and impure that it can further defile the impious. Such a person is not provided shelter by anyone. He is sure to be put in hell.

Akiratghaṇai kau rakhai na koī, nark ghor maih pāvaṇā.
(*SGGS*, p. 1086)

Nark ghor bauh dukh ghaṇe, akiratghaṇā kā thān(u).
(*SGGS*, p. 315)

But God in His mercy still brings up the ungrateful people.

Akiratghaṇā no pāldā Prabh Nānak sad bakhsiṇd(u).
(*SGGS*, p. 47)

Lord is ever merciful and forgiver. He even sustains and brings up the ungratefuls—says Nānak.

੧੦. (ਲੂਣ ਹਰਾਮੀ)

੧. ਚੋਰੁ ਗਇਆ ਘਰਿ ਸਾਹ ਦੈ ਘਰ ਅੰਦਰਿ ਵੜਿਆ।
੨. ਕੁਛਾ ਕੂਣੈ ਭਾਲਦਾ ਚਉਬਾਰੇ ਚੜਿਆ।
੩. ਸੁਇਨਾ ਰੁਪਾ ਪੰਡ ਬੰਨਿ ਅਗਲਾਈ ਅੜਿਆ।
੪. ਲੋਭ ਲਹਰਿ ਹਲਕਾਇਆ ਲੂਣ ਹਾਂਡਾ ਫੜਿਆ।
੫. ਚੁਖਕੁ ਲੈਕੇ ਚਖਿਆ ਤਿਸ ਕਖੁ ਨ ਖੜਿਆ।
੬. ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰੁ ਧੜੁ ਧੰਮੜੁ ਧੜਿਆ ॥੧੦॥

10. (Lūṇ harāmī)

1. Chor(u) gaiā ghar(i) sāh dai ghar aṅdar(i) vaṛiā.
2. Kuchhā kūṇai bhāldā chaubāre chaṛiā.
3. Suinā rupā paṅḍ baṅn(i) aglāī aṛiā.
4. Lobh lahar(i) halkāiā lūṇ hāṅḍā phaṛiā.
5. Chukhak(u) lai-ke chakhiā tis kakh(u) na khaṛiā.
6. Lūṇ harāmī gunahgār(u) dhaṛ(u) dhaṅmaṛ(u) dhaṛiā.(10)

10. Disloyal

1. A thief broke into the house of a rich person to commit theft.
2. He looked around in all the four corners and found nothing useful. So he climbed up to the first floor of the house.
3. He gathered much valuables and tied them in a bundle. His greed overtook his decision to leave with the booty.
4. Looking for more valuables, he picked up a pot thinking it to be sugar which actually was salt.
5. Taking a pinch, he placed it on his tongue and realized that it was salt. He left everything there on the plea that he had eaten the salt of the wealthy man and therefore it did not behove him to be disloyal.
6. He knew that a disloyal person is a culprit (far greater than a thief) who is beaten like a drum in the divine court.(10)

In Essence

If just a pinch of salt can invite so much punishment, what would be the state of those who are perpetually disloyal to their masters ?

The precept here is not to be disloyal or unfaithful. One who supports us should always be respected and served faithfully and loyally. The illustration is equally applicable to all human beings in relation to God.

Lūṇ harāmī gunahgār begānā alap mat(i).
Jio pṅḍ(u) jin(i) sukh dīe tāhe na jānat tat.

(*SGGS*, p. 261)

Mūṛe, tai man te Rām(u) bisārio.
Lūn(u) khāe karaih harāmkhorī, pekhat nain bidārio.

(*SGGS*, p. 1001)

O foolish ! you have forsaken the Lord. He provides you with everything and you show total disloyalty to Him. Be assured, you will be broken into pieces in no time (as you are seeing it).

੧੧. (ਲੂਣ ਖਾਣਿਆਂ ਦੀ ਗਿਣਤੀ)

੧. ਖਾਧੇ ਲੂਣ ਗੁਲਾਮ ਹੋਇ ਪੀਹਿ ਪਾਣੀ ਢੋਵੈ।
੨. ਲੂਣ ਖਾਇ ਕਰਿ ਚਾਕਰੀ ਰਣਿ ਟੁਕ ਟੁਕ ਹੋਵੈ।
੩. ਲੂਣ ਖਾਇ ਧੀ ਪੁਤੁ ਹੋਇ ਸਭ ਲਜਾ ਧੋਵੈ।
੪. ਲੂਣੁ ਵਣੋਟਾ ਖਾਇਕੇ ਹਥ ਜੋੜਿ ਖੜੋਵੈ।
੫. ਵਾਟ ਵਟਾਊ ਲੂਣੁ ਖਾਇ ਗੁਣੁ ਕੰਠਿ ਪਰੋਵੈ।
੬. ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਮਰਿ ਜਨਮੁ ਵਿਗੋਵੈ ॥੧੧॥

11. (Lūṇ khāṇiāṅ dī giṇtī)

1. Khādhe lūṇ gulām hoe pīh(i) pāṇī ḍhovai.
2. Lūṇ khāe kar(i) chākarī raṇ(i) ṭuk ṭuk hovai.
3. Lūṇ khāe dhī put(u) hoe sabh lajā dhovai.
4. Lūṇ(u) vaṇoṭā khāe-ke hath joṛ(i) khaṛovai.
5. Vāṭ vaṭāū lūṇ(u) khāe guṇ(u) kaṅṭh(i) parovai.
6. Lūṇ harāmī gunahgār mar(i) janam(u) vigovai.(11)

11. The Loyals

1. Having eaten the salt of his master, a servant labours like a purchased slave who grinds the mill-stone and fetches pitchers of water.
2. A faithful servant in the course of his service to his master dies cut into pieces in the battlefield on account of having consumed salt of his master.
3. The faithful sons and daughters protect and uphold the honour of the family since they have consumed salt of their parents.
4. An employee of the moneylender stands with folded hands before him since he has partaken his salt.
5. A traveller who shares salt with his co-travellers showers praises and appreciation of his companion wherever he goes.
6. One who shows disloyalty to someone after consuming his salt is a sinner. He wanders in eighty-four lakh species and is put through repeated cycles of births and deaths.(11)

In Essence

In the first five lines, Bhāī Gurdās Jī talks about the loyalty of those who are true to the salt of their masters or employers. Such persons do not say even a word of degradation against their master.

The master of all of us human beings is the Lord who provides us with everything that is essential for us to live and strive towards achieving our aim of this life. A serious question can be asked here. Are we loyal to Him? Do we obey Him? Surely the answer would be 'no'. Then we are definitely sinners and fit enough to be put through repeated cycles of birth and death. *Gurbāṇī's* admonishment is very appropriate here :

Anmrit ras(u) khāvaih khān pān.
Jin(i) dīe tisaih na jānaih suān.3.
Kahu Nānak ham lūṇ harāmī.
Bakhs(i) lehu Prabh antarjāmī. (*SGGS*, p. 195)

੧੨. (ਧਰਮਸਾਲ ਦੀ ਝਾਕ)

੧. ਜਿਉ ਮਰਿਆਦਾ ਹਿੰਦੂਆਂ ਗਊ ਮਾਸ ਅਖਾਜੁ।
੨. ਮੁਸਲਮਾਣਾ ਸੂਅਰਹੁ ਸਉਗੰਦ ਵਿਆਜੁ।
੩. ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ।
੪. ਸਹਾ ਨ ਖਾਈ ਚੂਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ।
੫. ਜਿਉ ਮਿਠੈ ਮਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ।
੬. ਤਿਉ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੂ ਪਾਜੁ ॥੧੨॥

12. (Dharmsāl dī jhāk)

1. Jio mariādā hiṅdūāṅ gaū mās akhāj(u).
2. Musalmāṇā sūaroh saugaṅd viāj(u).
3. Sahurā ghar(i) jāvāīai pāṇī madrāj(u).
4. Sahā na khāī chūhaṛā māiā muhtāj(u).
5. Jio miṭhai makhī marai tis(u) hoe akāj(u).
6. Tio dharmsāl dī jhāk hai vihu khaṅḍū pāj(u).(12)

12. Eyeing Religious Institutions

1. Just as is the tradition, consumption of cow's meat is forbidden for Hindus. They even hate to hear it being said.
2. Muslims swear against eating meat of a pig and are forbidden to live on income accruing from interest.
3. A father considers taking a glass of water in his son-in-law's house as bitter and impious like a glass of wine.
4. A scavenger person does not eat the meat of a rabbit even if he is hungry or hard of money.
5. Just as honey becomes inedible and unconsumable when a fly is entangled in it and dies.
6. Similarly the desire to use the offerings of material and money made to a religious institution is like sugar-coated poison for a Sikh that is ruinous and destructive.(12)

In Essence

The religious institutions are not shops or places to fulfil one's worldly needs or desires of good food and comforts of life. All offerings are meant for the welfare of poor travellers who stay the night there or other needy people. Those who make merry on these assets are culprits and sinners. The use of these assets by unauthorized persons is like the paradigm of Hindus and Muslims that Bhāī Sāhib has stated in the above *pauṛī*. *Gurbāṇī* has an equally forceful quote on this theme :

Haq(u) parāiā Nānakā, us(u) sūar us(u) gāe.
Gur(u) pīr(u) hāmā tā bhare jā murdār(u) na khāe.
(*SGGS*, p. 141)

To live on others wealth is as much a sin as eating of cow's flesh by Hindus or consumption of pig's meat by a Muslim. If a disciple indulges in no nefarious deed of this nature, only then would the Gurū stand by him.

੧੩. (ਝਾਕ—ਪੂਜਾ ਦਾ ਧਾਨ)

੧. ਖਰਾ ਦੁਹੇਲਾ ਜਗ ਵਿਚਿ ਜਿਸ ਅੰਦਰਿ ਝਾਕੁ।
੨. ਸੋਇਨੇ ਨੋ ਹਥੁ ਪਾਇਦਾ ਹੁਇ ਵੰਞੈ ਖਾਕੁ।
੩. ਇਠ ਮਿਤ ਪੁਤ ਭਾਇਰਾ ਵਿਹਰਨਿ ਸਭ ਸਾਕੁ।
੪. ਸੋਗੁ ਵਿਜੋਗੁ ਮਰਾਪੁ ਹੈ ਦੁਰਮਤਿ ਨਾਪਾਕੁ।
੫. ਵਤੈ ਮੁਤੜਿ ਰੰਨ ਜਿਉ ਦਰਿ ਮਿਲੈ ਤਲਾਕੁ।
੬. ਦੁਖੁ ਭੁਖੁ ਦਾਲਿਦ ਘਣਾ ਦੋਜਕ ਅਉਤਾਕੁ ॥੧੩॥

13. (Jhāk—pūjā dā dhān)

1. Kharā duhelā jag vich(i) jis aṅdar(i) jhāk(u).
2. Soene no hath(u) pāedā hue vaṅñai khāk(u).
3. Iṭh mit put bhāerā vihran(i) sabh sāk(u).
4. Sog(u) vijog(u) marāp(u) hai durmat(i) nāpāk(u).
5. Vatai mutaṛ(i) raṅn jio dar(i) milai talāk(u).
6. Dukh(u) bhukh(u) dālid ghaṇā dojak autāk(u).(13)

13. Expectations to Use Offerings of Religious Place

1. One (who is a householder and abandons earning his livelihood himself) expects to use the assets of a religious institution, faces much sufferings in the world.
2. If he touches gold, it turns into dust.
3. All friends, relatives and dear ones look at him with anger and suspicion.
4. He would remain under the spell of curse of separation and grief. Because of his base wisdom, he will remain impure.
5. Such a person wanders like an abandoned wife and stands divorced from the court of the Almighty.
6. He will face much distress, hunger and profuse poverty in this world and a house in hell after his death.(13)

In Essence

God has sent a human being to this world so that he could worship Him, sing His praises and reflect on Him in a religious institution so as to make his life a success. Instead he lost this precious gem-like birth expecting to use the assets of religious institution for his own good and pleasures. Bhāī Sāhib says that such a person suffers much in this world and is put in hell in the world hereafter. He is not welcomed by anyone.

੧੪. (ਪੂਜਾ ਦਾ ਧਾਨ)

੧. ਵਿਗੜੈ ਚਾਟਾ ਦੁਧ ਦਾ ਕਾਂਜੀ ਦੀ ਚੁਖੈ।
੨. ਸਹਸ ਮਣਾ ਰੂਈ ਜਲੈ ਚਿਣਗਾਰੀ ਧੁਖੈ।
੩. ਬੂਰੁ ਵਿਣਾਹੇ ਪਾਣੀਐ ਖਉ ਲਾਖਹੁ ਰੁਖੈ।
੪. ਜਿਉ ਉਦਮਾਦੀ ਅਤੀਸਾਰੁ ਖਈ ਰੋਗ ਮਨੁਖੈ।
੫. ਜਿਉ ਜਾਲਿ ਪੰਖੇਰੂ ਫਾਸਦੇ ਚੁਗਣ ਦੀ ਭੁਖੈ।
੬. ਤਿਉ ਅਜਰੁ ਝਾਕ ਭੰਡਾਰ ਦੀ ਵਿਆਪੈ ਵੇਮੁਖੈ॥੧੪॥

14. (Pūjā dā dhān)

1. Vigṛai chāṭā dudh dā kāṅjī dī chukhai.
2. Sahas maṇā rūī jalai chiṇgārī dhukhai.
3. Būr(u) viṇāhe pāṇīai khau lākhoh rukhai.
4. Jio udmādī atīsār(u) khaī rog manukhai.
5. Jio jāl(i) paṅkherū phāsde chugaṇ dī bhukhai.
6. Tio ajar(u) jhāk bhaṅḍār dī viāpai vemukhai.(14)

14. Offerings of Worship

1. A full pot of milk becomes sour by a drop of citrus extract.
2. A single spark can reduce thousands of maunds of cotton into ashes.
3. A pond of water can become useless if moss and mould settles on its surface. Similarly a tree in the grip of shellac perishes.
4. Just as an addict is ruined by diarrhoea and tuberculosis can destroy a normal human being.
5. Just as the desire of the birds to pick grains entangle them into the net of the hunter,
6. Similarly an apostate who is gripped by the unbearable urge of using the wealth of a religious place faces destruction.(14)

In Essence

A person who keeps his eyes on the use of assets of a religious place or institution faces distresses and sufferings. These assets are meant to be used for the welfare of the needy and poor and those who need shelter for sometime while travelling from one place to the other. The avarice of enjoying easy wealth is very harmful socially and spiritually. Sikh doctrine promotes and preaches sharing of own assets with others and not using assets which are not *de jure* yours. Such greed divorces a person from his primary task of loving worship of the Lord.

੧੫. (ਪੂਜਾ ਦਾ ਧਾਨ ਕਿੱਕੂੰ ਪਚੇ ?)

੧. ਅਉਚਰੁ ਝਾਕ ਭੰਡਾਰ ਦੀ ਚਖੁ ਲਗੈ ਚਖੀ।
੨. ਹੋਇ ਦੁਕੁਧਾ ਨਿਕਲੈ ਭੋਜਨੁ ਮਿਲਿ ਮਖੀ।
੩. ਰਾਤਿ ਸੁਖਾਲਾ ਕਿਉ ਸਵੈ ਤਿਣੁ ਅੰਦਰਿ ਅਖੀ।
੪. ਕਖਾ ਦਬੀ ਅਗਿ ਜਿਉ ਓਹੁ ਰਹੈ ਨ ਰਖੀ।
੫. ਝਾਕ ਝਕਾਈਐ ਝਾਕਵਾਲੁ ਕਰਿ ਭਖ ਅਭਖੀ।
੬. ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਗੁਰ ਸਿਖਾ ਲਖੀ॥੧੫॥

15. (Pūjā dā dhān kikkūṅ pache ?)

1. Auchar(u) jhāk bhaṅḍār dī chakh(u) lagai chakhī.
2. Hoe dukudhā niklai bhojan(u) mil(i) makhī.
3. Rāt(i) sukhālā kio savai tiṇ(u) aṅdar(i) akhī.
4. Kakhā dabī ag(i) jio oh(u) rahai na rakhī.
5. Jhāk jhakāīai jhākvāl(u) kar(i) bhakh abhakhī.
6. Gur parsādī ubre gur sikhā lakhī.(15)

15. How can Offerings be Digested ?

1. The use of assets of religious institutions for personal benefits is not appropriate. But whosoever develops this desire in him;
2. It comes out from him in one form or the other, just as one swallows a fly with ones food that causes one to vomit. (The food does not do good to the body beside causing suffering to it).
3. How can a person sleep peacefully at night who has a small piece of straw lodged in his eye ?
4. Just as fire cannot remain snubbed under heap of dry grass for too long;
5. Similarly, a person who desires to use assets of holy places keep an eye on them whether these are consumable or not. Such a person becomes good for nothing.
6. (Has anyone risen above such strong avarice ?) The answer is—Yes. There are countless Sikhs who have been blessed by the benevolence of the Gurū to keep away from it. They have succeeded.(15)

In Essence

Such Sikhs of the Gurū serve their Gurū with singular devotion in *Dharamsāls* (Gurdwārās). They share their assets with all other needy and those who have taken shelter there for some time. They are ever involved in singing His praises and make repeated supplications to Him to save them from temptations and avarice. Kabīr Jī used to divide all the offerings in twelve parts and distribute eleven to the needy. He would keep one part for his own consumption. Thus he was not tricked by this avarice and temptation.

Ek(u) Kabīrā nā musai jin(i) kīnī bārah bāṭ.

(*SGGS*, p. 1365)

Kabīr is never tricked by *māyā* since he divides his assets in twelve parts and keep just one out of them.

੧੬. (ਧਰਮਸਾਲ ਝਾਕੀਆਂ ਦਾ ਲੱਛਣ)

੧. ਜਿਉ ਘੁਣ ਖਾਧੀ ਲਕੜੀ ਵਿਣੁ ਤਾਣਿ ਨਿਤਾਣੀ।
੨. ਜਾਣੁ ਡਰਾਵਾ ਖੇਤ ਵਿਚਿ ਨਿਰਜੀਉ ਪਰਾਣੀ।
੩. ਜਿਉ ਧੂਅਰੁ ਝੜੁਵਾਲ ਦੀ ਕਿਉ ਵਰਸੈ ਪਾਣੀ।
੪. ਜਿਉ ਥਣ ਗਲ ਵਿਚਿ ਬਕਰੀ ਦੁਹਿ ਦੁਧੁ ਨ ਆਣੀ।
੫. ਝਾਕੈ ਅੰਦਰਿ ਝਾਕਵਾਲੁ ਤਿਸ ਕਿਆ ਨੀਸਾਣੀ।
੬. ਜਿਉ ਚਮੁ ਚਟੈ ਗਾਇ ਮਹਿ ਉਹ ਭਰਮ ਭੁਲਾਣੀ॥੧੬॥

16. (Dharmsāl jhākīāṅ dā lachchhaṇ)

1. Jio ghuṇ khādhī lakaṛī viṇ(u) tāṇ(i) nitāṇī.
2. Jāṇ(u) ḍarāvā khet vich(i) nirjīo parāṇī.
3. Jio dhūar(u) jhaṛ(u)vāl dī kio varsai pāṇī.
4. Jio thaṇ gal vich(i) bakrī duhe dudh(u) na āṇī.
5. Jhākai aṅdar(i) jhākvāl(u) tis kiā nīsāṇī.
6. Jio cham(u) chaṭai gāe maih oh bharam bhulāṇī.(16)

16. Characteristics of One Who Eyes Religious Assets

1. Just as wood infested by borer insect (termite) becomes weak of strength;
2. Just as a farmer installs a life-less scarecrow to scare the birds away lest they pick on the grains in the fields;
3. Just as clouds formed of smoke can cause no rain;
4. Just as no milk can be obtained by milking the teats of a goat on her neck;
5. Similarly, he who eyes the wealth of a religious place or institution remains a failure. What are the signs of such a person?
6. Such a person remains in an illusion just as a cow or a buffalo keeps licking a stuffed taxidermed calf assuming it to be her own offspring and alive.(16)

In Essence

Those who eye the assets of a religious institution live in fool's paradise. They are caught in false pleasures and avarice leaving the true bliss. They are only licking a dead body and live in a doubt just as a buffalo is fooled by a taxidermed body of her young one who is no more. Such people suffer ultimately both worldly and spiritually.

੧੭. (ਸਾਧ ਅਸਾਧ ਪ੍ਰੀਛਾ)

੧. ਗੁਛਾ ਹੋਇ ਧ੍ਰਿਕਾਨੂਆਂ ਕਿਉ ਵੁੜੀਐ ਦਾਖੈ।
੨. ਅਕੈ ਕੇਰੀ ਖਖੜੀ ਕੋਈ ਅੰਬੁ ਨ ਆਖੈ।
੩. ਗਹਣੇ ਜਿਉ ਜਰਪੋਸ ਦੇ ਨਹੀ ਸੋਇਨ ਸਾਖੈ।
੪. ਫਟਕ ਨ ਪੁਜਨਿ ਹੀਰਿਆ ਓਇ ਭਰੇ ਬਿਆਖੈ।
੫. ਧਉਲੇ ਦਿਸਨਿ ਛਾਹਿ ਦੁਧੁ ਸਾਦਹੁ ਗੁਣ ਗਾਖੈ।
੬. ਤਿਉ ਸਾਧ ਅਸਾਧ ਪਰਖੀਅਨਿ ਕਰਤੂਤਿ ਸੁ ਭਾਖੈ ॥੧੭॥

17. (Sādh asādh prichhā)

1. Guchhā ' hoe dhrikānūāṅ kio vuṛīai dākhai.
2. Akai kerī khakhaṛī koī aṅb(u) na ākhai.
3. Gahṇe jio jarpos de nahī soin sākhai.
4. Phaṭak na pujan(i) hīriā oe bhare biākhai.
5. Dhaule disan(i) chhāh(i) dudh(u) sādoh guṇ gākhai.
6. Tio sādh asādh parkhīan(i) kartūt(i) su bhākhai.(17)

17. A Saint and an Apostate

1. How can a bunch of China berries *(Dharkānū)* be called a bunch of grapes?
2. No one calls the mango-like fruit of *Akk* a mango although it resembles much with it.
3. No one vouches for the electroplated ornaments to be made of gold.
4. A glass crystal reaches nowhere near a diamond. Diamonds are expensive and easily recognizable.
5. Both—butter-milk and milk are white but they can be differentiated by their taste.
6. Similarly a saint (holy person) and an apostate can easily be recognized by their activities and language.(17)

In Essence

Just as China berries cannot be passed off as grapes nor a glass crystal in place of a diamond, so also an apostate person cannot be reckoned as a saint. Like diamonds or grapes, saints have characteristics that stand out like a beacon. Apostate's deeds and talks are sore to the eyes and hurting to the ears respectively. Holy persons do not give up their noble character even if they meet with millions of apostates.

Kabīr sant(u) na chhādai santaī jau koṭik milaih asant.
Maliāgar(u) bhuyangam bedhio tā sītaltā na tajant.
(*SGGS*, p. 1373)

Compared to simple and inexpensive articles of saintly persons, the expensive gifts of non-believers are worthless.

Santan kā dānā rūkhā so sarb nidhān.
Grih(i) sākat chhattīh prakār te bikhū samān.2.
Bhagat janā kā lūgarā oḍh(i) nagan na hoī.
Sākat sirpāo resmī paihrat pat(i) khoī.3. (*SGGS*, p. 811)

A Simple piece of bread of saints is like all the treasures, but thirty-six types of dainty dishes in the house of an apostate are like poison. If a person dons torn blanket of saints over his body, he never feels bare. And if one covers oneself with silken cloth provided by a non-believer, one loses all respect.

੧੮. (ਚਾਰ ਵਰਣ ਦਾ ਸਾਧ)

੧. ਸਾਵੇ ਪੀਲੇ ਪਾਨ ਹਹਿ ਓਇ ਵੇਲਹੁ ਤੁਟੈ।
੨. ਚਿਤਮਿਤਾਲੇ ਫੋਫਲੇ ਫਲ ਬਿਰਖਹੁ ਛੁਟੈ।
੩. ਕਥ ਹੁਰੇਹੀ ਭੂਸਲੀ ਦੇ ਚਾਵਲ ਚੁਟੈ।
੪. ਚੂਨਾ ਦਿਸੈ ਉਜਲਾ ਦਹਿ ਪਥਰੁ ਕੁਟੈ।
੫. ਆਪੁ ਗਵਾਇ ਸਮਾਇ ਮਿਲਿ ਰੰਗੁ ਚੀਚ ਵਹੁਟੈ।
੬. ਤਿਉ ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਸਾਧ ਹਨਿ ਗੁਰਮੁਖਿ ਮੁਹ ਜੁਟੈ॥੧੮॥

18. (Chār varaṇ dā sādh)

1. Sāve pīle pān haih oe veloh tuṭai.
2. Chitmitāle phophale phal birkhoh chhuṭai.
3. Kath hurehī bhūsalī de chāval chuṭai.
4. Chūnā disai ujlā daih pathar(u) kuṭai.
5. Āp(u) gavāe samāe mil(i) raṅg(u) chīch vahuṭai.
6. Tio chauh varnā vich(i) sādh han(i) gurmukh(i) muh juṭai.(18)

18. Saints of Four *Varṇas*

1. The betel leaves fall or are plucked off the vine when they turn yellowish green in colour.
2. The betel-nuts fall off the trees when they become speckled.
3. Catechu *(Katthā)* is light brown in colour. Not more than the size of a grain of rice is used in powder form.
4. The lime is white in colour. It is burnt and thrashed to reduce it in powder form.
5. Shedding their own colour, when all the four unite and amalgamate with each other, they yield deep red colour.
6. Similarly when those from all the four sections of society become Gurū-oriented and come together, they become saints.(18)

In Essence

Gurū Nānak had rejected the caste divide structure of the then existing society which had become a bane for a large number of people in their social and spiritual development. Gurū Nānak imparted divine message to the members of all the four sections and those who followed turned out to be *Gurmukhs.* The age-old hatred among them on the caste basis had disappeared and all *Gurmukhs* shared whatever they had with each other, regardless of their caste or family lineage. Using the paradigm of betel leaf, lime, nut and catechu, Bhāī Gurdās Jī has stated that holy souls of each section of society assembled in congregation and each seemed to be dyed in deep red colour as is the wont of the above four ingredients.

Lāl(u) gulāl(u) gabbarā sachā rang(u) charāo.
Sach(u) milai santokhīā Har(i) jap(i) ekai bhāe.

(*SGGS*, p. 18)

One who sings praises of the Lord in holy congregation acquires deep and true red colour. Those who love the True Lord with utmost patience and singular mind, God reaches them ultimately.

੧੯. (ਸਾਂਗੀ ਸਾਧ)

੧. ਚਾਕਰ ਸਭ ਸਦਾਇੰਦੇ ਸਾਹਿਬ ਦਰਬਾਰੇ।
੨. ਨਿਵ ਨਿਵ ਕਰਨਿ ਜੁਹਾਰੀਆ ਸਭ ਸੈ ਹਥੀਆਰੇ।
੩. ਮਜਲਸ ਬਹਿ ਬਾਫਾਇੰਦੇ ਬੋਲ ਬੋਲਨਿ ਭਾਰੇ।
੪. ਗਲੀਏ ਤੁਰੇ ਨਚਾਇੰਦੇ ਗਜਗਾਹ ਸਵਾਰੇ।
੫. ਰਣ ਵਿਚਿ ਪਾਇਆਂ ਜਾਣੀਅਨਿ ਜੋਧ ਭਜਨ ਹਾਰੇ।
੬. ਤਿਉ ਸਾਂਗਿ ਸਿਞਾਪਨਿ ਸਨਮੁਖਾ ਬੇਮੁਖ ਹਤਿਆਰੇ ॥੧੯॥

19. (Sāṅgī sādh)

1. Chākar sabh sadāeṅde sāhib darbāre.
2. Niv niv karan(i) juhārīā sabh sai hathīāre.
3. Majlas baih bāphāeṅde bol bolan(i) bhāre.
4. Galīe ture nachāeṅde gajgāh savāre.
5. Raṇ vich(i) pāiāṅ jāṇīan(i) jodh bhajan hāre.
6. Tio sāṅg(i) siñāpan(i) sanmukhā bemukh hatiāre.(19)

19. Hypocrite Saints

1. All employees are called servants of the employer's court.
2. All of them are armed. They bow or salute in humility.
3. In social assemblies, each one projects himself as a valiant person and talks big to assert himself.
4. They roam about in streets with decorated elephants and dancing horses.
5. But their bravery and timidness is tested in the battlefield.
6. Likewise the apostate offenders who carry a persona of being close to the Lord are recognized of their true worth.(19)

In Essence

To impress gullible seekers, many hypocrite self-willed persons pose to be very involved spiritually. They contemplate with their eyes closed and show how deeply are they meditating (like a cat who pounces upon the rat as soon as it hears the noise). And when the time comes to prove their claim, they disappear from the scene in no time. On the contrary, those who really are ever in the presence of the Lord, face the situation and consequences. Apostates run like cowards.

The following lines from *Srī Gurū Granth Sāhib* give an incident of history of Gurū's period where a *Tapā* was misleading simple people of the village posing himself to be highly powerful spiritually. His truth got revealed in a situation where Gurū Sāhib called him a faker *(Bagulā)* like a heron :

Bhāī, eh(u) tapā nā hovī bagulā hai,
baih sādh janā vīchāriā.

(p. 315)

O brother ! he is no *tapā* (a mandicant) but an egret (faker). This was the conclusion made by some holy persons.

੨੦. (ਗੁਰੂ ਸਾਂਗ)

੧. ਜੇ ਮਾਂ ਹੋਵੈ ਜਾਰਨੀ ਕਿਉ ਪੁਤ ਪਤਾਰੇ।
੨. ਗਾਈ ਮਾਣਕੁ ਨਿਗਲਿਆ ਪੇਟੁ ਪਾੜਿ ਨ ਮਾਰੇ।
੩. ਜੇ ਪਿਰੁ ਬਹੁ ਘਰੁ ਹੰਢਣਾ ਸਤੁ ਰਖੈ ਨਾਰੇ।
੪. ਅਮਰੁ ਚਲਾਵੈ ਚੰਮ ਦੇ ਚਾਕਰ ਵੇਚਾਰੇ।
੫. ਜੇ ਮਦੁ ਪੀਤਾ ਬਾਮਣੀ ਲੋਇ ਲੁਝਣਿ ਸਾਰੇ।
੬. ਜੇ ਗੁਰ ਸਾਂਗਿ ਵਰਤਦਾ ਸਿਖੁ ਸਿਦਕੁ ਨ ਹਾਰੇ ॥੨੦॥

20. (Gurū sāṅg)

1. Je māṅ hovai jārnī kio put patāre.
2. Gāī māṇak(u) nigliā peṭ(u) pāṛ(i) na māre.
3. Je pir(u) bauh ghar(u) haṅḍhṇā sat(u) rakhe nāre.
4. Amar(u) chalāvai chaṁm de chākar vechāre.
5. Je mad(u) pītā bāmaṇī loe lujhaṇ(i) sāre.
6. Je gur sāṅg(i) vartadā sikh(u) sidak(u) na hāre.(20)

20. A Sham by the Gurū

1. If mother is a woman of licentious character, her son should not slander her.
2. If a cow swallows a gem, nobody rips open her stomach to get it out. (No one kills her).
3. If a husband indulges in extra-marital affairs, his faithful wife preserves her chastity. (She herself does not indulge in vices as retaliation).
4. If the orders of the king are most unjust and harmful, the poor employees and subjects have to abide by them.
5. If a Brāhmin's wife consumes alcohol, everyone tries to cover up the incident, (but do not harm her).
6. If the Gurū puts his Sikh through a difficult test, the Sikh should not let his faith on the Gurū waiver.(20)

In Essence

This *pauṛī* is a sermon to those Sikhs who may have a tendency to slander their Gurū when they are going through some rough time. One must bear in mind that Gurū is never a culprit or an offender. He may create a sham to test his Sikhs of their faith and a Sikh must not lose his trust and confidence on his Gurū. And very soon, it becomes clear to the Sikh that all that had happened to him was a sham created by the Gurū to see how strong is the faith of his Sikh. He would repent at his fragile faith.

If such an event happens in the life of a Sikh, he should stand in supplication before his Gurū and make a humble request to save his trust and faith. A Sikh must take refuge of Gurū/God whenever confronted with dire situations in life, place his problem before Him and feel relieved. It is then Gurū/ God's duty to ensure that the Sikh's faith is upheld.

੨੧. (ਸਾਂਗ ਵਿਚ ਸਾਬਤ ਵਿਰਲੇ)

੧. ਧਰਤੀ ਉਪਰਿ ਕੋਟਗੜ ਭੁਇਚਾਲ ਕੰਮੰਦੇ।
੨. ਝਖੜਿ ਆਏ ਤਰੁਵਰਾ ਸਰਬਤ ਹਲੰਦੇ।
੩. ਡਵਿ ਲਗੈ ਉਜਾੜਿ ਵਿਚਿ ਸਭ ਘਾਹ ਜਲੰਦੇ।
੪. ਹੜ ਆਏ ਕਿਨਿ ਥੰਮੀਅਨਿ ਦਰੀਆਉ ਵਹੰਦੇ।
੫. ਅੰਬਰਿ ਪਾਟੇ ਥਿਗਲੀ ਕੂੜਿਆਰ ਕਰੰਦੇ।
੬. ਸਾਂਗੈ ਅੰਦਰਿ ਸਾਬਤੇ ਸੇ ਵਿਰਲੇ ਬੰਦੇ॥੨੧॥

21. (Sāṅg vich sābat virle)

1. Dhartī upar(i) koṭgaṛ bhuechāl kaṅmaṅde.
2. Jhakhaṛ(i) āe tar(u)varā sarbat halaṅde.
3. Ḍav(i) lagai ujāṛ(i) vich(i) sabh ghāh jalaṅde.
4. Haṛ āe kin(i) thaṅmīan(i) dariāo vahaṅde.
5. Aṅbar(i) pāṭe thiglī kūṛiār karaṅde.
6. Sāṅgai aṅdar(i) sābte se virle baṅde.(21)

21. Rare Succeed the Sham

1. During an earthquake, all buildings, forts, mansions etc. on Earth shake.
2. When the wind blows strongly, all the trees sway.
3. All types of grass and tender bushes burn down in the forest fire.
4. Who can control the flowing river when it is in spate?
5. Only fools try to fix a patch when the sky develops a tear.
6. Those who maintain their faith on Gurū/God during sham are few. They are the true servants of the Lord.(21)

In Essence

Difficult times in a person's life are bound to come and he must bear the brunt and not let his faith waiver. Using the illustrations of earthquake, storm, forest fire, river in spate, Bhāī Sāhib has brought out the adverse effect of these calamities on forts, buildings, trees and so on. Damage takes place but a true Sikh takes it as a Divine Will and feels happy at keeping his faith on his Gurū. Difficult though it is, yet a Sikh's life is not a success unless he has acquired infallible faith on his Gurū. Supplication to the Lord asking for strength to bear the brunt helps overcome and stabilize the tottering mind.

Jī kī birthā hoe su gur peh ardās(i) kar(i).
Chhod(i) siānap sagal man(u) taṇ(u) arp(i) dhar(i)
Pūauh gur ke pair durmat(i) jāe jar(i).

(*SGGS*, p. 519)

Place your mind's distress before the Gurū in a supplication. Leave all your wisdom and surrender yourself body and soul before the Gurū. Thus will burn away your base and false intellect when you worship the holy feet of the Gurū.

੨੨. (ਸਾਂਗ ਵਿਚ ਸਾਬਤੀ ਗੁਰੂ ਕ੍ਰਿਪਾ ਤੇ)

੧. ਜੇ ਮਾਉ ਪੁਤੈ ਵਿਸ ਦੇ ਤਿਸਤੇ ਕਿਸੁ ਪਿਆਰਾ।
੨. ਜੇ ਘਰੁ ਭੰਨੈ ਪਾਹਰੂ ਕਉਣੁ ਰਖਣਹਾਰਾ।
੩. ਬੇੜੀ ਡੋਬੈ ਪਾਤਣੀ ਕਿਉ ਪਾਰਿ ਉਤਾਰਾ।
੪. ਆਗੂ ਲੈ ਉਝੜਿ ਪਵੇ ਕਿਸੁ ਕਰੈ ਪੁਕਾਰਾ।
੫. ਜੇਕਰਿ ਖੇਤੈ ਖਾਇ ਵਾੜਿ ਕੋ ਲਹੈ ਨ ਸਾਰਾ।
੬. ਜੇ ਗੁਰ ਭਰਮਾਏ ਸਾਂਗੁ ਕਰਿ ਕਿਆ ਸਿਖੁ ਵਿਚਾਰਾ॥੨੨॥

22. (Sāṅg vich sābtī gurū kripā te)

1. Je māo putai vis de tiste kis(u) piārā.
2. Je ghar(u) bhannai pāharū kauṇ(u) rakhaṇhārā.
3. Beṛī ḍobai pātaṇī kio pār(i) utārā.
4. Āgū lai ujhaṛ(i) pave kis(u) karai pukārā.
5. Jekar(i) khetai khāe vāṛ(i) ko lahai na sārā.
6. Je gur bharmāe sāṅg(u) kar(i) kiā sikh(u) vichārā.(22)

22. Gurū's Benevolence Sees One Through the Sham

1. If the mother herself administers poison to her son, then to whom else is he more dear? (Obviously to no one).
2. If the guard himself breaks into the house, who else can protect it?
3. If the boatman himself decides to sink the boat, who can then take the passengers across?
4. If the guide himself takes a person off the path, then whom could he complain to?
5. If the protecting fence itself starts eating the crop, then no one else can take care of the field.
6. And if the Gurū himself confuses/deludes his Sikh through a sham, then what can the poor Sikh do?(22)

In Essence

What has been well conveyed by Bhāī Gurdās Jī in this *pauṛī* is that no faith can survive on the strength of ego. It is the will of the Gurū that I should be disillusioned of how fragile, powerless and insignificant my ego is before the power of the Gurū who has the might of the Lord with him. Therefore I am very weak. Does it mean that a Sikh should fall a prey to the sham? No, because no mother administers poison to her son; a watchman does not break into a house, a boatman does not sink a boat voluntarily and no fence causes damage to the crop of the field. Similarly no Gurū puts a Sikh through a sham and disillusion him.

A True Gurū always do good for his Sikh and not put him through illusionary tests. And if he does so, then it is definitely to do some other good to his Sikh. Therefore no Sikh should feel dejected and despaired. He should supplicate before the Gurū to save his honour as he is weak and incapable. Just as a son when scolded by his mother rushes to her who picks him up and cuddles him. Gurū treats his Sikh similarly.

੨੩. (ਸਾਂਗ ਵਿਚ ਸਾਬਤੀ ਗੁਰੂ ਕ੍ਰਿਪਾ 'ਤੇ)

੧. ਜਲ ਵਿਚਿ ਕਾਗਦ ਲੂਣ ਜਿਉ ਘਿਅ ਚੋਪੜਿ ਪਾਏ।
੨. ਦੀਵੇ ਵਟੀ ਤੇਲੁ ਦੇ ਸਭ ਰਾਤਿ ਜਲਾਏ।
੩. ਵਾਇ ਮੰਡਲ ਜਿਉ ਡੋਰ ਫੜਿ ਗੁਡੀ ਓਡਾਏ।
੪. ਮੁਹ ਵਿਚਿ ਗਰੜ ਦੁਗਾਰ ਪਾਇ ਜਿਉ ਸਪੁ ਲੜਾਏ।
੫. ਰਾਜਾ ਫਿਰੈ ਫਕੀਰੁ ਹੋਇ ਸੁਣਿ ਦੁਖਿ ਮਿਟਾਏ।
੬. ਸਾਂਗੈ ਅੰਦਰਿ ਸਾਬਤਾ ਜਿਸੁ ਗੁਰੂ ਸਹਾਏ॥੨੩॥੩੫॥

23. (Sāṅg vich sābatī Gurū kirpā te)

1. Jal vich(i) kāgad lūṇ jio ghia chopaṛ(i) pāe.
2. Dīve vaṭī tel(u) de sabh rāt(i) jalāe.
3. Vāe manḍal jio ḍor phaṛ(i) guḍī oḍāe.
4. Muh vich(i) garaṛ dugār pāe jio sap(u) laṛāe.
5. Rājā phirai fakīr(u) hoe suṇ(i) dukh(i) miṭāe.
6. Sāṅgai aṅdar(i) sābtā jis(u) gurū sahāe.(23.35)

23. Gurū's Benevolence Sees One Through the Sham

1. Paper and salt made greasy with butter become less prone to decay when put in water.
2. The cotton wick of the lamp can be made to burn the whole night with the support of oil in the lamp.
3. The kite can be made to soar into the sky with the help of the attached string.
4. One who carries an antidote of snake-bite in his mouth cannot be affected by the bite of the snake.
5. When the king roams in the city at night in the disguise of a beggar, he allays the distresses of the people when he gets to know them. (So does the Gurū allays distresses of a Sikh through shams).
6. But those alone survive the sham who are supported by the Gurū with his blessings.(23.35)

In Essence

The true secret of this philosophy has now been revealed by Bhāī Gurdās Jī through the illustration of a king who roams about in the city in the garb of a beggar. He actually aims at removing the distresses and sufferings of his subjects. Similarly, Gurū acts a sham to allay sufferings of his Sikhs.

Bhāī Sāhib also assures us that Gurū himself helps during the enactment of the sham. And to support this assertion, he gives example of greased paper and salt mixed with butter fat that does not perish when placed in water. Similarly, a Sikh who is blessed by his Gurū does not waiver in his faith on the Gurū. He considers it as one of his mystic prank or wondrous act.

An important lesson is that a Sikh should not depend on his ego in mitigating or reducing the effect of the mystic prank of his Gurū. He should lean on the Gurū, make supplications to him to save his honour by granting him adequate strength to bear the impact of the sham. Gurū is benevolent and he loves his Sikh. Let the Sikh remain humble in his prayer and no harm would ever fall upon him.

ਵਾਰ 36

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੀਣਾ ਮੂੰਹ ਕਾਲਾ)

੧. ਤੀਰਥ ਮੰਝਿ ਨਿਵਾਸੁ ਹੈ ਬਗੁਲਾ ਅਪਤੀਣਾ।
੨. ਲਵੈ ਬਬੀਹਾ ਵਰਸਦੈ ਜਲ ਜਾਇ ਨ ਪੀਣਾ।
੩. ਵਾਂਸ ਸੁਗੰਧਿ ਨ ਹੋਵਈ ਪਰਮਲ ਸੰਗਿ ਲੀਣਾ।
੪. ਘੁਘੂ ਸੁਝੁ ਨ ਸੁਝਈ ਕਰਮਾ ਦਾ ਹੀਣਾ।
੫. ਨਾਭਿ ਕਥੂਰੀ ਮਿਰਗ ਦੇ ਵਤੈ ਓਡੀਣਾ।
੬. ਸਤਿਗੁਰ ਸਚਾ ਪਾਤਿਸਾਹੁ ਮੁਹੁ ਕਾਲੇ ਮੀਣਾ ॥੧॥

1. (Mīṇā mūṅh kālā)

1. Tīrath manjh(i) nivās(u) hai bagulā aptīṇā.
2. Lavai babīhā varsadai jal jāe na pīṇā.
3. Vāṅs sugaṅdh(i) na hovaī parmal saṅg(i) līṇā.
4. Ghughū sujh(u) na sujhaī karmā dā hīṇā.
5. Nābh(i) kathūrī mirag de vatai oḍīṇā.
6. Sat(i)gur sachā pāt(i)sāh(u) muh(u) kāle mīṇā.(1)

1. Inveiglers are Disgraced

1. An egret lives at pilgrim centre but holds no faith on its sanctity (that it is a place of worship where sinning is not in order).
2. The rain-bird keeps wailing while it rains but does not drink even a drop of water from it.
3. Bamboo can never acquire fragrance no matter how close and absorbed it may stay to a sandalwood tree.
4. An owl cannot see the Sun. He is indeed unfortunate.
5. A musk-deer carries musk in its navel yet it keeps on running around sniffing bushes in search of it.
6. The True Gurū is the True Emperor while the inveiglers are only disgraced.(1)

In Essence

The word *Mīṇā* (English—Inveigler, Deceitful, Schemer, Insidious) is believed to have been used by Gurū Rām Dās Jī for his eldest son Babā Prithī Chańd who had turned his back on him and was scheming to thwart his father's decision to hand over Guruship to (Gurū) Arjan Dev–his youngest son.

With this background, Bhāī Gurdās Jī is advising all Sikhs not to be insidious since such persons are always disgraced and face degradation ultimately. The following lines from *Gurbāṇī* also convey similar views :

Man mere bhūle kapaṭ(u) na kījai.
Ańt(i) niberā tere jī-a paih lījai. (*SGGS*, p. 656)

O ignorant mind ! do not sin even unknowingly because you will have to answer for all your deeds ultimately.

੨. (ਮੀਣੇ ਦਾ ਰਾਜ ਝੂਠ)

੧. ਲੀਲਾਗੇ ਦੇ ਮਟ ਵਿਚਿ ਪੈ ਗਿਦੜੁ ਰਤਾ।
੨. ਜੰਗਲ ਅੰਦਰ ਜਾਇਕੈ ਪਾਖੰਡੁ ਕਮਤਾ।
੩. ਦਰਿ ਸੇਵੈ ਮਿਰਗਾਵਲੀ ਹੋਇ ਬਹੈ ਅਵਤਾ।
੪. ਕਰੈ ਹਕੂਮਤਿ ਅਗਲੀ ਕੂੜੈ ਮਦਿ ਮਤਾ।
੫. ਬੋਲਣਿ ਪਾਜ ਉਘਾੜਿਆ ਜਿਉ ਮੂਲੀ ਪਤਾ।
੬. ਤਿਉ ਦਰਗਹਿ ਮੀਣਾ ਮਾਰੀਐ ਕਰਿ ਕੂੜੁ ਕੁਪਤਾ॥੨॥

2. (*Mīṇe dā rāj jhūṭh*)

1. Līlāge de maṭ vich(i) pai gidaṛ(u) ratā.
2. Jaṅgal aṅdar jāe-kai pākhaṅḍ(u) kamatā.
3. Dar(i) sevai mirgāvalī hoe bahai avatā.
4. Karai hakūmat(i) aglī kūṛai mad(i) matā.
5. Bolaṇ(i) pāj ughāṛiā jio mūlī patā.
6. Tio dargah(i) mīṇā māriai kar(i) kūṛ(u) kupatā.(2)

2. Inveigler Thrives on Falsehood

1. A jackal fell into a dyer's vat and got dyed.
2. Taking advantage of the change in his form, he declared himself to be the king as soon as he reached the jungle.
3. A herd of deer would stand at his service while he sat arrogantly and proudly.
4. Intoxicated by the authority he exercised now, he began to order other living beings of the jungle to do his bidding.
5. One night when he heard other jackals howling, he too started howling out of force of habit. Just as a belch indicates that someone has eaten radish, he too got exposed that he was a jackal in reality. The herd of deer beat him up realizing that he was a faker and an impostor.
6. And so would an insidious person be punished in Lord's Court being false and dishonourable.(2)

In Essence

An insidious impostor has no standing. His fakeness and falsehood will get exposed soon because, his habits of deceit and wrangling on all issues die-hard. Those who deceive others are taken to task in Lord's Court since the truth is known to Him. And He cannot bear anyone harming His devotee. Such persons love to sin and all this because of their inflated ego and false pride.

Pāpīān no na dei thīr(u) rahaṇ(i),
chuṇ(i) nark ghor(i) chālian(u). (*SGGS*, p. 91)

God provides no support to the sinners and evil-doers. They are picked and pushed to bear the discomforts of hell for all their deeds.

੩. (ਮੀਣਾ—ਸੱਚੀ ਸੰਗਤ ਨਹੀਂ ਬਣਾ ਸਕਦਾ)

੧. ਚੋਰੁ ਕਰੈ ਨਿਤ ਚੋਰੀਆਂ ਓੜਕਿ ਦੁਖ ਭਾਰੀ।
੨. ਨਕੁ ਕੰਨੁ ਫੜਿ ਵਢੀਐ ਰਾਵੈ ਪਰਨਾਰੀ।
੩. ਅਉਘਟ ਰੁਧੇ ਮਿਰਗ ਜਿਉ ਵਿਤੁ ਹਾਰਿ ਜੂਆਰੀ।
੪. ਲੰਙੀ ਕੁਹਲਿ ਨ ਆਵਈ ਪਰ ਵੇਲਿ ਪਿਆਰੀ।
੫. ਵਗ ਨ ਹੋਵਨਿ ਕੁਤੀਆ ਮੀਣੇ ਮੁਰਦਾਰੀ।
੬. ਪਾਪਹੁ ਮੂਲਿ ਨ ਤਗੀਐ ਹੋਇ ਅੰਤਿ ਖੁਆਰੀ ॥੩॥

3. (Mīṇā—Sachchī saṅgat nahīṅ baṇā sakdā)

1. Chor(u) karai nit choriāṅ oṛak(i) dukh bhārī.
2. Nak(u) kaṅn(u) phaṛ(i) vaḍhīai rāvai parnārī.
3. Aughaṭ rudhe mirag jio vit(u) hār(i) jūārī.
4. Laṅgī kuhal(i) na āvaī par vel(i) piārī.
5. Vag na hovan(i) kutīā mīṇe murdārī.
6. Pāpoh mūl(i) na tagīai hoe aṅt(i) khuārī.(3)

3. A Deceitful Cannot Create Holy Congregation

1. A thief commits thefts frequently but is eventually caught and suffers.
2. A person who enjoys illicit relations with other's wife is disgraced by cutting off his ears and nose.
3. A gambler who has lost much in gambling is like a deer caught in a trap.
4. A lame woman does not have attractive gait yet being other's woman, always look more lovable (other's jaggery-cakes are more sweet).
5. Bitches never roam about in herds. (Cows go about in herds). Deceitful are like corpse eaters. (A deceitful and liar leader cannot create a holy gathering as he cannot sustain it).
6. One who sins never gets liberated. He ultimately faces degradation.(3)

In Essence

Like a thief or a gambler who perpetually loses and keeps gambling hoping to win, a deceitful person caught in the web of his evil habits and designs can never achieve liberation. Such people live on falsehood and one who lies is a corpse eater as *Gurbāṇī* says :

Kūkar sūkar kahīaih kūṛiārā.
Bhauke maraih bhau bhau bhau hārā.
Man(i) tan(i) jhūṭhe kūṛ(u) kamāvaih
durmat(i) dargah hārā he.

(*SGGS*, p. 1029)

Deceitful are like dog and pig who live on falsehood. They roam about for falsehood and ultimately settle down in falsehood. All their lives, they earn and live on falsehood and their base wisdom make them lose the game of life in the divine court.

੪. (ਮੀਣਾ—ਜਮਪੁਰ ਜਾਏਗਾ)

੧. ਚਾਨਣਿ ਚੰਦ ਨ ਪੁਜਈ ਚਮਕੈ ਟਾਨਾਣਾ।
੨. ਸਾਇਰ ਬੂੰਦ ਬਰਾਬਰੀ ਕਿਉ ਆਖਿ ਵਖਾਣਾ।
੩. ਕੀੜੀ ਇਭ ਨ ਅਪੜੈ ਕੂੜਾ ਤਿਸੁ ਮਾਣਾ।
੪. ਨਾਨੇਹਾਲ ਵਖਾਣਦਾ ਮਾਂ ਪਾਸਿ ਇਆਣਾ।
੫. ਜਿਨ ਤੂੰ ਸਾਜਿ ਨਿਵਾਜਿਆ ਦੇ ਪਿੰਡੁ ਪਰਾਣਾ।
੬. ਮੁਢਹੁ ਘੁਥਹੁ ਮੀਣਿਆ ਤੁਧੁ ਜਮਪੁਰ ਜਾਣਾ ॥੪॥

4. (Mīṇā—Jampur jāegā)

1. Chānaṇ(i) chaṅd na pujaī chamkai ṭānāṇā.
2. Sāir būṅd barābarī kio ākh(i) vakhāṇā.
3. Kīṛī ibh na apṛai kūṛā tis(u) māṇā.
4. Nānehāl vakhāṇdā māṅ pās(i) iāṇā.
5. Jin tūṅ sāj(i) nivājiā de piṅḍ(u) parāṇā.
6. Muḍhoh ghuthoh mīṇiā tudh(u) jampur jāṇā.(4)

4. Inveigler Will Go To Hell

1. No matter how much a glow-worm shines at night, it cannot match the brightness of the Moon.
2. How can it be said that a drop of water can match the ocean ?
3. If an ant tries to pretend to be an elephant, her pride and claim would be false.
4. If a child praises his maternal-grandparents to his mother that they are better than them, it is futile. (His mother already knows them well).
5. (Addressing the deceitful, Bhāī Sāhib says) "If you do not recognise Him who has created you, raised you, has blessed you with your body and soul (and if you remain away from the path of truth and benevolence);
6. O misled person from your beginning! you will go straight to hell.(4)

In Essence

An inveigler cannot reach the High pedestal of truth unless he gives up his cunningness and deceit. Such persons live in falsehood and dictate according to their minds. The Lord-Master can never approve of and appreciate their pride and ego. Therefore these persons will suffer in hell.

Jhūṭhī man kī mat(i) hai karṇī bād(i) bibād(u).
Jhūṭhe vich(i) ahaṅkaraṇ(u) hai khasm na pāvai sād(u).
(*SGGS*, p. 1343)

An inveigler lives in base intellect and his deeds are full of disagreements and controversial. He carries a false pride in himself and this is never held acceptable by the Lord.

੫. (ਮੀਣੇ ਦੀ ਸੰਗਤ ਖੋਟੀ ਤੇ ਦੁਖਦਾਈ ਹੈ)

੧. ਕੈਹਾ ਦਿਸੈ ਉਜਲਾ ਮਸੁ ਅੰਦਰਿ ਚਿਤੈ।
੨. ਹਰਿਆ ਤਿਲੁ ਬੂਆੜ ਜਿਉ ਫਲੁ ਕੰਮੁ ਨ ਕਿਤੈ।
੩. ਜੇਹੀ ਕਲੀ ਕਨੇਰ ਦੀ ਮਨ ਤਨ ਦੁਹੁ ਭਿਤੈ।
੪. ਪੇਂਝੂ ਦਿਸਨਿ ਰੰਗੁਲੇ ਮਰੀਐ ਅਗਲਿਤੈ।
੫. ਖਰੀ ਸੁਆਲਿਓ ਵੇਸੁਆ ਜੀਅ ਬਝਾ ਇਤੈ।
੬. ਖੋਟੀ ਸੰਗਤਿ ਮੀਣਿਆ ਦੁਖ ਦੇਂਦੀ ਮਿਤੈ॥੫॥

5. (Mīṇe dī saṅgat khoṭī te dukhdāī hai)

1. Kaihā disai ujlā mas(u) aṅdar(i) chitai.
2. Hariā til(u) būāṛ jio phal(u) kaṅm(u) na kitai.
3. Jehī kalī kaner dī man tan duh(u) bhitai.
4. Peṅjhū disan(i) raṅgule marīai aglitai.
5. Kharī suālio vesuā jī-a bajhā itai.
6. Khoṭī saṅgat(i) mīṇiā dukh deṅdī mitai.(5)

5. Association with Insidious is False and Painful

1. The bronze appears bright but its blackness is hidden within it.
2. A sesame plant that has seedless pods looks lush green but its fruit (pods) is useless.
3. The oleander bud has two characteristics; it is beautiful to look at but poisonous internally.
4. The fruits of wild caper when ripe are deep red but when eaten in excess can kill.
5. A prostitute looks beautiful and can infatuate anyone easily. But her end is always ugly and miserable.
6. Similarly, the company of an insidious character is always painful and causes suffering to his friends.(5)

In Essence

Following a fake and hypocrite spiritual leader will not lead one to salvation but sufferings. Although his style of conduct, expressions, expositions and singing of Lord's praises, life-style etc., look like a real saint and a holy soul but he harbours no desire of doing good to others. Whereas genuine noble souls go out of their way to do good and destroy their sins. They are blessed with power to do so. Therefore a fake, hypocrite and deceitful person bereft of divine qualities is bound to suffer and cause sufferings to others.

Jin ke chit kaṭhor haih se bahaih na Sat(i)gur pās(i).
Othai sach(u) vartadā kūṛiārā chit udās(i).

(*SGGS*, p. 314)

Those who have rock-like solid hearts never sit by the side of a True Gurū, because only truth is dispensed there and those who live life on falsehood are never at peace (in the holy congregation of the True Gurū).

੬. (ਮੀਣਾ—ਨਕਟ ਪੰਥ ਨਰਕ ਲਿਜਾਂਦਾ ਹੈ)

੧. ਬਧਿਕੁ ਨਾਦੁ ਸੁਣਾਇਕੈ ਜਿਉ ਮਿਰਗੁ ਵਿਸਾਹੈ।
੨. ਝੀਵਰੁ ਕੁੰਡੀਮਾਸੁ ਲਾਇ ਜਿਉ ਮਛੀ ਫਾਹੈ।
੩. ਕਵਲੁ ਦਿਖਾਲੈ ਮੁਹ ਖਿੜਾਇ ਭਵਰੈ ਵੇਸਾਹੈ।
੪. ਦੀਪਕ ਜੋਤਿ ਪਤੰਗ ਨੋ ਦੁਰਜਨ ਜਿਉ ਦਾਹੈ।
੫. ਕਾਲਬੂਤ ਹੋਇ ਹਸਤਨੀ ਮੈਗਲੁ ਓਮਾਹੈ।
੬. ਤਿਉ ਨਕਟ ਪੰਥੁ ਹੈ ਮੀਣਿਆ ਮਿਲਿ ਨਰਕ ਨਿਬਾਹੈ ॥੬॥

6. (Mīṇā—Nakaṭ paṅth narak lijāṅdā hai)

1. Badhik(u) nād(u) suṇāe-kai jio mirag(u) visāhai.
2. Jhīvar(u) kuṅḍīmās(u) lāe jio machhī phāhai.
3. Kaval(u) dikhālai muh khiṛāe bhavrai vesāhai.
4. Dīpak jot(i) pataṅg no durjan jio dāhai.
5. Kālbūt hoe hastanī maigal(u) omāhai.
6. Tio nakaṭ paṅth(u) hai mīṇiā mil(i) narak nibāhai.(6)

6. The Path of Insidious Leads One to Hell

1. Just as a hunter plays the music of *Ghaṅḍā-heṛā* and entraps deer.
2. A fisherman attaches a bait of meat to the hook and catches the fish.
3. The lotus flower shows his blossomed face that attracts the black bee who spends the whole night trapped in it.
4. The flame of a lamp burns the moth like an enemy.
5. Just as a paper model of female elephant attracts and pleases the male elephant out of passion and lands him in the ditch.
6. So is the path of inveiglers. One who enjoys their company falls straight into hell.(6)

In Essence

Those who follow the hypocrites and deceitful persons land themselves in hell than achieving emancipation. They all look attractive and noble but deep within; they carry selfish interests and malice for others. Their self comes first always and everywhere. They live on falsehood and hate to be associated with truth and righteousness.

Jinā aṅdar(i) kūṛ(u) vartai sach(u) na bhāvaī.
Je ko bolai sach(u) kūṛā jal(i) jāvaī.
Kūṛiārī rajai kūṛ(i) jio visṭā kāg(u) khāvaī.

(*SGGS*, p. 646)

Those who carry falsehood in their heart never like to hear truth. If someone speaks the truth, it causes much anguish to the liar; because he thrives on falsehood just as a crow feels happy eating filth.

੭. (ਮੀਣਾ-ਸੰਗਤ ਨਿਰਾਸ ਕਰਦੀ ਹੈ)

੧. ਹਰਿ ਚੰਦਉਰੀ ਦੇਖਿਕੈ ਕਰਦੇ ਭਰਵਾਸਾ।
੨. ਥਲ ਵਿਚ ਤਪਨ ਭਠੀਆ ਕਿਉ ਲਹੈ ਪਿਆਸਾ।
੩. ਸੁਹਣੇ ਰਾਜੁ ਕਮਾਈਐ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ।
੪. ਛਾਇਆ ਬਿਰਖੁ ਨ ਰਹੈ ਥਿਰੁ ਪੁਜੈ ਕਿਉ ਆਸਾ।
੫. ਬਾਜੀਗਰ ਦੀ ਖੇਡ ਜਿਉ ਸਭੁ ਕੂੜੁ ਤਮਾਸਾ।
੬. ਰਲੈ ਜੁ ਸੰਗਤਿ ਮੀਣਿਆ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ॥੭॥

7. (Mīṇā-Sangat nirās kardī hai)

1. Har(i) chaṅdaurī dekh(i)kai karde bharvāsā.
2. Thal vich tapan bhaṭhīā kio lahai piāsā.
3. Suhṇe rāj(u) kamāīai kar(i) bhog bilāsā.
4. Chhāiā birakh(u) na rahai thir(u) pujai kio āsā.
5. Bājīgar dī kheḍ jio sabh(u) kūṛ(u) tamāsā.
6. Ralai ju saṅgat(i) mīṇiā uṭh(i) chalai nirāsā.(7)

7. Company of Insidious Disappoints

1. Seeing the clouds bearing city-like form (mythical town of King Hari Chand. Actually it means mirage) if one believes that it is a real township;
2. How can a mirage quench one's thirst in a desert where the Sun shines severely ? (How can water of mirage be like actual water ?)
3. What would be one's gain if one enjoys ruling a kingdom or living a life of pleasures and lust in dreams ?
4. How can one's hope that the shade of a tree should remain stationary be fulfilled ?
5. All actions of the apostates are false like the frolics of an acrobat.
6. One who keeps company of a insidious person leaves his company ultimately in disappointment and disgust.(7)

In Essence

One who keeps company of fake holy person does not reach the abode of God ultimately. His desire is never fulfilled. He lives in a world of mirages and dreams where nothing is real and true. Having spent all the life in hope of emancipation, the disappointment and disgust on the face of such a person is unimaginable.

Sākat sio man mel(u) na kariauh,
jin(i) Har(i) Har(i) nām bisāre.
Sākat bachan bichhūā jio ḍasīai,
taj(i) sākat parai parāre. (*SGGS*, p. 981)

Do not associate yourself with one who has forsaken the name of the Lord. The words of such an apostate person are like the sting of a scorpion. Therefore leave such person as far away as possible.

੮. (ਮੀਣੇ ਪੀਰ ਫਿਟਕੇ ਹਨ)

੧. ਕੋਇਲ ਕਾਉਂ ਰਲਾਈਅਨਿ ਕਿਉ ਹੋਵਨਿ ਇਕੈ।
੨. ਤਿਉ ਨਿੰਦਕ ਜਗ ਜਾਣੀਅਨਿ ਬੋਲਿ ਬੋਲਣਿ ਫਿਕੈ।
੩. ਬਗੁਲੇ ਹੰਸੁ ਬਰਾਬਰੀ ਕਿਉ ਮਿਕਨਿ ਮਿਕੈ।
੪. ਤਿਉ ਬੇਮੁਖ ਚੁਣਿ ਕਢੀਅਨਿ ਮੁਹਿ ਕਾਲੇ ਟਿਕੈ।
੫. ਕਿਆ ਨੀਸਾਣੀ ਮੀਣਿਆ ਖੋਟ ਸਾਲੀ ਸਿਕੈ।
੬. ਸਿਰਿ ਸਿਰਿ ਪਾਹਣੀ ਮਾਰੀਅਨਿ ਓਇ ਪੀਰ ਫਿਟਿਕੈ ॥੮॥

8. (Mīṇe Pīr phiṭke han)

1. Koil kāuṅ ralāīan(i) kio hovan(i) ikai.
2. Tio niṅdak jag jāṇīan(i) bol(i) bolaṇ(i) phikai.
3. Bagule haṅs(u) barābarī kio mikan(i) mikai.
4. Tio bemukh chuṇ(i) kaḍhīan(i) muh(i) kāle ṭikai.
5. Kiā nīsāṇī miṇiā khoṭ sālī sikai.
6. Sir(i) sir(i) pāhṇī mārīan(i) oe pīr phiṭikai.(8)

8. Insidious are Accursed by the Gurū

1. If crows and cuckoos are brought together, can they be considered as one of the same species?
2. So are the apostates distinguished in the world from the words they speak. (They speak vapidly and unpleasantly like crows).
3. How can a heron and a swan be equated species-wise? (Swans pick on pearls while heron lives on tadpoles).
4. So are the blasphemers picked out of the company of *Gurmukhs* (Guru-oriented) and branded.
5. The non-believers are the coins of the base mint.
6. Wherever and whenever they slander the Gurū, they receive curses of condemnation and are admonished for the disrespect shown to the Gurū.(8)

In Essence

There is no equation between insidious and Gurū-oriented persons. This has been well explained by Bhāī Gurdās Jī through illustrations of cuckoo and crow, swans and egret, base coin etc. Such people would never find favour with the Gurū unless they give up their vapid talk and mean characteristics. Such people who have turned their face away from the Gurū are bound to fall in the cycle of repeated births and deaths. Their salvation lies in the refuge of the Gurū.

Vemukh hoe Rām te lagan(i) janam vijog.

(*SGGS*, p. 135)

Those who turn their face away from the Lord fall into the cycle of birth and separation.

੯. (ਗੁਰੂ-ਹੀਣ ਹੋ ਕੇ ਗੁਰੂ ਸਦਾਉਣਾ)

੧. ਰਾਤੀ ਨੀਗਰ ਖੇਲਦੇ ਸਭ ਹੋਇ ਇਕਠੇ।
੨. ਰਾਜਾ ਪਰਜਾ ਹੋਵਦੇ ਕਰਿ ਸਾਂਗ ਉਪਠੇ।
੩. ਇਕਿ ਲਸਕਰ ਲੈ ਧਾਵਦੇ ਇਕਿ ਫਿਰਦੇ ਨਠੇ।
੪. ਠੀਕਰੀਆ ਹਾਲੇ ਭਰਨਿ ਉਇ ਖਰੇ ਅਸਠੇ।
੫. ਖਿਨ ਵਿਚਿ ਖੇਡ ਉਜਾੜਿਦੇ ਘਰੁ ਘਰੁ ਨੂੰ ਤ੍ਰਠੇ।
੬. ਵਿਣੁ ਗੁਣੁ ਗੁਰੂ ਸਦਾਇਦੇ ਓਇ ਖੋਟੇ ਮਠੇ॥੯॥

9. (Gurū-hīṇ ho ke Gurū sadāuṇā)

1. Rātī nīgar khelde sabh hoe ikaṭhe.
2. Rājā parjā hovde kar(i) sāṅg upaṭhe.
3. Ik(i) laskar lai dhāvde ik(i) phirde naṭhe.
4. Ṭhīkariā hāle bharan(i) oe khare asaṭhe.
5. Khin vich(i) kheḍ ujāṛ(i)de ghar(u) ghar(u) nūṅ traṭhe.
6. Viṇ(u) guṇ(u) gurū sadāede oe khoṭe maṭhe.(9)

9. Being Gurūless, Promoting Self as Gurū

1. On moonlit nights, children assemble and play games.
2. Someone is designated as king while others become his subjects. They enact many strange and interesting personalities.
3. One simulates himself as victorious commander who is chasing a group of boys enacting as defeated army.
4. Some boys use shards of baked clay as currency to pay off their octroi and taxes. Thus they enact deeds of wise and honest citizens.
5. In a short time, they terminate their game and rush back home.
6. Those foolish people who profess to be Gurū without a blessed hand of a Gurū on their head are fake and idle.(9)

In Essence

This *pauṛī* imparts good lesson to those who are busy preaching what they themselves are not following; or what they themselves are not. They may be able to fool simple people by their glib talk but their true self is sure to surface sooner or later. Whatever they had done or would do in future is no better than the childish games that young children often indulge in. Without proper training and good knowledge, no one can be a good teacher; and for this, one has to go through the rigours of a disciple under a Gurū. Thus Gurūless themselves, how can they know what to teach, preach and communicate ? Such people take up these ventures to their personal gains and popularity.

੧੦. (ਗੁਰੂ-ਹੀਣੇ ਦੇ ਚੇਲੇ ਨਿਰਾਸ ਜਾਂਦੇ ਹਨ)

੧. ਉਚਾ ਲੰਮਾ ਝੰਟੁਲਾ ਵਿਚਿ ਬਾਗ ਦਿਸੰਦਾ।
੨. ਮੋਟਾ ਮੁਢੁ ਪਤਾਲ ਜੜਿ ਬਹੁ ਗਰਬ ਕਰੰਦਾ।
੩. ਪਤ ਸੁਪਤਰ ਸੋਹਣੇ ਵਿਸਥਾਰੁ ਬਣੰਦਾ।
੪. ਫੁਲ ਰਤੇ ਫਲ ਬਕਬਕੇ ਹੋਇ ਅਫਲ ਫਲੰਦਾ।
੫. ਸਾਵਾ ਤੋਤਾ ਚੁਹਚੁਹਾ ਤਿਸੁ ਦੇਖਿ ਭੁਲੰਦਾ।
੬. ਪਿਛੋ ਦੇ ਪਛੁਤਾਇਦਾ ਓਹੁ ਫਲੁ ਨ ਲਹੰਦਾ॥੧੦॥

10. (Gurū-hīṇe de chele nirās jāṅde han)

1. Uchā laṅmā jhaṅṭulā vich(i) bāg disaṅdā.
2. Moṭā muḍh(u) patāl jaṛ(i) bahu garab karaṅdā.
3. Pat supatar sohṇe visthār(u) baṇaṅdā.
4. Phul rate phal bakbake hoe aphal phalaṅdā.
5. Sāvā totā chuh-chuhā tis(u) dekh(i) bhulaṅdā.
6. Pichho de pachhutāedā oh(u) phal(u) na lahaṅdā.(10)

10. Disciples of Gurūless Face Disappointment

1. Tall, dense and luxuriant cotton silk tree look majestic in the garden.
2. It has thick trunk and deep roots. Thus it displays arrogance that it is stable and has big expanse.
3. It is well spread with beautiful green leaves adoring it.
4. It bears red flowers that yield insipid and tasteless fruit. Thus it is also classified as fruitless tree.
5. Seeing the red-coloured flowers, green parrots throng it but are disappointed to find that the flowers and fruits are inedible.
6. Dejected, they fly away because they were unable to enjoy the fruit.(10)

In Essence

A hypocrite Gurū is like a silk cotton tree who has no merits. Those in search of assuaging their spiritual hunger come to him with hope but return disappointed since their belief and service is blessed with no fruit. There is a most appropriate hymn in *Āsā Kī Vār* that rejects false arrogance and praises humility.

Siṅmal rukh(u) sarāerā at(i) dīragh at(i) much(u).
Oe je āvaih ās kar(i) jāhe nīrāse kit(u).

(*SGGS*, p. 470)

The silk cotton tree is straight and good-looking, but those birds who visit it hoping to eat its fruit depart disappointed. (Because it has no edible fruits).

A fake gurū is no better than a silk cotton tree.

੧੧. (ਗੁਰੂ-ਹੀਣ—ਹੀਜੜਾ ਹੈ)

੧. ਪਹਿਨੇ ਪੰਜੇ ਕਪੜੇ ਪੁਰਸਾਵਾਂ ਵੇਸੁ।
੨. ਮੁਛਾ ਦਾੜੀ ਸੋਹਣੀ ਬਹੁ ਦੁਰਬਲ ਵੇਸੁ।
੩. ਸੈ ਹਥਿਆਰੀ ਸੂਰਮਾ ਪੰਚੀ ਪਰਵੇਸੁ।
੪. ਮਾਹਰੁ ਦੜ ਦੀਬਾਣ ਵਿਚਿ ਜਾਣੈ ਸਭੁ ਦੇਸੁ।
੫. ਪੂਰਣ ਗੁਣ ਪੁਰਖਤੁ ਵਿਣੁ ਕਾਮਣਿ ਕਿ ਕਰੇਸੁ।
੬. ਵਿਣੁ ਗੁਣ ਗੁਰੂ ਸਦਾਇਦੇ ਕਉਣ ਕਰੇ ਅਦੇਸੁ ॥੧੧॥

11. (Gurū-biṇ—hījaṛā hai)

1. Paihne paṅje kapṛe pursāvāṅ ves(u).
2. Muchhā dāṛī sohṇī bauh durbal ves(u).
3. Sai hathiārī sūrmā paṅchī parves(u).
4. Māhar(u) daṛ dībāṇ vich(i) jāṇai sabh(u) des(u).
5. Pūraṇ guṇ purkhat(u) viṇ(u) kāmaṇ(i) ke kares(u).
6. Viṇ(u) guṇ gurū sadāede kauṇ kare ades(u).(11)

11. Gurūless is a Eunuch

1. If eunuch wears garb of a man including five essential clothes worn by a male;
2. He may acquire impressive beard and moustaches, have slim and active body;
3. He may wear all the weapons on his body to appear a valiant soldier and project himself to be a leading figure;
4. He may become leader of the public and be known throughout the country;
5. But without his manhood, what use is he to a woman? So do not count him amongst men despite his embellishing himself with all the ornaments those are adorned by a man. (So are Gurūless persons useless for the spiritual seekers).
6. Who would bow before those who do not have a Gurū but call themselves Gurū ?(11)

In Essence

One who himself has not earned even a speck of Lord's praise and meditation; who is not divinely permitted to dispense the blessings divine, is like an eunuch in the holy congregation. He is bereft of manhood. *Gurbāṇī* has very emphatic statement on the subject :

Gurmukh(i) koṭ(i) udhārdā bhāī de nāvai ek kaṇī.
(*SGGS*, p. 608)

Gurū emancipates millions of God-oriented persons by implanting a miniscule quantity of Lord's name in their heart.

It is not a child's play to counsel or sermonize someone. One has to experience what one wants to impart to others. And to experience it, one has to strive and work hard along the right path. For that, one cannot do without Gurū. Anyone who tries to do such a task is fake–one without power is just like an eunuch.

੧੨. (ਸ਼ਹੁ ਸੇਵਾ ਕਰ ਮਿਲਦਾ ਹੈ)

੧. ਗਲੀ ਜੇ ਸਹੁ ਪਾਈਐ ਤੋਤਾ ਕਿਉ ਫਾਸੈ।
੨. ਮਿਲੈ ਨ ਬਹੁਤੁ ਸਿਆਣਪੈ ਕਾਂਉ ਗੂੰਹ ਗਿਰਾਸੈ।
੩. ਜੋਰਾਵਰੀ ਨ ਜਿਪਈ ਸ਼ੀਹ ਸਹਾ ਵਿਣਾਸੈ।
੪. ਗੀਤ ਕਵਿਤੁ ਨ ਭਿਜਈ ਭਟ ਭੇਖ ਉਦਾਸੈ।
੫. ਜੋਬਨ ਰੂਪ ਨ ਜੋਹੀਐ ਰੰਗੁ ਕੁਸੁੰਭ ਦੁਰਾਸੈ।
੬. ਵਿਣੁ ਸੇਵਾ ਦੋਹਾਗਣੀ ਪਿਰੁ ਮਿਲੈ ਨ ਹਾਸੈ ॥੧੨॥

12. (Shauh sevā kar mildā hai)

1. Galī je sauh pāīai totā kio phāsai.
2. Milai na bahut(u) siāṇpai kāoṅ gūṅh girāsai.
3. Jorāvarī na jipaī shīh sahā viṇāsai.
4. Gīt kavit(u) na bhijaī bhaṭ bhekh udāsai.
5. Joban rūp na johīai raṅg(u) kusuṅbh(u) durāsai.
6. Viṇ(u) sevā dohāgaṇī pir(u) milai na hāsai.(12)

12. Beloved is Reached Through Service

1. Were it possible to reach Him by mere chatter, then a parrot would not have become a victim of a cage.
2. If He were to be reached by wisdom and cleverness, then why should a crow be eating filth?
3. Even power cannot help anyone reach him. Had it been so, a rabbit could not have killed a lion by making him jump into the well.
4. If He is pleased with poems and lyrics, then why are *Bhaṭṭs* wandering in the guise of followers?
5. He is not enamoured by youth and beauty. Why should then safflower go waste?
6. O unfortunate abandoned woman! The Master cannot be reached by jokes and humour. He is reached through loving service.(12)

In Essence

Serving His creation and abiding by the teachings of the Gurū is another way of reaching Him. But even this ability is obtained by the grace of God. Service is based on genuine love– a love that is unconditional and expects nothing in return. Serve, because you love him and not because you want a favour or an obligation.

Ṭahal karauh tau eik kī jā te brithā na koe.
Man(i) tan(i) mukh(i) hīai basai jo chāhauh so hoe.
Ṭahal mahal tā kau milai jā kau sādh kripāl.
Sādhū saṅgat(i) tau basai jau āpan hohe daiāl.

(*SGGS*, p. 255)

Serve the One who pervades in everyone. Lodge Him in your mind, body, memory and tongue and obtain whatever is desired by you. He alone is fortunate to have the virtue of serving others on whom He is clement. And when He becomes benevolent, He grants one the union of *Sādh Saṅgat.*

੧੩. (ਮੁਕਤੀ ਦੇ ਆਪਣੇ ਸਾਧਨ ਨਿਸ਼ਫਲ)

੧. ਸਿਰ ਤਲਵਾਇਆਂ ਪਾਈਐ ਚਮਗਿੱਦੜ ਜੂਹੇ।
੨. ਮੜੀ ਮਸਾਣੀ ਜੇ ਮਿਲੈ ਵਿਚਿ ਖੁਡਾ ਚੂਹੇ।
੩. ਮਿਲੈ ਨ ਵਡੀ ਆਰਜਾ ਬਿਸੀਅਰੁ ਵਿਹੁ ਲੂਹੇ।
੪. ਹੋਇ ਕੁਚੀਲੁ ਵਰਤੀਐ ਖਰ ਸੂਰ ਭਸੂਹੇ।
੫. ਕੰਦਮੂਲ ਚਿਤੁ ਲਾਈਐ ਅਈਅੜ ਵਣੁ ਧੂਹੇ।
੬. ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਉ ਘਰੁ ਵਿਣੁ ਬੂਹੇ ॥੧੩॥

13. (Muktī de āpṇe sādhan nish-phal)

1. Sir talvāiāṅ pāīai chamgiddaṛ jūhe.
2. Maṛī masāṇī je milai vich(i) khuḍā chūhe.
3. Milai na vaḍī ārjā bisīar(u) vihu lūhe.
4. Hoe kuchīl(u) vartīai khar sūr bhasūhe.
5. Kaṅdmūl chit(u) lāīai aīaṛ vaṇ(u) dhūhe.
6. Viṇ(u) gur mukt(i) na hovaī jio ghar(u) viṇ(u) būhe.(13)

13. Self-Employed Means of Salvation Fail

1. If salvation could be obtained by hanging upside down then all the bats hanging in the caves would have been liberated.
2. If emancipation could be achieved by living in the cremation grounds and graveyards, then the rats who live in burrows would have been liberated.
3. Longevity also does not bring liberation. Had it been so snakes who live long would have been liberated.
4. If leading a life of *Ghorī* or *Srāwag*, ascetics could reach one to the Lord, then all the pigs and donkeys would have achieved it.
5. If living on fruits and natural vegetation could provide one with redemption, then herds of goats and sheep would have been emancipated.
6. Emancipation is not possible without a True Gurū. Just as a house without doors is not a house.(13)

In Essence

In this *pauṛī*, Bhāī Sāhib has exposed the futility of all the false means adopted by various people out of ignorance for their emancipation. Those who have not come to the refuge of the True Gurū discarding all their ego and pride cannot achieve emancipation.

Mukt(i) duārā soī pāe
je vichoh āp(u) gavāe. (*SGGS*, p. 1276)

He alone achieves door of salvation who loses his ego.

Gur kai sabad(i) jo mar(i) jīvai,
so pāe mokh duār(u). (*SGGS*, pp. 941-42)

He who distroys his base desires by following the sermons of his Gurū.

Bin(u) gur(u) sabdai mukt(i) na hoī,
parpañch(u) kare bharmāī he. (*SGGS*, p. 1024)

Without the precept of Gurū no salvation is possible. All efforts would be nothing but a mere sham.

੧੪. (ਤਪਾਂ ਹਠਾਂ ਭੇਖਾਂ ਨਾਲ ਮੁਕਤਿ ਨਹੀਂ)

੧. ਮਿਲੈ ਜਿ ਤੀਰਥਿ ਨਾਤਿਆਂ ਡਡਾਂ ਜਲਵਾਸੀ।
੨. ਵਾਲ ਵਧਾਇਆਂ ਪਾਈਐ ਬੜ ਜਟਾਂ ਪਲਾਸੀ।
੩. ਨੰਗੇ ਰਹਿਆਂ ਜੇ ਮਿਲੈ ਵਣਿ ਮਿਰਗ ਉਦਾਸੀ।
੪. ਭਸਮ ਲਾਇ ਜੇ ਪਾਈਐ ਖਰੁ ਖੇਹ ਨਿਵਾਸੀ।
੫. ਜੇ ਪਾਈਐ ਚੁਪ ਕੀਤਿਆਂ ਪਸੂਆਂ ਜੜ ਹਾਸੀ।
੬. ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਗੁਰ ਮਿਲੈ ਖਲਾਸੀ॥੧੪॥

14. (Tapāṅ haṭhāṅ bhekhāṅ nāl mukatī nahīṅ)

1. Milai je tīrath(i) nātiāṅ ḍaḍāṅ jalvāsī.
2. Vāl vadhāiāṅ pāīai baṛ jaṭāṅ palāsī.
3. Naṅge rahiāṅ je milai vaṇ(i) mirag udāsī.
4. Bhasam lāe je pāīai khar(u) kheh nivāsī.
5. Je pāīai chup kītiāṅ pasūāṅ jaṛ hāsī.
6. Viṇ(u) gur mukt(i) na hovaī gur milai khalāsī.(14)

14. Penances, Obduracies and Wearing Various Garbs do not Liberate

1. If bathing at pilgrim centres could emancipate, then all the frogs who reside there would have been liberated.
2. Nor could increasing matted hair deliver one from this world; for, a banyan tree who supports long hanging roots would have been redeemed.
3. If staying naked could emancipate, then all the deer in the forest are renouncers and therefore liberated.
4. If smearing the body with ashes could liberate, then a donkey who always roll in dust would have achieved it.
5. If silence could bring liberation, then all the animals who cannot speak would have been blessed with it.
6. Liberation cannot be attained without a Gurū. The benevolence of Gurū alone liberates a person from sins, world and repeated births and deaths.(14)

In Essence

This *pauṛī* is a sharp rejection of the then prevailing practices among followers of other religions as a means of salvation. Sikh doctrine had already rejected the philosophy of bathing at places of pilgrimage as a means of emancipation. Nor could one achieve salvation by maintaining silence or smearing body with ashes. These are only exhibitions of being religious. Without the teachings and blessings of the Gurū, no salvation is possible.

Jal kai majan(i) je gat(i) hovai nit nit menḍ(u)k nāvaih.
Jaise menḍuk taise oe nar phir(i) phir(i) jonī āvaih.
(*SGGS*, p. 484)

If bathing in water could liberate one from this world, then frog bathes most frequently. So would a man be who visits places of pilgrimage to bathe in order to wash away his sins.

Gur kai sabad(i) jo mar(i) jīvai so pāe mokh duār(u).
(*SGGS*, p. 941-42)

One who kills his ego through the teachings of the Gurū finds the door of salvation.

੧੫. (ਮੁਕਤੀ ਦੇ ਆਪਣੇ ਸਾਧਨ ਨਿਸ਼ਫਲ)

੧. ਜੜੀਂ ਬੂਟੀਂ ਜੇ ਜੀਵੀਐ ਕਿਉ ਮਰੈ ਧਨੰਤਰੁ।
੨. ਤੰਤ ਮੰਤੁ ਬਾਜੀਗਰਾ ਓਇ ਭਵਹਿ ਦਿਸੰਤਰੁ।
੩. ਰੁਖੀ ਬਿਰਖੀ ਪਾਈਐ ਕਾਸਟ ਬੈਸੰਤਰੁ।
੪. ਮਿਲੈ ਨ ਵੀਰਾਰਾਧੁ ਕਰਿ ਠਗ ਚੋਰ ਨ ਅੰਤਰੁ।
੫. ਮਿਲੈ ਨ ਰਾਤੀ ਜਾਗਿਆਂ ਅਪਰਾਧਿ ਭਵੰਤਰੁ।
੬. ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਗੁਰਮੁਖਿ ਅਮਰੰਤਰੁ ॥੧੫॥

15. (Muktī de āpṇe sādhan nish-phal)

1. Jaṛīṅ būṭīṅ je jīvīai kio marai dhanantar(u).
2. Tant mant(u) bājīgarā oe bhaveh disantar(u).
3. Rukhī birkhī pāīai kāsaṭ baisantar(u).
4. Milai na vīrārādh(u) kar(i) ṭhag chor na antar(u).
5. Milai na rātī jāgiāṅ aprādh(i) bhavantar(u).
6. Viṇ(u) gur mukt(i) na hovaī gurmukh(i) amrantar(u).15.

15. Self-adopted Means of Salvation Fail

1. If herbal medicines could keep one alive forever, then why should have *Dhanvantrī* (the father of Indian system of medicine—Ayurveda) died.
2. If incantations, amulets and other practices of sorcery could provide one a liberated life, then all the acrobats should not have been roaming around the world.
3. If worship of trees or hanging upside down on them could provide salvation, then why should trees themselves be consumed by fires? (They remain prone to fire).
4. Salvation cannot be attained by worshipping spirits (ghosts). They too swindle people like thieves and thugs.
5. Nor is liberation attained by staying awake at night. The criminals and evil-doers remain awake at night wandering here and there.
6. Without Gurū, emancipation is not possible. *Gurmukhs* (Gurū-oriented) are immortal and make others so too.(15)

In Essence

During Gurū-period, a large number of religious sects, godmen and self-proclaimed granter of salvation had misled gullible and humble seekers of the truth. Gurū Sāhib had condemned all those means and Bhāī Gurdās Jī has taken same theme in this *pauṛī*. It has been repeatedly asserted that Gurū alone can lead one to emancipation since he himself is a realized soul. Those who become Gurū-oriented never miss the chance of deliverance.

Jin gurmukh(i) piārā seviā tin kau ghum(i) jāiā,
Oe āp(i) chhuṭe parvār sio sabh(u) jagat(u) chhaḍāiā.
(*SGGS*, p. 725)

I am sacrifice unto him who has abided by the dictates of the Gurū. They not only liberate themselves and their family members but also others in the world.

੧੬. (ਨਾਲਾਇਕਾਂ ਤੋਂ ਮੁਕਤੀ ਅਸੰਭਵ)

੧. ਘੰਟੁ ਘੜਾਇਆ ਚੂਹਿਆਂ ਗਲਿ ਬਿਲੀ ਪਾਈਐ।
੨. ਮਤਾ ਮਤਾਇਆ ਮਖੀਆਂ ਘਿਅ ਅੰਦਰਿ ਨਾਈਐ।
੩. ਸੂਤਕੁ ਲਹੈ ਨ ਕੀੜਿਆਂ ਕਿਉ ਝਥੁ ਲੰਘਾਈਐ।
੪. ਸਾਵਣਿ ਰਹਿਣ ਭੰਬੀਰੀਆਂ ਜੇ ਪਾਰਿ ਵਸਾਈਐ।
੫. ਕੂੰਜੜੀਆਂ ਵੈਸਾਖ ਵਿਚਿ ਜਿਉ ਜੂਹ ਪਰਾਈਐ।
੬. ਵਿਣੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਵਈ ਫਿਰਿ ਆਈਐ ਜਾਈਐ ॥੧੬॥

16. (Nālāekāṅ toṅ muktī asaṅbhav)

1. Ghaṅṭ(u) ghaṛāiā chūhiāṅ gal(i) bilī pāīai.
2. Matā matāiā makhīāṅ ghia aṅdar(i) nāīai.
3. Sūtak(u lahai na kīṛiāṅ kio jhath(u) laṅghāīai.
4. Sāvaṇ(i) raihṇ bhaṅbīriāṅ je pār(i) vasāīai.
5. Kūṅjaṛīāṅ vaisākh vich(i) jio jūh parāīai.
6. Viṇ(u) gur mukt(i) na hovaī phir(i) āīai jāīai.(16)

16. Fool cannot Lead One to Salvation

1. Rats got a bell and had it hung around the cat's neck to give them early warning that she is arriving.
2. The flies decided to take bath in the clarified butter *(ghī)*. This is not possible.
3. The ants and moths conferred to shake off their impurity accruing due to deaths. This was not possible since they die every moment.
4. The flying insects hovering over water surface during rainy season do not last long even if one tries to prolong their lives. They die very soon.
5. The cranes and other migratory birds fly to distant lands during the month of *Vaisākh* (April-May). They cannot be held back to stay indefinitely.
6. So is salvation impossible without a Gurū. One suffers in the cycle of births and deaths.(16)

In Essence

Salvation without the able guidance and refuge of Gurū is as much impossible as belling the cat by the rats or a fly coming out alive out of a pot of clarified butter. One cannot hold back the migratory birds from going back to their native land. Through these illustrations, Bhāī Gurdās Jī has emphasized once again that a True Gurū who himself has been liberated, alone can help and guide others to salvation. All other means suggested and propagated by unwise and stupid people cannot lead one to achieve ultimate aim.

Sat(i)gur bheṭiai man(u) mar(i) rahai
Har(i) nām(u) vasai man(i) āe.
Tis kī kīmat(i) nā pavai kahṇā kichhū na jāe.
Chauthai pad(i) vāsā hoiā sachai rahai samāe.

(*SGGS*, p. 1258)

By meeting the True Gurū, the mind is freed from the influence of ego. Lord's name resides in one's mind. Such a person cannot be evaluated nor described. He resides in the fourth state and gets absorbed in the Lord.

੧੭. (ਕੂੜ ਦਾ ਪਾਜ ਕੂੜ)

੧. ਜੇ ਖੁਥੀ ਬਿੰਡਾ ਬਹੈ ਕਿਉ ਹੋਇ ਬਜਾਜੁ।
੨. ਕੁਤੇ ਦੇ ਗਲਿ ਵਾਸਣੀ ਨ ਸਰਾਫੀ ਸਾਜੁ।
੩. ਰਤਨਮਣੀ ਗਲਿ ਬਾਂਦਰੈ ਜਉਹਰੀ ਨਹਿ ਕਾਜੁ।
੪. ਗਦਹੁੰ ਚੰਦਨ ਲਦੀਐ ਨਹਿ ਗਾਂਧੀ ਗਾਜੁ।
੫. ਜੇ ਮਖੀ ਮੁਹਿ ਮਕੜੀ ਕਿਉ ਹੋਵੈ ਬਾਜੁ।
੬. ਸਚੁ ਸਚਾਵਾਂ ਕਾਂਢੀਐ ਕੂੜਿ ਕੂੜਾ ਪਾਜੁ॥੧੭॥

17. (Kūṛ dā pāj kūṛ)

1. Je khuthī biṅḍā bahai kio hoe bajāj(u).
2. Kute de gal(i) vāsaṇī na sarāphī sāj(u).
3. Ratanmaṇī gal(i) bāṅdrai jauharī naih kāj(u).
4. Gad-hoṅ chaṅdan ladīai naih gāṅdhī gāj(u).
5. Je makhī muh(i) makaṛī kio hovai bāj(u).
6. Sach(u) sachāvāṅ kāṅḍhīai kūṛ(i) kūṛā pāj(u).(17)

17. Pretension of a Lie is Falsehood

1. If a cricket sits on a heap of cloth bundles, how would he become a cloth merchant?
2. If a bag of money is tied around the neck of a dog, it does not make him bullion merchant.
3. Tying gems and jewels around the neck of a monkey does not qualify him to be called a jeweller.
4. Donkey laden with sandalwood cannot be called a perfume merchant.
5. If a fly perchance falls in the mouth of a spider, how can it be called a hawk.
6. Thus truth is searched with truth, falsehood reveals itself by its activities.(17)

In Essence

Various paradigms given in the *pauṛī* establish that falsehood does not succeed and one lie would lead to the other till it is exposed. There is an old saying that a lie has no feet, and therefore it falls flat being unstable.

Similarly a lier's love for the Almighty is a pretension and its truth surfaces soon. The liers are rejected and they suffer much.

Kūṛiār pichhāhā saṭīan(i).
kūṛ(u) hirdai kapaṭ(u) mahā dukh(u) pāvai,
Muh kāle kūṛiārīāṅ kūṛiār kūṛo hoe jāvai.

(*SGGS*, p. 302)

The liers are thrown away. They carry falsehood in their heart and thus suffer. Such liers have their faces blackened.

Kuṛ(u) ṭhagī gujhī nā rahai mulaṅmā pāj(u) laih jāe.

(*SGGS*, p. 303)

The deceit of the liers never remain hidden. The coat of pretension comes off it very soon.

੧੮. (ਅਣਹੋਂਦਾ ਆਪ ਗਣਾਵੇ ਸੋ ਮੂਰਖ)

੧. ਅੰਙਣਿ ਪੁਤੁ ਗਵਾਢਣੀ ਕੂੜਾਵਾ ਮਾਣਾ।
੨. ਪਾਲੀ ਚਉਣਾ ਚਾਰਦਾ ਘਰ ਵਿਤੁ ਨ ਜਾਣਾ।
੩. ਬਦਰਾ ਸਿਰਿ ਵੇਗਾਰੀਐ ਨਿਰਧਨੁ ਹੈਰਾਣਾ।
੪. ਜਿਉ ਕਰਿ ਰਾਖਾ ਖੇਤ ਵਿਚਿ ਨਾਹੀ ਕਿਰਸਾਣਾ।
੫. ਪਰ ਘਰੁ ਜਾਣੈ ਆਪਣਾ ਮੂਰਖੁ ਮਿਹਮਾਣਾ।
੬. ਅਣਹੋਂਦਾ ਆਪੁ ਗਣਾਇਦਾ ਓਹੁ ਵਡਾ ਅਜਾਣਾ॥੧੮॥

18. (Aṇhoṅdā āp gaṇāve so mūrakh)

1. Aṅgaṇ(i) put(u) gavāḍhaṇī kuṛāvā māṇā.
2. Pālī chauṇā chārdā ghar vit(u) na jāṇā.
3. Badrā sir(i) vegāriai nirdhan(u) hairāṇā.
4. Jio kar(i) rākhā khet vich(i) nāhī kirsāṇā.
5. Par ghar(u) jāṇai āpṇā mūrakh(u) mihmāṇā.
6. Aṇhodā āp(u) gaṇāedā oh(u) vaḍā ajāṇā.(18)

18. Feeling Proud Without Owning Something is Foolishness

1. Feeling proud of neighbour's son who comes to your courtyard and taking him as your own, is totally false and vain.
2. A cowherd grazes the herd of cattle but cannot consider them as his property.
3. A labour carrying a bag of money on his head is still poor and in sufferings.
4. A caretaker guarding the fields cannot claim to be the owner of the farm.
5. So is that guest foolish who claims the house of his host as his own.
6. Similarly one who has nothing of his own yet pretends to be master of everything is a big fool.(18)

In Essence

Making tall claims and pretending to be something that one is not is an act of foolishness. When the falsehood is exposed and the truth comes to light, one feels belittled and humiliated. Such an attitude of proclaiming what one is not is the result of inflated ego and desire to be counted amongst respected people.

Gurbāṇī has called such people as donkeys who make tall claims of divine knowledge when they are actually ignorant and hollow of such blessings. Such persons are Gurūless and they project themselves as all-knowing.

Nānak te nar asal(i) khar;
je bin(u) guṇ garb(u) karaṅt. (*SGGS*, p. 1411)

Those people are really like donkeys who display their pride despite being Gurūless.

੧੯. (ਅਣਹੋਂਦਾ ਆਪ ਗਣਾਊ ਗਵਾਰ ਹੈ)

੧. ਕੀੜੀ ਵਾਕ ਨ ਥੰਮੀਐ ਹਸਤੀ ਦਾ ਭਾਰ।
੨. ਹਥ ਮਰੋੜੇ ਮਖੁ ਕਿਉ ਹੋਵੈ ਸੀਹ ਮਾਰੁ।
੩. ਮਛਰ ਡੰਗੁ ਨ ਪੁਜਈ ਬਿਸੀਅਰੁ ਬੁਰਿਆਰੁ।
੪. ਚਿਤ੍ਰੇ ਲਖ ਮਕਉੜਿਆ ਕਿਉ ਹੋਇ ਸਿਕਾਰੁ।
੫. ਜੇ ਜੂਹ ਸਉੜੀ ਸੰਜਰੀ ਰਾਜਾ ਨ ਭਤਾਰ।
੬. ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦਾ ਉਹ ਵਡਾ ਗਵਾਰ॥੧੯॥

19. (Aṇhoṅdā āp gaṇāū gavār hai)

1. Kīṛī vāk na thaṅmīai hastī dā bhār.
2. Hath maroṛe makh(u) kio hovai sīh mār(u).
3. Machhar ḍaṅg(u) na pujaī bisīar(u) buriār(u).
4. Chitre lakh makaūṛiā kio hoe sikār(u).
5. Je jūh sauṛī sanjarī rājā na bhatār.
6. Aṇhodā āp(u) gaṇāedā oh vaḍā gavār.(19)

19. Proclaiming Capability Without Owning is Foolishness

1. An ant cannot bear the weight of an elephant.
2. Wrenching a fly cannot make one a lion killer.
3. A sting of mosquito cannot match bite of poisonous serpent.
4. How can one become a hunter of tigers by killing many large black ants ?
5. If a woman's plait is infested with millions of lice, she cannot claim that her husband is a king.
6. Those who are incapable (of doing something) or are bereft of merits yet claim recognition, are fools.(19)

In Essence

The theme of this *pauṛī* is just an extension of the last *pauṛī*. Bhāī Sāhib has used different illustrations to explain the same theme.

੨੦. (ਗੁਰੂ ਦੀ ਪਰਖ 'ਸੱਚ' ਹੈ)

੧. ਪੁਤੁ ਜਣੈ ਵੜਿ ਕੋਠੜੀ ਬਾਹਰਿ ਜਗੁ ਜਾਣੈ।
੨. ਧਨੁ ਧਰਤੀ ਵਿਚਿ ਦਬੀਐ ਮਸਤਕੁ ਪਰਵਾਣੈ।
੩. ਵਾਟ ਵਟਾਊ ਆਖਦੇ ਵੁਠੈ ਇੰਦ੍ਰਾਣੈ।
੪. ਸਭੁ ਕੋ ਸੀਸੁ ਨਿਵਾਇਦਾ ਚੜਿਐ ਚੰਦ੍ਰਾਣੈ।
੫. ਗੋਰਖ ਦੇ ਗਲਿ ਗੋਦੜੀ ਜਗੁਨਾਥੁ ਵਖਾਣੈ।
੬. ਗੁਰ ਪਰਚੈ ਗੁਰੁ ਆਖੀਐ ਸਚਿ ਸਚੁ ਸਿਞਾਣੈ ॥੨੦॥

20. (Gurū dī parakh sach hai)

1. Put(u) jaṇai vaṛ(i) koṭhaṛī bāhar(i) jag(u) jāṇai.
2. Dhan(u) dhartī vich(i) dabīai mastak(u) parvāṇai.
3. Vāṭ vaṭāū ākhde vuṭhai indrāṇai.
4. Sabh(u) ko sīs(u) nivāedā chaṛiai chandrāṇai.
5. Gorakh de gal(i) godaṛī jag(u)nāth(u) vakhāṇai.
6. Gur parchai gur ākhīai sach(i) sach(u) siñāṇai.20.

20. Truth is the Test of Gurū

1. A woman gives birth to her son in the room yet it becomes known to the people outside.
2. One burries wealth in the ground for safety, but it becomes evident from one's face expressions.
3. Even the wayfarer can tell that it had rained. (The rain can never be hidden).
4. Everyone bows before the Moon a day after the ~ew Moon.
5. A patched blanket does not make Gorakh the master of the world, as people call him. (God alone is the Creator of the world).
6. One becomes Gurū-like through loving Gurū. Only the truth recognizes the truth.(20)

In Essence

Just as truth cannot remain hidden, so can Gurū not be hidden. He may hide anywhere, yet he gets revealed. Gurū is conspicuous being the bodily form of God who resides everywhere. Therefore just as we love God, we must love Gurū with same intensity. Therefore recognizing true Gurū and loving him truly leads one to divine peace and comfort. Following the hypocrites and false Gurū leads one to sufferings and distress.

Anik jatan kar(i) hirdai rākhiā,
ratan(u) na chhapai chhapāiā.

(*SGGS*, p. 659)

One may try to hide (*Nām* - Gurū) in one's heart but such a valuable gem cannot remain hidden.

੨੧. (ਵੀਹ ਔਗੁਣ)

੧. ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ।
੨. ਚੋਰੁ ਜਾਰੁ ਜੂਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੋਹੰਦਾ।
੩. ਨਿੰਦਕੁ ਦੁਸਟੁ ਹਰਾਮਖੋਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ।
੪. ਕਾਮ ਕ੍ਰੋਧ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰ ਕਰੰਦਾ।
੫. ਬਿਸਾਸਘਾਤੀ ਅਕਿਰਤਘਨ ਮੈ ਕੋ ਨ ਰਖੰਦਾ।
੬. ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਢੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ॥੨੧॥੩੬॥

21. (Vīh auguṇ)

1. Hau aprādhī gunahgār(u) hau bemukh maṅdā.
2. Chor(u) jār(u) jūār(i) hau par ghar(i) johaṅdā.
3. Niṅdak(u) dusṭ(u) harāmkhor(u) ṭhag(u) des ṭhagaṅdā.
4. Kām krodh mad(u) lobh(u) moh(u) ahaṅkār karaṅdā.
5. Bisāsghātī akirtghan mai ko na rakhaṅdā.
6. Simar(i) murīdā ḍhāḍhīā sat(i)gur(u) bakhsaṅdā.(21.36)

21. Twenty Demerits

1. I am a criminal, an offender, an apostate and a bad person.
2. A thief, an adulterer, a gambler who eyes other's wealth.
3. I am a slanderer, an oppressor, a betrayer and a swindler out to cheat the whole world.
4. I am a sufferer from the vices of lust, anger, greed, avarice, attachment and pride.
5. I am a betrayer of trust and ungrateful. No one likes to keep company with me.
6. Therefore, O disciple ! O singer of paeans ! Remember the true Gurū who is forgiver of all sins and vices. (Gurū Nānak alone is the protector of sinners).(21)

In Essence

This last *pauṛī* reveals a deep divine rule. In the previous *pauṛīs,* Bhāī Sāhib has been talking about inveiglers, apostates, Gurūless, those who lived in falsehood and pretension and sinners who proclaimed much abilities when none were there. Talking about such demerited people, one is bound to be affected by certain amount of dross on their own characteristics. Therefore, Bhāī Sāhib took the road of humility and claimed that he was worst of all others. Therefore, O Lord, forgive me. It also established that Bhāī Sāhib has not written anything in hate of others but primarily with the intention of making us aware lest we fall in such pits ourselves.

The demerits given in the above *pauṛī* are commonly found in all of us depending upon the situations and conditions we live in. None of us like to feel that I am wrong. Therefore to protect our ego, we enter into the quagmire of all these demerits and commit deeds, which are always impediments in our efforts to reach Him. That is why grant of merits have been requested in the following lines :

Nānak nirguṇ(i) guṇ(u) kare guṇwaṅtiā guṇ(u) de.
(*SGGS,* p. 2)

Mai avgaṇ bharpūr(i) sarīre.
Hau kio kar(i) milā apṇe prītam pūre. (*SGGS,* p. 561)

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ—ਕਾਦਰ ਦੇ ਚਲਿਤ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰੁ ਅਕਾਰ ਬਨਾਇਆ।
੨. ਅੰਬਰਿ ਧਰਤਿ ਵਿਛੋੜਿਕੈ ਵਿਣੁ ਥੰਮਾ ਆਕਾਸਿ ਰਹਾਇਆ।
੩. ਜਲ ਵਿਚਿ ਧਰਤੀ ਰਖੀਅਨਿ ਧਰਤੀ ਅੰਦਰਿ ਨੀਰੁ ਧਰਾਇਆ।
੪. ਕਾਠੈ ਅੰਦਰਿ ਅਗੁ ਧਰਿ ਅਗੀ ਹੋਂਦੀ ਸੁਫਲੁ ਫਲਾਇਆ।
੫. ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਤਿੰਨੇ ਵੈਰੀ ਮੇਲੁ ਮਿਲਾਇਆ।
੬. ਰਾਜਸ ਸਾਤਕ ਤਾਮਸੋ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਇਆ।
੭. ਚੋਜ ਵਿਡਾਣੁ ਚਲਿਤੁ ਵਰਤਾਇਆ॥੧॥

1. (Maṅglācharaṇ—kādar de chalit)

1. Ik kavāo pasāo kar(i) oaṅkār akār banāiā.
2. Aṅbar(i) dharat(i) vichhoṛ(i)kai viṇ(u) thaṅmā ākās(i) rahāiā.
3. Jal vich(i) dhartī rakhīan(i) dhartī aṅdar(i) nīr(u) dharāiā.
4. Kāṭhai aṅdar(i) ag(u) dhar(i) agī hoṅdī suphal(u) phalāiā.
5. Pauṇ pāṇī baisaṅtro tiṅne vairī mel(u) milāiā.
6. Rājas sātak tāmso brahmā bisan(u) mahes(u) upāiā.
7. Choj viḍāṇ(u) chalit(u) vartāiā.(1)

1. Invocation – Wonders of the Creator

1. With one Word (Dictate), Almighty created the whole expanse of Universe.
2. Separating the Earth from the sky, He sustained and supported the sky without support of any pillars.
3. He placed the Earth in water and water in the Earth.
4. He kept fire in the wood, notwithstanding that the trees blossom with lovely flowers and sweet fruits. (Fire/heat ripen the fruits).
5. Although, air, water and fire are not friendly with each other, yet He brought them together as friends to create the Universe.
6. And for the evolution of the Universe, He created three merits of *māyā—Rajas* (Brahmā), *Satva* (Vishṇū) and *Tamas* (Shiv). (Brahmā, Vishṇū and Shiv are also gods of creation, sustenance and destruction according to Hindu mythology)
7. The Almighty thus brought about strange and wonderful happenings.(1)

In Essence

One is bewildered at the sight of divine creation that God had created with just one word command and set in motion perpetual system of creation, sustenance and destruction. How are Earth and sky supported? How are fire and water existing together? All these truths when reflected upon, leave one flabbergasted and words of praise come out automatically.

Jal(u) tarang agnī pavnai
phun(i) trai mil(i) jagat(u) upāiā.
Aisā bal(u) chhal(u) tin kau diā
hukamī ṭhāk(i) rahāiā. (*SGGS*, p. 1345)

Kītā pasāo, eko kavāo, tis te hoe lakh darīāo.
(*SGGS*, p. 3)

੨. (ਈਸ਼੍ਵਰੀ ਸ਼ਕਤੀ)

੧. ਸਿਵ ਸਕਤੀ ਦਾ ਰੂਪ ਕਰਿ ਸੂਰਜ ਚੰਦ ਚਰਾਗ ਬਲਾਇਆ।
੨. ਰਾਤੀ ਤਾਰੇ ਚਮਕਦੇ ਘਰਿ ਘਰਿ ਦੀਪਕ ਜੋਤਿ ਜਗਾਇਆ।
੩. ਸੂਰਜੁ ਏਕੰਕਾਰੁ ਦਿਹੁ ਤਾਰੇ ਦੀਪਕ ਰੂਪ ਲੁਕਾਇਆ।
੪. ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚਿ ਤੋਲ ਅਤੋਲੁ ਨ ਤੋਲਿ ਤੁਲਾਇਆ।
੫. ਓਅੰਕਾਰ ਅਕਾਰੁ ਜਿਸਿ ਪਰਵਰਦਗਾਰੁ ਅਪਾਰੁ ਅਲਾਇਆ।
੬. ਅਬਿਗਤਿ ਗਤਿ ਅਗੰਮ ਹੈ ਅਕਥ ਕਥਾ ਨ ਅਲਖ ਲਖਾਇਆ।
੭. ਸੁਣਿ ਸੁਣਿ ਆਖਣਿ ਆਖਿ ਸੁਣਾਇਆ ॥੨॥

2. (Īshvarī shaktī)

1. Siv saktī dā rūp kar(i) sūraj(i) chand charāg balāiā.
2. Rātī tāre chamakde ghar(i) ghar(i) dīpak jot(i) jagāiā.
3. Sūraj(u) ekaṅkār(u) dihu tāre dīpak rūp lukāiā.
4. Lakh dariāo kavāo vich(i) tol atol(u) na tol(i) tulāiā.
5. Oaṅkār akār(u) jis(i) parvaradgār(u) apār(u) alāiā.
6. Abigat(i) gat(i) agaṅm hai akath kathā na alakh lakhāiā.
7. Suṇ(i) suṇ(i) ākhaṇ(i) ākh(i) suṇāiā.(2)

2. Divine Power

1. Giving the Universe a form out of the consciousness, nature and its forces, joining the supreme elements in the form of consciousness, He lit the lamps of the Sun and the Moon for the sustenance of the world.
2. The stars shine at night. The lamps are lit in each home to light up their inside.
3. When the Sun in its divine glory rises in the morning, all the stars hide and lamps are put off.
4. Millions of systems operate under His Command. He is beyond measure, perception and speech, thus cannot be described.
5. God, whose form is *Oaṅkār* and this is the form He himself has assumed. He is the sustainer and infinite in His power and expanse.
6. Those who are not perceivable themselves, He is beyond them. He is indescribable and inaccessible.
7. Everyone describe Him on the basis of hearsay. No one has described Him after seeing Him.(2)

In Essence

God is indescribable, inaccessible, infinite and omnipotent. There is nothing in the universe that can come anywhere close to Him. He is all in all. He sustains, creates and destroys at His will. Whatever is stated about Him is not first-hand information but hearsay. He alone knows what He is.

Gurbāṇī has many quotes/hymns dwelling on the Almighty. One composition of Gurū Arjan Dev Ji on the subject is as under :

Rājan maih tūṅ rājā kahīai bhūman maih bhūmā.
Ṭhākur maih ṭhakurāī terī koman sir(i) komā.1.
Pitā mero baḍo dhanī agmā.
....
Sādhsaṅg(i) Nānak jas(u) gāio jo Prabh kī at(i) piārī.

(*SGGS*, pp. 507-8)

ੜ. (ਰਚਨਾ ਦੀ ਵਚਿੱਤ੍ਰਤਾ)

੧. ਖਾਣੀ ਵਾਣੀ ਚਾਰ ਜੁਗ ਜਲ ਥਲ ਤਰੁਵਰੁ ਪਰਬਤ ਸਾਜੇ।
੨. ਤਿੰਨ ਲੋਅ ਚੌਦਹ ਭਵਣ ਕਰਿ ਇਕੀਹ ਬ੍ਰਹਮੰਡ ਨਿਵਾਜੇ।
੩. ਚਾਰੇ ਕੁੰਡਾ ਦੀਪ ਸਤ ਨਉ ਖੰਡ ਦਹ ਦਿਸਿ ਵਜਣਿ ਵਾਜੇ।
੪. ਇਕਸ ਇਕਸ ਖਾਣਿ ਵਿਚਿ ਇਕੀਹ ਇਕੀਹ ਲਖ ਉਪਾਜੇ।
੫. ਇਕਤ ਇਕਤ ਜੂਨਿ ਵਿਚਿ ਜੀਅਜੰਤੁ ਅਣਗਣਤ ਬਿਰਾਜੇ।
੬. ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਕਰਿ ਰੰਗ ਬਿਰੰਗ ਤਰੰਗ ਅਗਾਜੇ।
੭. ਪਉਣੁ ਪਾਣੀ ਘਰਿ ਨਉ ਦਰਵਾਜੇ ॥੩॥

3. (Rachnā dī vachittratā)

1. *Khāṇī vāṇī chār jug jal thal taruvar(u) parbat sāje.*
2. *Tinn loa chaudah bhavaṇ kar(i) ikīh brahmaṅḍ nivāje.*
3. *Chāre kuṅḍā dīp sat nau khaṅḍ dah dis(i) vajaṇ(i) vāje.*
4. *Ikas ikas khāṇ(i) vich(i) ikīh ikīh lakh upāje.*
5. *Ikat ikat jūn(i) vich(i) jīa-jaṅt(u) aṇgaṇat birāje.*
6. *Rūp anūp sarūp kar(i) raṅg biraṅg taraṅg agāje.*
7. *Pauṇ(u) pāṇī ghar(i) nau darvāje.(3)*

3. Strangeness of His Creation

1. The Almighty instituted four systems of creating life, four stages of speech, four ages (*Satyug, Tretā, Duāpar* and *Kalyug*), water, earth, trees and mountains for living beings to live.
2. Then He created three metaphysical worlds, fourteen regions while each world had seven regions to make it twenty-one—a figure denoting one complete Lord *(Ik-īs).*
3. The living beings created by Him are being heard in all four corners of the world, seven continents, nine regions (heavenly bodies) and ten directions.
4. Each system of creation brought forth twenty-one lacs (2.1 million) species.
5. And created countless living beings of various forms in each species.
6. He created beautiful forms of different colours and shapes, numerous rivers, streams and oceans.
7. Then from five elements (air, water, earth, fire and sky), He created human beings with nine doors (body exits).(3)

In Essence

It is stated in Srī Gurū Granth Sāhib that God remained in a state of inactivity for nearly thirty-six ages. Then the self-effulgent Lord took up His form and with one word created the vast expanse of universes, regions, planets and many other celestial bodies. He filled up these heavenly creations with living beings, water bodies like streams, rivers, seas, oceans and using the five basic elements of air, fire, water, space and earth; He created human beings. All this evolution is very strange and fascinating and one wonders at Lord's infinite power and ingenuity. Despite creating all these things, He permeated Himself in them and then enclosed all these with His own self.

Sagalī baṇat baṇāī āpe. Āpe kare karāe thāpe.
Ikas(u) te hoio anantā, Nānak ekas(u) māh(i) samāe jīo.
(SGGS p. 131)

੪. (ਰਚਨਾ ਦੀ ਵਚਿੱਤ੍ਰਤਾ)

੧. ਕਾਲਾ ਧਉਲਾ ਰਤੜਾ ਨੀਲਾ ਪੀਲਾ ਹਰਿਆ ਸਾਜੇ।
੨. ਰਸੁ ਕਸੁ ਕਰਿ ਵਿਸਮਾਦ ਸਾਦ ਜੀਭਹੁ ਜਾਪਨ ਖਾਜ ਅਖਾਜੇ।
੩. ਮਿਠਾ ਕਉੜਾ ਖਟ ਤੁਰਸੁ ਫਿਕਾ ਸਾਉ ਸਲੂਣਾ ਛਾਜੇ।
੪. ਗੰਧ ਸੁਗੰਧਿ ਅਵੇਸ ਕਰਿ ਚੋਆ ਚੰਦਨ ਕੇਸਰੁ ਕਾਜੇ।
੫. ਮੇਦੁ ਕਥੂਰੀ ਪਾਨ ਫੁਲੁ ਅੰਬਰੁ ਚੂਰ ਕਪੂਰ ਅੰਦਾਜੇ।
੬. ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਬਹੁ ਚਉਦਹ ਵਿਦਿਆ ਅਨਹਦ ਗਾਜੇ।
੭. ਲਖ ਦਰੀਆਉ ਕਰੋੜ ਜਹਾਜੇ ॥੪॥

4. (Rachnā dī vachittratā)

1. Kālā dhaulā ratṛā nīlā pīlā hariā sāje.
2. Ras(u) kas(u) kar(i) vismād sād jībhoh jāpan khāj akhāje.
3. Miṭhā kauṛā khaṭ turas(u) phikā sāu salūṇā chhāje.
4. Gandh sugandh(i) aves kar(i) choā chandan kesar(u) kāje.
5. Med(u) kathūrī pān phul(u) anbar(u) chūr kapūr andāje.
6. Rāg nād sanbād bauh chaudah vidiā anhad gāje.
7. Lakh dariāo karoṛ jahāje.(4)

4. Strangeness of the Creation

1. He adorned His creation with red, white, blue, green and yellow colours.
2. He created wonderful relishments of sweet and sour tastes and entrusted the ability to the tongue to distinguish between edibles and inedibles.
3. The tongue enables us to relish sweet, bitter, sour, spicy and pungent tastes.
4. Mixing pleasant and unpleasant fragrances, He created sandalwood, saffron and camphor-like sweet smells.
5. He also created musk, musk-cat, betel, flowers, mango powder, camphor and many other similar fragrances, and odours.
6. He created musical measures, sounds/notes, interlocution on fourteen fields of education beside sounding the unstruck music in the inner self of those who achieved oneness with Him.
7. Having created innumerable rivers and oceans, He also created many ships and boats for the people to make them as the means of their livelihood.(4)

In Essence

The subject of wonderful and strange creation of the Lord has been continued in this *pauṛī* by Bhāī Gurdās Jī.

Wāh(u) wāh(u) kā baḍā tamāsā.
Āpe hasai āp(i) hī chitvai āpe chand(u) sūr(u) pargāsā.
Āpe jal(u) āpe thal(u) thanman(u) āpe kīā ghaṭ(i) ghaṭ(i) bāsā.
Āpe nar āpe phun(i) nārī āpe sār(i) āpe hī pāsā.
(*SGGS*, p. 1403)

God, the Praiseworthy pervades everywhere Himself and all His deeds are strange and amazing. He resides in this strangeness and amazement.

੫. (ਰਚਨਾ ਵਿਚ ਮਨੁੱਖ ਦੇਹ ਪਾਰ ਉਤਾਰਾ ਹੈ)

੧. ਸਤ ਸਮੁੰਦ ਅਥਾਹ ਕਰਿ ਰਤਨ ਪਦਾਰਥ ਭਰੇ ਭੰਡਾਰਾ।
੨. ਮਹੀਅਲ ਖੇਤੀ ਅਉਖਧੀ ਛਾਦਨ ਭੋਜਨ ਬਹੁ ਬਿਸਥਾਰਾ।
੩. ਤਰੁਵਰ ਛਾਇਆ ਫੁਲ ਫਲ ਸਾਖਾ ਪਤ ਮੂਲ ਬਹੁ ਭਾਰਾ।
੪. ਪਰਬਤ ਅੰਦਰਿ ਅਸ਼ਟਧਾਤੁ ਲਾਲੁ ਜਵਾਹਰੁ ਪਾਰਸੁ ਪਾਰਾ।
੫. ਚਉਰਾਸੀ ਲਖ ਜੋਨਿ ਵਿਚਿ ਮਿਲਮਿਲ ਵਿਛੜੇ ਵਡ ਪਰਵਾਰਾ।
੬. ਜੰਮਣੁ ਜੀਵਣੁ ਮਰਣ ਵਿਚਿ ਭਵਜਲ ਪੂਰ ਭਰਾਇ ਹਜਾਰਾ।
੭. ਮਾਣਸ ਦੇਹੀ ਪਾਰਿ ਉਤਾਰਾ॥੫॥

5. (Rachnā vich manukh deh pār utārā hai)

1. Sat samuṅd athāh kar(i) ratan padārath bhare bhaṅḍārā.
2. Mahīal khetī aukhadhī chhādan bhojan bauh bisthārā.
3. Tar(u)var chhāiā phul phal sākhā pat mūl bauh bhārā.
4. Parbat aṅdar(i) ashṭdhāt(u) lāl(u) javāhar(u) pāras(u) pārā.
5. Chaurāsī lakh jon(i) vich(i) milmil vichhṛe vaḍ parvārā.
6. Jaṅmaṇ(u) jīvaṇ(u) maraṇ vich(i) bhavjal pūr bharāe hajārā.
7. Māṇas dehī pār(i) utārā.(5)

5. Human Form is Means of Emancipation

1. Creating seven vast oceans, Almighty filled them with treasures of precious materials (gems and pearls).
2. Creating Earth, He filled it with various forms of agricultural products which provide food, clothing and medicines.
3. The trees with dense leaves and branches provide shade, fruits and flowers in abundance.
4. In the mountains, He placed eight metals, rubies, diamonds, philosopher's stone and mercury.
5. He created eighty-four lakhs (8.4 millions) species of life. The living beings meet together in the form of a family and they part company again.
6. Thousands of creatures are born here; live their lives and depart from this worldly ocean.
7. Human life alone provides one with redemption.(5)

In Essence

Emancipation is only possible when one is born as a human being. Other species cannot be liberated. *Gurbāṇī* states it very clearly :

Bhaī prāpat(i) mānukh dehuriā.
Gobind milan kī eh(u) terī bariā. (*SGGS*, p. 378)

The human body has peculiarity of acquiring knowledge. Other living beings are not blessed with such faculty. Therefore one who unites with the Gurū and meditates on Him succeeds in liberating himself. Otherwise, he would be like a container on a Persian wheel of the well that comes up, releases its water and goes into the well again. Other species are not blessed with intellect that understands reasoning. This faculty leads one to the door of the Lord and helps one merge in Him. Intellect helps us acquire useful knowledge that removes the dross of ignorance from our mind.

੬. (ਮਾਣਸ ਜਨਮ ਤੇ ਭੁੱਲ)

੧. ਮਾਣਸ ਜਨਮ ਦੁਲੰਭੁ ਹੈ ਛਿਣ ਭੰਗਰੁ ਛਲ ਦੋਹੀ ਛਾਰਾ।
੨. ਪਾਣੀ ਦਾ ਕਰਿ ਪੂਤਰਾ ਉਡੈ ਨ ਪਉਣੁ ਖੁਲੇ ਨਉ ਦੁਆਰਾ।
੩. ਅਗਨਿ ਕੁੰਡ ਵਿਚਿ ਰਖਿਅਨਿ ਨਰਕ ਘੋਰ ਮਹਿੰ ਉਦਰੁ ਮਝਾਰਾ।
੪. ਕਰੈ ਉਰਧ ਤਪੁ ਗਰਭ ਵਿਚਿ ਚਸਾ ਨ ਵਿਸਰੈ ਸਿਰਜਣਹਾਰਾ।
੫. ਦਸੀ ਮਹੀਨੀ ਜੰਮਿਆਂ ਸਿਮਰਣ ਕਰੀ ਕਰੈ ਨਿਸਤਾਰਾ।
੬. ਜੰਮਦੋ ਮਾਇਆ ਮੋਹਿਆ ਨਦਰਿ ਨ ਆਵੈ ਰਖਣ ਹਾਰਾ।
੭. ਸਾਹੋਂ ਵਿਛੁੜਿਆ ਵਣਜਾਰਾ ॥੬॥

6. (Māṇas janam te bhull)

1. Māṇas janam dulaṅbh(u) hai chhiṇ bhaṅgar(u) chhal dohī chhārā.
2. Pāṇī dā kar(i) pūtrā uḍai na pauṇ(u) khule nau duārā.
3. Agan(i) kuṅḍ vich(i) rakhian(i) narak ghor maiṅh udar(u) majhārā.
4. Karai urdh tap(u) garabh vich chasā na visrai sirjaṇhārā.
5. Dasī mahīnī jaṅmiāṅ simraṇ karī karai nistārā.
6. Jaṅmdo māiā mohiā nadar(i) na āvai rakhaṇ hārā.
7. Sāhoṅ vichhuṛiā vaṇjārā.(6)

6. Human Birth and Omission

1. The human birth is a rare blessing but the body is momentary and made of illusive clay like material.
2. It is an image made of water, the result of the union of sperm of the father and egg of the mother. The body has nine openings yet the air that it breathes does not escape out.
3. God protected this body even in the hell-like fire of mother's womb.
4. Placed upside down, the baby meditates and does not forget the Lord even for a wink of the eye.
5. It takes birth after ten months and thus God liberates him from the womb as a result of perpetual meditation.
6. Immediately after the birth, he gets engrossed in *Māyā* (illusions of the world) and forgets his Creator.
7. Thus the *jīv* (human being) got separated from the Almighty. (Like a trader is separated from his money-lender).(6)

In Essence

The human being is a strange creation of the Lord. It is regarded a rare birth, for this is the only form that can unite a human being with his source—God.

For ten months a human being as a child stays upside down in the mother's womb where conditions are no less than hell. He survives on the strength of perpetual meditation and as soon as he comes out, he forgets the Lord and absorbs in worldly attractions. Thus he goes astray from his roots and now starts searching through various births. *Gurbāṇī* says :

Māt garbh maih āpan simran(u) de,
tah tum rākhanhāre.
Pāvak sāgar athāh lahar(i) maih tāroh tāranhāre.

(*SGGS*, p. 613)

In the womb, God gave the boon of meditation to the developing child and that protected him there. O God, this world has vast expanse of fire and full of fiery waves. Therefore please help me swim across it.

੭. (ਮਾਣਸ ਜਨਮ—ਮਾਯਾ ਜਾਲ)

੧. ਰੋਵੈ ਰਤਨੁ ਗਵਾਇਕੈ ਮਾਇਆ ਮੋਹੁ ਅਨ੍ਹੇਰੁ ਗੁਬਾਰਾ।
੨. ਓਹੁ ਰੋਵੈ ਦੁਖੁ ਆਪਣਾ ਹਸਿ ਹਸਿ ਗਾਵੈ ਸਭ ਪਰਵਾਰਾ।
੩. ਸਭਨਾ ਮਨਿ ਵਾਧਾਈਆਂ ਰੁਣ ਝੁੰਝਨੜਾ ਰੁਣ ਝੁਣਕਾਰਾ।
੪. ਨਾਨਕੁ ਦਾਦਕੁ ਸੋਹਲੇ ਦੇਨ ਅਸੀਸਾਂ ਬਾਲ ਪਿਆਰਾ।
੫. ਚੁਖਹੁ ਬਿੰਦਕ ਬਿੰਦੁ ਕਰਿ ਬਿੰਦਹੁ ਕੀਤਾ ਪਰਬਤ ਭਾਰਾ।
੬. ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸੁਗਰਥ ਵਿਸਾਰ ਵਿਸਾਰਾ।
੭. ਕਾਮ ਕਰੋਧੁ ਵਿਰੋਧੁ ਵਿਚਿ ਲੋਭੁ ਮੋਹੁ ਧ੍ਰੋਹ ਅਹੰਕਾਰਾ।
੮. ਮਹਾਂ ਜਾਲ ਫਾਥਾ ਵੇਚਾਰਾ॥੭॥

7. (Māṇas janam—Māyā jāl)

1. *Rovai ratan(u) gavāekai māiā moh(u) anher(u) gubārā.*
2. *Oh(u) rovai dukh(u) āpṇā has(i) has(i) gāvai sabh parvārā.*
3. *Sabhnā man(i) vādhāīāṅ ruṇ jhuṅjhanṛā ruṇ jhuṇkārā.*
4. *Nānak(u) dādak(u) sohle den asīsāṅ bāl piārā.*
5. *Chukhoh biṅdak biṅd(u) kar(i) biṅdoh kītā parbat bhārā.*
6. *Sat(i) saṅtokh daiā dharam(u) arth(u) sugarth visār visārā.*
7. *Kām krodh(u) virodh(u) vich(i) lobh(u) moh(u) dhroh ahaṅkārā.*
8. *Mahāṅ jāl phāthā vechārā.(7)*

7. Human Birth—Dragnet of *Māyā*

1. Losing the jewel-like name of the Lord, the baby cries having entered in the darkness of worldly illusions.
2. The whole family rejoices but the child is wailing over his pain and sufferings of loss.
3. Everyone is full of happiness. Music and drums are played and there is a feeling of festivities all around.
4. The maternal and paternal-grandparents bless the child with their good wishes and shower their love.
5. A drop of semen created a bubble-like mass that gradually developed into a large body.
6. But the human being forgot the virtues of truth, compassion, contentment and also his main objective of coming to this world.
7. He became arrogant and indulged in lust, anger, greed, attachment, enmity and fraud with impunity.
8. The hapless person got entangled in the mighty dragnet of *māyā*.(7)

In Essence

Why does a child cry as soon as he is born? Bhāī Gurdās Jī says that he has lost the most precious wealth of *Nām* that he possessed while still in his mother's womb, while the child cries; all other elder in the family rejoice and shower their blessings on him. Sadly, the influence of *māyā* starts gripping him in its dragnet that he forgets the Lord and feels one with arrogance, greed, lust, avarice, attachment etc. And very soon, he starts, feeling his independent existence forgetting totally his aim of birth and life. *Gurbāṇī* says :

Māyā moh bharm pai bhoole
sut dārā sio prīt(i) lagāī. (*SGGS*, p. 1406)

Eh māyā jit (i) Har(i) vīsrai,. moh(u) upjai bhāo dūjā lāiā. (*SGGS*, p. 921)

This *māyā* makes one forget the Lord, attaches with itself and develops love for mundane worldly attractions.

੮. (ਬਾਲਕ ਬੁੱਧਿ ਅਚੇਤ)

੧. ਹੋਇ ਸੁਚੇਤ ਅਚੇਤ ਇਕ ਅਖੀਂ ਹੋਂਦੀ ਅੰਨ੍ਹਾ ਹੋਆ।
੨. ਵੈਰੀ ਮਿਤੁ ਨ ਜਾਣਦਾ ਡਾਇਣੁ ਮਾਉ ਸੁਭਾਉ ਸਮੋਆ।
੩. ਬੋਲਾ ਕੰਨੀ ਹੋਂਦਈ ਜਸੁ ਅਪਜਸੁ ਮੋਹੁ ਨ ਸੋਆ।
੪. ਗੁੰਗਾ ਜੀਭੈ ਹੁੰਦਿਐ ਦੁਧੁ ਵਿਚਿ ਵਿਸੁ ਘੋਲਿ ਮੁਹਿ ਚੋਆ।
੫. ਵਿਹੁ ਅੰਮ੍ਰਿਤ ਸਮਸਰ ਪੀਐ ਮਰਣ ਜੀਵਨ ਆਸ ਤ੍ਰਾਸ ਨ ਢੋਆ।
੬. ਸਰਪੁ ਅਗਨਿ ਵਲਿ ਹਥੁ ਪਾਇ ਕਰੈ ਮਨੋਰਥ ਪਕੜ ਖਲੋਆ।
੭. ਸਮਝੈ ਨਾਹੀ ਟਿਬਾ ਟੋਆ॥੮॥

8. (Bālak buddh achet)

1. Hoe suchet achet ik akhīṅ hoṅdī aṅnā hoā.
2. Vairī mit(u) na jāṇdā ḍāiṇ(u) māu subhāu samoā.
3. Bolā kaṅnī hoṅdaī jas(u) apjas(u) moh(u) na soā.
4. Guṅgā jībhai huṅdiai dudh(u) vich(i) vis(u) ghol(i) muh(i) choā.
5. Vihu aṅmrit samsar pīai maraṇ jīvan ās trās na ḍhoā.
6. Sarap(u) agan(i) val(i) hath(u) pāe karai manorath pakaṛ khaloā.
7. Samjhe nāhī ṭibā ṭoā.(8)

8. Child Intellect is Inadvertent

1. Despite being intelligent and conscious, possessing full vision and eyes, one has taken a course followed by stupids and blind respectively.
2. He does not distinguish between a friend and a foe. Mother and a sorcerer are no different for him.
3. Despite blessed with ears and ability to hear, he is deaf. He neither distinguishes between praise and condemnation nor between love and hate.
4. He is dumb despite ability to speak with his tongue. He would not refuse a glass of milk mixed with poison.
5. He consumes poison just as he would consume nectar. He is unaware of the hope of life and the dread of death.
6. He is so naive that he would push his hand towards a snake or fire without even a thought.
7. He cannot distinguish between pit and a mound.(8)

In Essence

In this *pauṛī*, Bhāī Gurdās Ji has dealt with simplicity and naivity of a child. He cannot distinguish between what is good for him and what is bad, what will land him in trouble and sufferings.

੯. (ਬਾਲਕ ਵਿਚਾਰ ਹੀਨਤਾ)

੧. ਲੂਲਾ ਪੈਰੀ ਹੋਂਦਈ ਟੰਗਾਂ ਮਾਰਿ ਨ ਉਠਿ ਖਲੋਆ।
੨. ਹਥੋ ਹਥੁ ਨਚਾਈਐ ਆਸਾ ਬੰਧੀ ਹਾਰੁ ਪਰੋਆ।
੩. ਉਦਮ ਉਕਤਿ ਨ ਆਵਈ ਦੇਹਿ ਬਿਦੇਹ ਨ ਨਵਾਂ ਨਿਰੋਆ।
੪. ਹਗਣ ਮੂਤਣ ਛਡਣਾ ਰੋਗੁ ਸੋਗੁ ਵਿਚਿ ਦੁਖੀਆ ਰੋਆ।
੫. ਘੁਟੀ ਪੀਐ ਨ ਖੁਸੀ ਹੋਇ ਸਪਹੁ ਰਖਿਅੜਾ ਅਣਖੋਆ।
੬. ਗੁਣੁ ਅਵਗੁਣ ਨ ਵਿਚਾਰਦਾ ਨ ਉਪਕਾਰੁ ਵਿਕਾਰੁ ਅਲੋਆ।
੭. ਸਮਸਰ ਤਿਸੁ ਹਥਿਆਰ ਸੰਜੋਆ॥੯॥

9. (Bālak vichār hīntā)

1. Lūlā pairī hodaī ṭaṅgāṅ mār(i) na uṭh(i) khaloā.
2. Hatho hath(u) nachāīai āsā baṅdhī hār(u) paroā.
3. Udam ukat(i) na āvaī deh(i) bideh na navāṅ niroā.
4. Hagaṇ mūtaṇ chhaḍṇā rog(u) sog(u) vich(i) dukhīā roā.
5. Ghuṭī pīai na khusī hoe sapoh rakhiaṛā aṇkhoā.
6. Guṇ(u) avguṇ na vichārdā na upkār(u) vikār(u) aloā.
7. Samsar tis(u) hathiār saṅjoā.(9)

9. Thoughtless Childhood

1. Despite possessing feet, a child does not get up easily and conveniently. He moves like an impaired person.
2. His mother and sisters pamper him day and night, and seized with hopes from him keep him close to their neck like a necklace.
3. He is without intellect. Nor can he make effort to keep himself fit, neat and clean.
4. (Since he is unable to express himself) he cries when sick, distressed and when he has soiled himself with urine or faeces.
5. He resents taking infant purgative at his birth but feels annoyed when abstained from meddling with snakes (passion and desires).
6. Since he cannot distinguish between merits and demerits, he does not reckon what is good or evil.
7. The Protector and the Destroyer are one and the same for him.(9)

In Essence

Bhāī Gurdās Jī is still continuing with the theme of last *pauṛī* and describes the nature of a child.

੧੦. (ਮਾਤਾ ਉਪਕਾਰ)

੧. ਮਾਤ ਪਿਤਾ ਮਿਲਿ ਨਿੰਮਿਆ ਆਸਵੰਤੀ ਉਦਰ ਮਝਾਰੇ।
੨. ਰਸ ਕਸ ਖਾਇ ਨ ਲਜ ਹੋਇ ਛੁਹ ਛੁਹ ਧਰਣਿ ਧਰੈ ਪਗ ਧਾਰੇ।
੩. ਪੇਟ ਵਿਚਿ ਦਸ ਮਾਹ ਰਖਿ ਪੀੜਾ ਖਾਇ ਜਣੈ ਪੁਤੁ ਪਿਆਰੇ।
੪. ਜਣ ਕੈ ਪਾਲੈ ਕਸਟ ਕਰਿ ਖਾਨ ਪਾਨ ਵਿਚਿ ਸੰਜਮ ਸਾਰੇ।
੫. ਗੁੜ੍ਹਤੀ ਦੇਇ ਪਿਆਲਿ ਦੁਧੁ ਘੁਟੀ ਵਟੀ ਦੇਇ ਨਿਹਾਰੇ।
੬. ਛਾਦਨੁ ਭੋਜਨੁ ਪੋਖਿਆ ਝੰਡਨ ਮੰਗਨ ਪੜ੍ਹਨ ਚਿਤਾਰੇ।
੭. ਪਾਂਧੇ ਪਾਸ ਬਹਾਲਿਆ ਖਟਿ ਲੁਟਾਇ ਹੋਇਆ ਸੁਚਿਆਰੇ।
੮. ਅਰਿਣਤ ਹੋਇ ਭਾਰੁ ਉਤਾਰੇ ॥੧੦॥

10. (Mātā upkār)

1. Māt pitā mil(i) niṅmiā āsvaṅtī udar majhāre.
2. Ras kas khāe na laj hoe chhuh chhuh dharaṇ(i) dharai pag dhāre.
3. Peṭ vich(i) das māh rakh(i) pīṛā khāe jaṇai put(u) piāre.
4. Jaṇ kai pālai kasṭ kar(i) khān pān vich(i) saṅjam sāre.
5. Guṛhtī de-e piāl(i) dudh(u) ghuṭī vaṭī de-e nihāre.
6. Chhādan(u) bhojan(u) pokhiā jhaṅḍan maṅgan paṛhan chitāre.
7. Pāndhe pās bahāliā khaṭ(i) luṭāe hoiā suchiāre.
8. Ar(i)ṇat hoe bhār(u) utāre.(10)

10. Mother's Goodness

1. The hopeful mother keeps the child in her womb; a result of her union with her husband.
2. She takes precautions not to eat anything which may harm the baby. She walks softly and slowly with measured steps lest it leads to miscarriage.
3. She keeps the baby in her womb for ten months and bears all the discomforts till she gives birth to her son.
4. Even after giving birth, she goes through lot of pain and discomfort to bring him up. She takes care of her own diet (so that her milk is not adversely affected).
5. She administers him the customary first food, feeds him on her breasts, and to keep his system working properly, serves him the infant laxative *(Janam Ghuṭṭi).*
6. She brings him up with good diet, clothing and keeps imagining about his education, betrothal etc. as he would grow.
7. She sends him to a teacher for education, spending much wealth and thus become true (to them).
8. And so does she clears herself of one of the debts of her motherhood.(10)

In Essence

The contribution of a mother in bringing up a child is matchless. She is deeply involved in every aspect of his life and ensures that he grows with least discomfort.

The society has accepted three main duties of parent-hood. One is imparting righteousness to their child, the second is good education, while the third is his marriage. These are regarded as debts that the parents owe. In the last line of the *pauṛī*, one of the debt is deemed to have been paid when the child is sent to the teacher for education.

੧੧. (ਮਾਤਾ ਉਪਕਾਰ, ਪੁੱਤ੍ਰ ਅਪਕਾਰ)

੧. ਮਾਤਾ ਪਿਤਾ ਅਨੰਦ ਵਿਚਿ ਪੁਤੈ ਦੀ ਕੁੜਮਾਈ ਹੋਈ।
੨. ਰਹਸੀ ਅੰਗ ਨ ਮਾਵਈ ਗਾਵੈ ਸੋਹਿਲੜੇ ਸੁਖ ਹੋਈ।
੩. ਵਿਗਸੀ ਪੁਤ੍ਰ ਵਿਆਹਿਐ ਘੋੜੀ ਲਾਵਾਂ ਗਾਵ ਭਲੋਈ।
੪. ਸੁਖਾਂ ਸੁਖੈ ਮਾਵੜੀ ਪੁਤੁ ਨੂੰਹ ਦਾ ਮੇਲ ਅਲੋਈ।
੫. ਨੁਹੁ ਨਿਤ ਕੰਤ ਕੁਮੰਤ ਦੇਇ ਵਿਹਰੇ ਹੋਵਨਿ ਸਸੁ ਵਿਗੋਈ।
੬. ਲਖ ਉਪਕਾਰੁ ਵਿਸਾਰਕੈ ਪੁਤ ਕੁਪੁਤ ਚਕੀ ਉਠਿ ਝੋਈ।
੭. ਹੋਵੈ ਸਰਵਣ ਵਿਰਲਾ ਕੋਈ॥੧੧॥

11. (Mātā upkār, puttra apkār)

1. Mātā pitā anaṅd vich(i) putai dī kuṛmāī hoī.
2. Rahsī aṅg na māvai gāvai sohilaṛe sukh hoī.
3. Vigsī putra viāhiai ghoṛī lāvāṅ gāv bhaloī.
4. Sukhāṅ sukhai māvaṛī put(u) nūṅh dā mel aloī.
5. Nuh(u) nit kaṅt kumaṅt de-e vihre hovan(i) sas(u) vigoī.
6. Lakh upkār(u) visār-kai put kuput chakī uṭh(i) jhoī.
7. Hovai sarvaṇ virlā koī.(11)

11. Goodness of Mother, Ill Will of Son

1. Parents are in an ecstatic state at the engagement ceremony of their son.
2. The mother is beside herself with joy. She sings songs of happiness and feel pleased.
3. When the son is married, her happiness is beyond no bounds. She sings songs praising the bridegroom and praying for his happy and prosperous married life.
4. The mother wishes and blesses her son and his newly wedded wife a long and a happy life together.
5. The bride (daughter-in-law) starts ill advising her husband that leads to frequent confrontations between the two. The mother-in-law now feels much anguish.
6. Forgetting millions of selfless benefactions of the mother, the undutiful son now indulges in arguments and disputes with her.
7. Rare son is obedient like Sarwan (who served his blind parents diligently).(11)

In Essence

Here in this *pauṛī*, Bhāī Sāhib paints a picture of a credulous son who forgets all the benefactions of his parents and is swayed by his wife to pick up quarrels and discords with them over petty matters. *Gurbāṇī* says :

> *Jorā dā ākhiā purakh kamāvade se apvit amedh khalā.*
> (*SGGS*, p. 304)
>
> Those who do actions as dictated to them by their wives are impious, bad and foolish.

Now if parents in the above *pauṛī* are replaced with God/Gurū and wife with *māyā*, the whole theme of the *pauṛī* becomes spiritual. Human beings are so enamoured by *māyā* that they disrespect, disown and reject their Lord who is the reason of their creation. Such people are *Manmukh.*

੧੨. (ਮਾਪਿਆਂ ਦਾ ਉਪਕਾਰ ਵਿਸਾਰਨਾ ਪਾਪ ਹੈ)

੧. ਕਾਮਣਿ ਕਾਮਣਿਆਰੀਐ ਕੀਤੋ ਕਾਮਣ ਕੰਤ ਪਿਆਰੇ।
੨. ਜੰਮੇ ਸਾਈਂ ਵਿਸਾਰਿਆ ਵੀਵਾਹਿਆਂ ਮਾਂ ਪਿਉ ਵਿਸਾਰੇ।
੩. ਸੁਖਾਂ ਸੁਖਿ ਵਿਵਾਹਿਆ ਸਉਣੁ ਸੰਜੋਗ ਵਿਚਾਰਿ ਵਿਚਾਰੇ।
੪. ਪੁਤ ਨੂੰਹੈਂ ਦਾ ਮੇਲੁ ਵੇਖਿ ਅੰਗ ਨ ਮਾਵਨਿ ਮਾਂ ਪਿਉ ਵਾਰੇ।
੫. ਨੂੰਹੁ ਨਿਤ ਮੰਤ ਕੁਮੰਤ ਦੇਇ ਮਾਂ ਪਿਉ ਛਡਿ ਵਡੇ ਹਤਿਆਰੇ।
੬. ਵਖ ਹੋਵੈ ਪੁਤੁ ਰੰਨਿ ਲੈ ਮਾਂ ਪਿਉ ਦੇ ਉਪਕਾਰੁ ਵਿਸਾਰੇ।
੭. ਲੋਕਾਚਾਰਿ ਹੁਇ ਵਡੇ ਕੁਚਾਰੇ॥੧੨॥

12. (Māpiāṅ dā upkār visārnā pāp hai)

1. Kāmaṇ(i) kamaṇ(i)āriai kīto kāmaṇ kaṅt piāre.
2. Jaṅme sāīṅ visāriā vīvāhiāṅ māṅ pio visāre.
3. Sukhāṅ sukh(i) vivāhiā sauṇ(u) saṅjog vichār(i) vichāre.
4. Put nūṅhaiṅ dā mel(u) vekh(i) aṅg na māvan(i) māṅ pio vāre.
5. Nūṅh(u) nit maṅt kumaṅt de-e māṅ pio chhaḍ(i) vaḍe hatiāre.
6. Vakh hovai put(u) raṅn(i) lai māṅ pio de upkār(u) visāre.
7. Lokāchār(i) hue vaḍe kuchāre.(12)

12. Forgetting Benefaction of Parents is Sin

1. The bewitching wife puts a spell on her husband with her charms.
2. He forgot the Creator when he was born and now when he got married, he had forgotten his parents.
3. The son was married off after contemplating over auspicious and inauspicious times for the matrimonial alliance. The marriage was solemnised after much considerations, vows and hopes.
4. And seeing their son and daughter-in-law together, they could not contain their happiness within themselves.
5. The bride then emerged to be clever. She started ill-advising her husband against his parents branding them to be the killers of their joys. So for their benefit, he should leave them.
6. Forgetting the benefactions of his parents, the son establishes his own home along with his wife.
7. The ways of the world have become grossly immoral.(12)

In Essence

Continuing the theme, Bhāī Gurdās Jī now paints a picture where the son deserts his parents and establishes his own household along with his wife.

Again if it is considered as a paradigm, it brings out how a person has been enamoured by *māyā* that he forsakes his parents who are instrumental in bringing him to this life. This is the state in various families today. The love of *māyā* slips a person from path of truth and morality.

Māiā moh kā kachā cholā tit(u) paidhai pag(u) khisai.
(*SGGS*, p. 584)

The garb of *māyā* and *moh* (attachment) is very weak (of texture). One who wears it, slips from the love of God while the garb also betrays him.

੧੩. (ਮਾਪਿਆਂ ਦੇ ਅਪਕਾਰੀ ਦੇ ਜਪ ਤਪ ਨਿਸ਼ਫਲ ਹਨ)

੧. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਸੁਣੈ ਵੇਦੁ ਭੇਦੁ ਨ ਜਾਣੈ ਕਥਾ ਕਹਾਣੀ।
੨. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਤਪੁ ਵਣਖੰਡਿ ਭੁਲਾ ਫਿਰੈ ਬਿਬਾਣੀ।
੩. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਪੂਜੁ ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਕਮਾਣੀ।
੪. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਨਾਵਣਾ ਅਠਸਠਿ ਤੀਰਥ ਘੁੰਮਣ ਵਾਣੀ।
੫. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਦਾਨ ਬੇਈਮਾਨ ਅਗਿਆਨ ਪਰਾਣੀ।
੬. ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਵਰਤ ਕਰਿ ਮਰਿ ਮਰਿ ਜੰਮੈ ਭਰਮ ਭੁਲਾਣੀ।
੭. ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਰੁ ਨ ਜਾਣੀ ॥੧੩॥

13. (Māpiāṅ de apkārī de jap tap nish-phal han)

1. Māṅ pio parhar(i) suṇai ved(u) bhed(u) na jāṇai kathā kahāṇī.
2. Māṅ pio parhar(i) karai tap(u) vaṇkhaṇḍ(i) bhulā phirai bibāṇī.
3. Māṅ pio parhar(i) karai pūj(u) devī dev na sev kamāṇī.
4. Māṅ pio parhar(i) nāvaṇā aṭhsaṭh(i) tīrath ghuṅmaṇ vāṇī.
5. Māṅ pio parhar(i) karai dān beīmān agiān parāṇī.
6. Māṅ pio parhar(i) varat kar(i) mar(i) mar(i) jaṅmai bharam bhulāṇī.
7. Gur(u) parmesar(u) sār(u) na jāṇī.(13)

13. Religious Practices of One Who Ill-treats One's Parents, are Worthless

1. One who renounces one's parents will never understand the deep and mysterious meaning of scriptures. All discourses are mere tales for him.
2. Renouncing one's parents one who practices penances in a jungle is also wandering in deserted places. (He does not reach his self).
3. The worship performed by a person who had renounced his parents is never accepted and acknowledged by gods and goddesses.
4. If someone bathes at sixty-eight pilgrim centres without serving his parents, he is just diving in the whirlpool of life.
5. One who deserts his parents and performs charities is unrighteous and ignorant.
6. One who undertakes fasts, observes all rituals, forgetting his parents, is wandering in the cycle of births and deaths.
7. He has not understood the essence of Gurū and God.(13)

In Essence

One who has no desire to do good to others, who is not attracted or enamoured by the love of his parents, whose love is not pure and selfless; whatever he does in life is just false and exhibition and acts of ego and pride. If, those who have done so much good for him right from his birth to the time of his marriage are not happy at his behaviour, how can Gurū and God ever feel pleased with him?

Like Gurū, parents' love for their child is pure and selfless; always desiring good of the child. After all, parents are the first image of God in the life of an infant.

੧੪. (ਉਪਕਾਰੀ ਕਰਤਾਰ ਨੂੰ ਸੰਭਾਲ)

੧. ਕਾਦਰੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ਕੁਦਰਤਿ ਅੰਦਰਿ ਕਾਦਰੁ ਦਿਸੈ।
੨. ਜੀਉ ਪਿੰਡ ਦੇ ਸਾਜਿਆ ਸਾਸ ਮਾਸ ਦੇ ਜਿਸੈ ਕਿਸੈ।
੩. ਅਖੀਂ ਮੁਹੁੰ ਨਕੁ ਕੰਨੁ ਦੁਇ ਹਥੁ ਪੈਰੁ ਸਭਿ ਦਾਤ ਸੁ ਤਿਸੈ।
੪. ਅਖੀਂ ਦੇਖੇ ਰੂਪ ਰੰਗੁ ਸਬਦਿ ਸੁਰਤਿ ਮੁਹਿ ਕੰਨ ਸਰਿਸੈ।
੫. ਨਕ ਵਾਸ ਹਥੀਂ ਕਿਰਤ ਪੈਰੀ ਚਲਣ ਪਲ ਪਲ ਖਿਸੈ।
੬. ਵਾਲ ਦੰਦ ਮੂੰਹ ਰੋਮ ਰੋਮ ਸਾਸ ਗਿਰਾਸ ਸਮਾਲਿ ਸਲਿਸੈ।
੭. ਸਾਦੀ ਲਬੈ ਸਾਹਿਬੈ ਤਿਸ ਤੂੰ ਸੰਮਲ ਸੌਵੈਂ ਹਿਸੈ।
੮. ਲੂਣ ਪਾਇ ਕਰਿ ਆਟੈ ਮਿਸੈ ॥੧੪॥

14. (Upkārī Kartār nūṅ saṅbhāl)

1. Kādar(u) manoh visāriā kudrat(i) aṅdar(i) kādar(u) disai.
2. Jīo piṅḍ de sājiā sās mās de jisai kisai.
3. Akhīṅ muhuṅ nak(u) kaṅn(u) due hath(u) pair(u) sabh(i) dāt su tisai.
4. Akhīṅ dekhe rūp raṅg(u) sabad(i) surat(i) muh(i) kaṅn sarisai.
5. Nak vās hathīṅ kirat pairī chalaṇ pal pal khisai.
6. Vāl daṅd mūṅh rom rom sās girās samāl(i) salisai.
7. Sādī labai sāhibai tis tūṅ saṅmal sauvaiṅ hisai.
8. Lūṇ pāe kar(i) āṭai misai.(14)

14. Remember the Creator

1. The people have omitted the Creator from their mind but He is conspicuously present in His creation.
2. He has bestowed everyone with soul, body, flesh, breathing power and created them.
3. The face, eyes, nose, ears, two hands, two feet etc. are all His blessings.
4. The eyes behold form and beauty while the mouth utters words and ears receive them to understand their essence.
5. One uses nose to smell, hands to perform tasks and feet to go from one place to the other.
6. He has provided us hair on the head and teeth in the mouth. We should remember that Creator is lovingly with us in every breath and every trichome of our body.
7. The Master who has blessed us with so many.relishments that we enjoy with so much liking, we should remember Him for at least a few moments.
8. Therefore to make our lives a little more relishing, let us put a pinch of salt (of meditation) in the flour of our life.(14)

In Essence

Two very distinct thoughts emerge in this *pauṛī*. One is; God has given us eyes, ears, mouth, nose, hands etc. for us to enjoy His creation and also use them to keep our lives going. These blessings are not to be used for relishing worldly attractions only. They should also be engaged in His memory.

E netroh merioh, Har(i) tum maih jot(i) dharī,
Har(i) bin(u) avar(u) na dekhoh koī.
....
E sravṇoh merioh, sāchai sun-ṇai no paṭhāe.

(*SGGS*, p. 922)

Secondly, one must make meditation as part of our daily life and listen to His divine words.

Kabīr ek ghaṛī ādhī ghaṛī, adhī hūṅ te ādh,
Bhagtan setī gosṭe jo kīne so. lābh. (*SGGS*, p. 1377)

੧੫. (ਜਾਗਦਿਆਂ ਜੇਹੀ ਸੁਰਤ, ਤੇਹੀ ਸੁਪਨ ਵਿਚ)

੧. ਦੇਹੀ ਵਿਚਿ ਨ ਜਾਪਈ ਨੀਂਦੁ ਭੁਖੁ ਤੇਹ ਕਿਥੈ ਵਸੈ।
੨. ਹਸਣੁ ਰੋਵਣੁ ਗਾਵਣਾ ਛਿਕ ਡਿਕਾਰੁ ਖੰਘੂਰਣੁ ਦਸੈ।
੩. ਆਲਕ ਤੇ ਅਗਵਾੜੀਆਂ ਹਿਡਕੀ ਖੁਰਕਣੁ ਪਰਸ ਪਰਸੈ।
੪. ਉਭੇ ਸਾਹ ਉਬਾਸੀਆਂ ਚੁਟਕਾਰੀ ਤਾੜੀ ਸੁਣਿ ਕਿਸੈ।
੫. ਆਸਾ ਮਨਸਾ ਹਰਖੁ ਸੋਗੁ ਜੋਗੁ ਭੋਗੁ ਦੁਖੁ ਸੁਣਿ ਨ ਵਿਗਸੈ।
੬. ਜਾਗਦਿਆਂ ਲਖ ਚਿਤਵਣੀ ਸੁਤਾ ਸੁਹਣ ਅੰਦਰਿ ਧਸੈ।
੭. ਸੁਤਾ ਹੀ ਬਰੜਾਂਵਦਾ ਕਿਰਤ ਵਿਰਤ ਵਿਚਿ ਜਸ ਅਪਜਸੈ।
੮. ਤਿਸਨਾ ਅੰਦਰਿ ਘਣਾ ਤਰਸੈ ॥੧੫॥

15. (Jāgdiāṅ jehī surat, tehī svapan vich)

1. Dehī vich(i) na jāpaī nīṅd(u) bhukh(u) teh kithai vasai.
2. Hasaṇ(u) rovaṇ(u) gāvaṇā chhik ḍikār khaṅghūraṇ(u) dasai.
3. Ālak te agvāṛīāṅ hiḍkī khurkaṇ(u) paras parsai.
4. Ubhe sāh ubāsīāṅ chuṭkārī tāṛī suṇ(i) kisai.
5. Āsā mansā harakh(u) sog(u) jog(u) bhog(u) dukh(u) suṇ(i) na vigsai.
6. Jāgdiāṅ lakh chitvaṇī sutā suhaṇ aṅdar(i) dhasai.
7. Sutā hī barṛāṅvdā kirat virat vich(i) jas apjasai.
8. Tisnā aṅdar(i) ghaṇā tarsai.(15)

15. Similar Experience While Awake or Asleep

1. Where does the sleep, hunger and thirst abide in human body is not known.
2. Can anyone say where laughing, weeping, singing, sneezing, burping or coughing reside in the body?
3. Why does the idleness, stretching of body, hiccups and scratching take place?
4. Why do we experience sighing and weeping in distress; yawn, snap the fingers and clap after listening to some good story?
5. Why hope, desire, happiness, sorrow, renunciation, and relishment, suffering or pleasure do not make us happy?
6. Millions of such thoughts and worries cross one's mind while awake but when asleep, one goes into dreams (oblivious of all such problems).
7. And while asleep, one mumbles and mutters whatever praise and condemnation one had experienced in conscious state.
8. Well engrossed in desires while awake, one suffers equally during sleep and dreams.(15)

In Essence

Caught in the web of desires, a human being is earning praise and infamy. One who performs noble deeds while awake sees noble and virtuous actions in his dreams. If this very example is extended further, one can say that just as the deeds in awake state show influence in dreams and make one experience sufferings and peace, so does the actions of our life bring peace or sorrow to us on our death. Good deeds cause good experiences to the soul after death while bad ones cause sufferings.

੧੬. (ਦੁਰਮਤੀ—ਉਪਕਾਰ ਕੀਤੇ ਬੀ ਨਹੀਂ ਸੌਰਦਾ)

੧. ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਵਰਤਣਾ ਸਾਧੁ ਅਸਾਧੁ ਸੰਗਤਿ ਵਿਚਿ ਵਸੈ।
੨. ਤਿੰਨ ਵੇਸ ਜਮਵਾਰ ਵਿਚਿ ਹੋਇ ਸੰਜੋਗ ਵਿਜੋਗ ਮੁਣਸੈ।
੩. ਸਹਸ ਕੁਬਾਣ ਨ ਵਿਸਰੈ ਸਿਰਜਣਹਾਰੁ ਵਿਸਾਰਿ ਵਿਗਸੈ।
੪. ਪਰਨਾਰੀ ਪਰਦਰਬੁ ਹਿਤੁ ਪਰਨਿੰਦਾ ਪਰਪੰਚ ਰਹਸੈ।
੫. ਨਾਮ ਦਾਨ ਇਸਨਾਨੁ ਤਜਿ ਕੀਰਤਨ ਕਥਾ ਨ ਸਾਧੁ ਪਰਸੈ।
੬. ਕੁਤਾ ਚਉਕ ਚੜ੍ਹਾਈਐ ਚਕੀ ਚਟਣਿ ਕਾਰਣ ਨਸੈ।
੭. ਅਵਗੁਣਆਰਾ ਗੁਣਿ ਨ ਸਰਸੈ ॥੧੬॥

16. (Durmatī—upkār kīte bī nahīṅ saurdā)

1. Gurmat(i) durmat(i) vartaṇā sādh(u) asādh(u) saṅgat(i) vich(i) vasai.
2. Tiṅn ves jamvār vich(i) hoe saṅjog vijog muṇsai.
3. Sahas kubāṇ na visrai sirjaṇhār(u) visār(i) vigsai.
4. Parnārī pardarab(u) hit(u) parniṅdā parpaṅch rahsai.
5. Nām dān isnān(u) taj(i) kīrtan kathā na sādh(u) parsai.
6. Kutā chauk charhāīai chakī chaṭaṇ(i) kāraṇ nasai.
7. Avguṇārā guṇ(i) na sarsai.(16)

16. Wicked-minded do not Reform Even with Goodness

1. One who keeps company of saintly persons live by the teachings of the Gurū while one who lives among wicked people go by his wicked intellect.
2. A human being is subject to uniting or separating (from God) experiences three stages of awakening (childhood), dreaming (youth) and old age.
3. During these three stages one does not forget thousands of bad habits, but feels happy forgetting the Creator Lord.
4. For enjoying other's woman, wealth and slandering, he is ever engrossed in stratagems of pleasures.
5. Such a person renounces all pious deeds of remembering Almighty. He neither performs *(Nām Simran)*, charity *(Dān)* and self-cleansing *(Ishnān)* nor does he go to holy congregation to listen to spiritual discourses.
6. A dog may be installed on a throne yet he would run to the flour handmill to lick it.
7. A wicked person never feels happy when virtues come to him.(16)

In Essence

A human being is enjoying the fruits of awake, sleep and dream state during childhood, youth and old age. Being attached to the worldly pleasures, he experiences same thing in his dreams what he had been doing while awake.

On the contrary, a Gurū-oriented person crosses these three states reaching *Turia Avasthā* or fourth state where he is ever engrossed in the divine bliss. The paradigm of a dog licking the flour mill is significant. It conveys that a human being is so deeply caught in the shackles of worldly pleasures and his habits that he does not appreciate the divine kingdom available to him. By force of habit he runs to enjoy mundane pleasures of the world.

੧੭. (ਅਨੇਕਤਾ ਵਿਚ 'ਇਕ' ਵਜਾਪਕ ਹੈ ਸੋ ਚੇਤ)

੧. ਜਿਉ ਬਹੁ ਵਰਨ ਵਣਾਸਪਤਿ ਮੂਲ ਪਤ੍ਰ ਫਲੁ ਫੁਲੁ ਘਨੇਰੇ।
੨. ਇਕ ਵਰਣ ਬੈਸੰਤਰੈ ਸਭਸੈ ਅੰਦਰਿ ਕਰਦਾ ਡੇਰੇ।
੩. ਰੂਪੁ ਅਨੂਪੁ ਅਨੇਕ ਹੋਇ ਰੰਗੁ ਸੁਰੰਗ ਸੁ ਵਾਂਸ ਚੰਗੇਰੇ।
੪. ਵਾਂਸਹੁ ਉਠਿ ਉਪਠਿ ਕਰਿ ਜਾਲਿ ਕਰੰਦਾ ਭਸਮੈ ਢੇਰੇ।
੫. ਰੰਗ ਬਿਰੰਗੀ ਗਊ ਵੰਸ ਅੰਗੁ ਅੰਗੁ ਧਰਿ ਨਾਉ ਲਵੇਰੇ।
੬. ਸੱਦੀ ਆਵੈ ਨਾਉ ਸੁਣਿ ਪਾਲੀ ਚਾਰੈ ਮੇਰੇ ਤੇਰੇ।
੭. ਸਭਨਾ ਦਾ ਇਕੁ ਰੰਗੁ ਦੁਧੁ ਘਿਉ ਪਟ ਭਾਂਡੈ ਦੋਖ ਨ ਹੇਰੇ।
੮. ਚਿਤੈ ਅੰਦਰਿ ਚੇਤੁ ਚਿਤੇਰੇ॥੧੭॥

17. (Anektā vich 'Ik' vyāpak hai so chet)

1. Jio bahu varan vaṇāspat(i) mūl patra phal(u) phul(u) ghanere.
2. Ik varaṇ baisaṅtrai sabhsai aṅdar(i) kardā ḍere.
3. Rūp(u) anūp(u) anek hoe raṅg(u) suraṅg su vāṅs chaṅgere.
4. Vāṅsoh uṭh(i) upaṭh(i) kar(i) jāl(i) karaṅdā bhasmai ḍhere.
5. Raṅg biraṅgī gaū vaṅs aṅg(u) aṅg(u) dhar(i) nāo lavere.
6. Saddī āvai nāo suṇ(i) pālī chārai mere tere.
7. Sabhnā dā ik(u) raṅg(u) dudh(u) ghio paṭ bhāṅḍai dokh na here.
8. Chitai aṅdar(i) chet(u) chitere.(17)

17. Remember the One Who Pervades in Many

1. Just as vegetation has numerous shapes, colours and forms like roots, leaves, flowers, fruits etc.
2. But the fire that resides in them has only one form.
3. There are beautiful bamboos of various colours and shapes.
4. But the fire which erupts from these bamboos burn them to ashes.
5. Cows are of different colours and the herdsman names them according to their colour.
6. The herdsman grazes them all but every cow responds while called by its name and rushes towards the caller.
7. Although each cow has a different name and colour but they all yield white milk. No one finds fault in the clarified butter stored in leather bags nor reject the silk cloth because its yarn has been produced by silk worm.
8. Remember the Lord who is the Creator of the picturesque cosmos.(17)

In Essence

God has created such a beautiful and picturesque cosmos. In fact the supreme consciousness is exhibiting His own self in all these forms. Pay attention to it and feel His love and might in them. If the outer form of anything is not according to your liking, do not reject it; for no one has ever rejected clarified butter if placed/stored in leather bags or even silk cloth that is made from the yarn produced by an insect.

Ghia paṭ bhāṇḍā kahai na koe.
Aisā bhagat(u) varan maih hoe. (*SGGS*, p. 721)

Whatever be the antecedents of a devotee, he is pious and pure like clarified butter or silk.

੧੮. (ਅਨੇਕਤਾ ਵਿਚ 'ਇਕ' ਕਰਤੇ ਨੂੰ ਕੀਤਾ ਨਹੀਂ ਚੇਤਦਾ)

੧. ਧਰਤੀ ਪਾਣੀ ਵਾਸੁ ਹੈ ਫੁਲੀ ਵਾਸੁ ਨਿਵਾਸ ਚੰਗੇਰੀ।
੨. ਤਿਲ ਫੁਲਾਂ ਦੇ ਸੰਗਿ ਮਿਲਿ ਪਤਿਤ ਪੁਨੀਤ ਫੁਲੇਲ ਘਵੇਰੀ।
੩. ਅਖੀਂ ਦੇਖਿ ਅਨੇਰ ਕਰਿ ਮਨ ਅੰਧੇ ਤਨ ਅੰਧ ਅੰਧੇਰੀ।
੪. ਛਿਅ ਰੁਤ ਬਾਰਹ ਮਾਹ ਵਿਚਿ ਸੂਰਜ ਇਕ ਨ ਘੁਘੂ ਹੇਰੀ।
੫. ਸਿਮਰਣ ਕੂੰਜ ਧਿਆਨ ਕਛ ਪੱਥਰ ਕੀੜੇ ਰਿਜਕ ਸਵੇਰੀ।
੬. ਕਰਤੈ ਨੋ ਕੀਤਾ ਨ ਚਿਤੇਰੀ॥੧੮॥

18. (Anektā vich 'Ik' karte nūṅ kītā nahīṅ chetdā)

1. Dhartī pāṇī vās(u) hai phulī vās(u) nivās chaṅgerī.
2. Til phulāṅ de saṅg(i) mil(i) patit punīt phulel ghaverī.
3. Akhīṅ dekh(i) aner kar(i) man aṅdhe tan aṅdh aṅdherī.
4. Chhia rut bārah māh vich(i) sūraj ik na ghughū herī.
5. Simraṇ kūṅj dhiān kachh patthar kīṛe rijak saverī.
6. Kartai no kītā na chiterī.(18)

18. Remember the All-Pervading Creator

1. The Earth and water cause fragrance in flowers.
2. The oil of sesame seed when mixed with essence of flowers become fragrant and likable.
3. One sees with eyes and yet acts as blind. Blind of mind becomes blind physically too. (He does not reflect upon Him and His presence in every bit of His creation. Thus he behaves like a blind and indulges in actions that are base).
4. It is the same Sun that shines in all six seasons and twelve months but an owl is oblivious of this fact. (So does an ignorant never reflect on Him).
5. The offsprings of floricans and tortoise are nurtured through their meditation and remembrance of Lord. The Creator provides sustenance even to insects in stone. (He is such a Benevolent Lord).
6. Sadly, His creation (human beings) do not remember his Creator.(18)

In Essence

Seeing the universe in all its magnificence and beauty, do not forget the Lord. The supreme consciousness is displaying itself in all its glory all around and therefore reflect on its creator. Love Him and feel engrossed in Him. He is the Creator of all and let the creation not forget the Creator.

The Lord has not forgotten any of His creation. He provides sustenance to all, even to the tiny insects that He has placed in stones.

Sail pathar maih jaṅt upāe,
tā kā rijak(u) āgai kar(i) dhariā.

(*SGGS*, p. 495)

God created life to reside in stones and deserts and placed their sustenance even before their birth there.

੧੯. (ਮਨਮੁਖ ਸਦਾ ਅੰਨ੍ਹੇ ਹਨ)

੧. ਘੁਘੂ ਚਾਮਚੜਿਕ ਨੋ ਦੇਹੁ ਨ ਸੁਝੈ ਚਾਨਣ ਹੋਂਦੇ।
੨. ਰਾਤ ਅੰਨ੍ਹੇਰੀ ਦੇਖਦੇ ਬੋਲੁ ਕੁਬੋਲੁ ਅਬੋਲੁ ਖਲੋਂਦੇ।
੩. ਮਨਮੁਖ ਅੰਨ੍ਹੇ ਰਾਤਿ ਦਿਹੁੰ ਸੁਰਤਿ ਵਿਹੂਣੇ ਚਕੀ ਝੋਂਦੇ।
੪. ਅਉਗੁਣ ਚੁਣ ਚੁਣਿ ਛਡਿ ਗੁਣ ਪਰਹਰਿ ਹੀਰੇ ਫਟਕ ਪਰੋਂਦੇ।
੫. ਨਾਉ ਸੁਜਾਖੇ ਅੰਨ੍ਹਿਆਂ ਮਾਇਆ ਮਦ ਮਤਵਾਲੇ ਰੋਂਦੇ।
੬. ਕਾਮ ਕਰੋਧ ਵਿਰੋਧ ਵਿਚਿ ਚਾਰੇ ਪੱਲੇ ਭਰਿ ਭਰਿ ਧੋਂਦੇ।
੭. ਪਥਰ ਪਾਪ ਨ ਛੁਟਹਿ ਢੋਂਦੇ॥੧੯॥

19. (Manmukh sadā aṅnhe han)

1. Ghughū chāmchaṛik no deh(u) na sujhai chānaṇ hoṅde.
2. Rāt aṅnherī dekhde bol(u) kubol(u) abol(u) khaloṅde.
3. Manmukh aṅnhe rāt(i) dihuṅ surat(i) vihūṇe chakī jhoṅde.
4. Auguṇ chuṇ chuṇ(i) chhaḍ(i) guṇ parhar(i) hīre phaṭak paroṅde.
5. Nāo sujākhe aṅnhiāṅ māiā mad matvāle roṅde.
6. Kām krodh virodh vich(i) chāre palle bhar(i) bhar(i) dhoṅde.
7. Pathar pāp na chhuṭaih ḍhoṅde.(19)

19. *Manmukh*–Mind-Oriented are Always Blind

1. An owl and a bat are unable to see anything during daylight.
2. They see only during the night. Those who do not utter evil words remain silent,
3. *Manmukh* (mind-oriented) remains blind day and night. Bereft of spiritual knowledge they speak the unspeakable and remain engrossed in conflicts.
4. Leaving aside diamond-like virtues, they amass fragile demerits and vices and make them an embellishment for themselves.
5. The non-believers are blind but claim to have vision and wisdom. Intoxicated with the pride of *māyā* they wail and weep.
6. They soak all the four faculties of their intrinsic being *(Aṅtahkaraṇ)* with five vices of lust, anger, greed, attachment and pride.
7. Ferrying the load of sins all the times, they never get liberated.(19)

In Essence

One cannot wash one's sins by making charities and performing rituals with ill-gotten money. Only good deeds and acquiring virtues can lead one to liberation.

Māraṇ pāhe harām maih,
hoe halāl na jāe. (*SGGS*, p. 141)

Can adding spices of charity to the ill-gotten wealth turn it into legitimate ? Certainly not; just as illegitimate meat cannot become legitimate by adding spices to it.

੨੦. (ਮਨਮੁਖ ਗੁਣ ਨੂੰ ਅਵਗੁਣ ਕਰਦਾ ਹੈ)

੧. ਥਲਾਂ ਅੰਦਰਿ ਅਕ ਉਗਵਨਿ ਵੁਠੈ ਮੀਂਹ ਪਵੈ ਮੁਹਿ ਮੋਆ।
੨. ਪਤ ਟੁਟੈਂ ਦੁਧ ਵਹਿ ਚਲੈ ਪੀਤੈ ਕਾਲਕੂਟ ਓਹੁ ਹੋਆ।
੩. ਅਕਹੁੰ ਫਲ ਹੋਇ ਖਖੜੀ ਨਿਹਫਲ ਸੋ ਫਲ ਅਕਤਿਡ ਭੋਆ।
੪. ਵਿਹੁ ਨਸੈ ਅਕ ਦੁਧ ਤੇ ਸਪ ਖਾਧਾ ਖਾਇ ਅਕ ਨਰੋਆ।
੫. ਸੋ ਅਕ ਚਰਿਕੈ ਬਕਰੀ ਦੇਇ ਦੁਧੁ ਅੰਮ੍ਰਿਤ ਮੋਹਿ ਚੋਆ।
੬. ਸਪੈ ਦੁਧੁ ਪੀਆਲੀਐ ਵਿਸੁ ਉਗਾਲੈ ਪਾਸ ਖੜੋਆ।
੭. ਗੁਣ ਕੀਤੇ ਅਵਗੁਣ ਕਰਿ ਢੋਆ ॥੨੦॥

20. (Manmukh guṇ nūṅ avguṇ kardā hai)

1. Thalāṅ aṅdar(i) ak ugvan(i) vuṭhai mīṅh pavai muh(i) moā.
2. Pat ṭuṭaiṅ dudh vaih chalai pītai kālkūṭ oh(u) hoā.
3. Akoṅh phal hoe khakhaṛī nihphal so phal aktiḍ bhoā.
4. Vihu nasai ak dudh te sap khādhā khāe ak naroā.
5. So ak char(i)kai bakarī de-e dudh(u) aṅmrit moe choā.
6. Sapai dudh(u) piālīai vis(u) ugālai pās khaṛoā.
7. Guṇ kīte avguṇ kar(i) ḍhoā.(20)

20. Self-Willed Person Turns Virtue into Vice

1. *Akk (Calotropis procera)* plant grows in the arid land. When it rains it falls on its face. (It dislikes rain).
2. Milk like secretion oozes out of it when its leaves are plucked. It is poison for the one who tastes it.
3. The fruit borne by this plant (which looks like a slice of melon) is liked only by grasshoppers.
4. Several types of venomous bites can be cured with this poisonous plant. It is also known to cure snake-bite.
5. The goat grazes on the same poisonous plant yet produces nectar-like drinkable milk.
6. A snake fed with milk, spew out venom only.
7. Like a snake, an evil (wicked) person always return evil for good done to him.(20)

In Essence

Through the illustration of a goat and a snake, Bhāī Sāhib has compared them with a *Gurmukh* and a *Manmukh* respectively. *Gurmukhs* always return good for the evil while *manmukhs* are unconcerned about others well-being and do what is in their interest and nature, i.e. evil. *Gurbāṇī* has the following verdict about the *Manmukhs.*

Bikh(u) khāṇa bikh(u) bolaṇā bikh(u) kī kār kamāe.
Jam dar(i) bādhe mārīaih chhūṭas(i) sāchai nāe.
....
Manmukh(i) mūl(u) gavāiā, dargah milai sajāe.

(*SGGS*, p. 1331)

They eat poison, speak poison and trade in falsehood. They are tied and taken by the angel of death to the hell. Only meditation on His name can free them. *Manmukhs* lose their principle (advantage of having been born as a human being) and face punishment in the divine court.

੨੧. (ਨਿਗੁਰਾ ਮਨਮੁਖ ਵੱਸ ਨਹੀਂ ਆ ਸਕਦਾ)

੧. ਕੁਹੈ ਕਸਾਈ ਬਕਰੀ ਲਾਇ ਲੂਣ ਸੀਖ ਮਾਸ ਪਰੋਆ।
੨. ਹਸਿ ਹਸਿ ਬੋਲੈ ਕੁਹੀਦੀ ਖਾਧੇ ਅਕੁ ਹਾਲ ਇਹ ਹੋਆ।
੩. ਮਾਸ ਖਾਣ ਗਲ ਛੁਰੀ ਦੇ ਹਾਲ ਤਿਨਾੜਾ ਕਉਣੁ ਅਲੋਆ।
੪. ਜੀਭੈ ਹੁੰਦਾ ਫੇੜਿਐ ਖਉ ਦੰਦਾਂ ਮੁਹ ਭੰਨਿ ਵਿਗੋਆ।
੫. ਪਰਤਨ ਪਰਧਨ ਨਿੰਦ ਕਰਿ ਹੋਆ ਦੁਜੀਭਾ ਬਿਸੀਅਰ ਭੋਆ।
੬. ਵਸਿਆਵੈ ਗੁਰਮੰਤ ਸੁਣਿ ਨਿਗੁਰਾ ਮਨਮੁਖ ਸੁਣੈ ਨ ਸੋਆ।
੭. ਵੇਖਿ ਨ ਚਲੈ ਅਗੈ ਟੋਆ॥੨੧॥

21. (Nigurā manmukh vass nahīṅ ā sakdā)

1. Kuhai kasāī bakarī lāe lūṇ sīkh mās paroā.
2. Has(i) has(i) bolai kuhīdī khādhe ak(u) hāl eh hoā.
3. Mās khāṇ gal chhurī de hāl tiṇāṛā kauṇ(u) aloā.
4. Jībhai huṅdā pheṛiai khau daṅdāṅ muh bhaṅn(i) vigoā.
5. Par-tan par-dhan niṅd kar(i) hoā dujībhā bisīar bhoā.
6. Vasiāvai gurmaṅt suṇ(i) nigurā manmukh suṇai na soā.
7. Vekh(i) na chalai agai ṭoā.(21)

21. Self-Minded Gurūless Person Cannot be Reformed

1. A butcher slaughters a goat, rubs salt on its flesh and puts it on the skewer.
2. While being coshered, the goat smiles and says, "I have come to this condition for grazing leaves of *Akk (Calotropis procera).*
3. What will be the plight of those who cut the throats of animals like me and eat their flesh ?"
4. The perverted deeds of the tongue (misdeeds) destroy the teeth and the mouth.
5. One who elopes with other's woman, claim other's wealth as his and indulges in slandering is like a two-tongued snake.
6. Listening to the sermon of the Gurū even that two-tongued snake can be tamed but not a *Manmukh* who does not listen at all to the Gurū's teachings.
7. The non-believer does not dwell on the consequences of his deeds. (He does not realise ups and downs on the path of his life).(21)

In Essence

Being self-minded and Gurūless is the worst state of a person whose sins are hard to be condoned or mitigated. Such a person is ignorant and treads the path of life without looking where he is going. He often runs into bad patches that causes him much anguish and sufferings. *Gurbāṇī* discribes the state of such a person in the following lines :

Nigure kau gat(i) kāī nāhī.
Avgaṇ(i) muṭhe choṭā khāhī.
Gur kai sabad(i) sukh(u) sānt(i) sarīr.
Gurmukh(i) tā kau lagai na pīr. (*SGGS*, p. 361)

A Gurūless person has no way to be emancipated. He is being swindled by his vices. The divine words of the Gurū provides comfort to the mind and body. One who abides by the teachings of the Gurū never faces distresses and sufferings.

੨੨. (ਦੂਜਾ ਭਾਉ ਖੋਟਾ ਦਾਉ ਹੈ)

੧. ਆਪ ਨ ਵੰਞੈ ਸਾਹੁਰੈ ਲੋਕਾਂ ਮਤੀਂ ਦੇ ਸਮਝਾਏ।
੨. ਚਾਨਣ ਘਰ ਵਿਚਿ ਦੀਵਿਅਹੁ ਹੇਠ ਅੰਨੇਰੁ ਨ ਸਕੈ ਮਿਟਾਏ।
੩. ਹਥੁ ਦੀਵਾ ਫੜਿ ਆਖੁੜੈ ਹੁਇ ਚਕਚਉਧੀ ਪੈਰ ਥਿੜਾਏ।
੪. ਹਥ ਕੰਙਣੁ ਲੈ ਆਰਸੀ ਅਉਖਾ ਹੋਵੈ ਦੇਖਿ ਦਿਖਾਏ।
੫. ਦੀਵਾ ਇਕਤੁ ਹਥੁ ਲੈ ਆਰਸੀ ਦੂਜੈ ਹਥਿ ਫੜਾਏ।
੬. ਹੁੰਦੇ ਦੀਵੇ ਆਰਸੀ ਆਖਰੁ ਟੋਏ ਪਉਂਦਾ ਜਾਏ।
੭. ਦੂਜਾ ਭਾਉ ਕੁਦਾਉ ਹਰਾਏ॥੨੨॥

22. (Dūjā bhāo khoṭā dāo hai)

1. Āp na vaññai sāhurai lokāṅ matīṅ de samjhāe.
2. Chānaṇ ghar vich(i) dīvioh heṭh aṅner(u) na sakai miṭāe.
3. Hath(u) dīvā phaṛ(i) ākhuṛai hue chakchaudhī pair thiṛāe.
4. Hath kaṅgaṇ(u) lai ārsī aukhā hovai dekh(i) dikhāe.
5. Dīvā ikat(u) hath(i) lai ārsī dūjai hath(i) phaṛāe.
6. Huṅde dīve ārsī ākhar(u) ṭoe pauṅdā jāe.
7. Dūjā bhāo kudāo harāe.(22)

22. Duality Leads One to Disaster

1. A woman not inclined to go to her in-laws place advises others to do so since that is superior living for a wife.
2. A lamp can enlighten the house but cannot dispel darkness underneath itself.
3. Very often one who holds the lamp also stumbles (since he cannot see immediately below the lamp). All this light is for others while he remains in the darkness.
4. He who tries to see the reflection of his bracelet in the mirror and show it to others will become a laughing stock for them. (Mirror is necessary to see the face which cannot be seen otherwise).
5. Now if someone holds mirror in one hand and lamp in the other,
6. He would still stumble and fall because he would be looking for the passage in the mirror.
7. Love for other (than God) is a losing venture.(22)

In Essence

One who travels keeping his feet on two different boats (one on either boat) is sure to drown in water. Similarly one who maintains his love with someone other than God, i.e. *māyā* is sure to waste away this gem-like life of a human being. He plunges himself into repeated births and deaths.

Dūjai bhāe at(i) dukh(u) lagā mar(i) janmai āvai jāe.
(*SGGS*, p. 591)

Love for *māyā* puts one to much distress and repeated births.

Dūjai bhāe bhavaih(n) bikh(u) māiā.
Bhāghīn nahī sat(i)gur(u) pāiā. (*SGGS*, p. 366)

One who wanders around in love of *māyā* which is poison is indeed an unfortunate person. He will never be able to meet the True Gurū.

੨੩. (ਮਨਮੁਖ ਅਕ੍ਰਿਤਘਨ ਹੈ)

੧. ਅਮਿਅ ਸਰੋਵਰੁ ਮਰੈ ਡੁਬਿ ਤਰੈ ਨ ਮਨਤਾਰੂ ਸੁ ਅਵਾਈ।
੨. ਪਾਰਸ ਪਰਸਿ ਨ ਪੱਥਰਹੁ ਕੰਚਨ ਹੋਇ ਨ ਅਘੜੁ ਘੜਾਈ।
੩. ਬਿਸੀਅਰੁ ਵਿਸੁ ਨ ਪਰਹਰੇ ਅਠ ਪਹਿਰਿ ਚੰਨਣ ਲਪਟਾਈ।
੪. ਸੰਖ ਸਮੁੰਦਹੁ ਸਖਣਾ ਰੋਵੈ ਧਾਹਾ ਮਾਰਿ ਸੁਣਾਈ।
੫. ਘੁਘੂ ਸੁਝ ਨ ਸੁਝਈ ਸੂਰਜ ਜੋਤਿ ਨ ਲੁਕੈ ਲੁਕਾਈ।
੬. ਮਨਮੁਖ ਵਡਾ ਅਕਿਰਤਘਨ ਦੂਜੈ ਭਾਇ ਸੁਆਇ ਲੁਭਾਈ।
੭. ਸਿਰਜਨਹਾਰ ਨ ਚਿਤਿ ਵਸਾਈ॥੨੩॥

23. (Manmukh akirtghan hai)

1. *Amia sarovar(u) marai ḍub(i) tarai na mantārū su avāī.*
2. *Pāras paras(i) na patthroh kaṅchan hoe na aghaṛ(u) ghaṛāī.*
3. *Bisīar(u) vis(u) na parhare aṭh paihar(i) chanaṇ lapṭāī.*
4. *Saṅkh samuṅdoh sakhaṇā rovai dhāhā mār(i) suṇāī.*
5. *Ghughū sujh na sujhaī sūraj jot(i) na lukai lukāī.*
6. *Manmukh vaḍā akirtghan dūjai bhāe suāe lubhāī.*
7. *Sirjanhār na chit(i) vasāī.(23)*

23. An Apostate is Ungrateful

1. An expert swimmer known the world over drowns in the pool of nectar.
2. A stone when touched with a philosopher's stone does not transform into gold nor can that stone be moulded like gold.
3. The snake remains entwined with sandalwood tree day and night yet does not shed its poison.
4. The conch shell emerges empty out of the sea. It wails loudly and conveys to the people at large not to remain bereft of the teachings of ocean-like Gurū.
5. An owl himself cannot see anything while nothing remains hidden in Sunlight.
6. An apostate is highly ungrateful person because he is enamoured by the love for things other than God.
7. He does not remember the formless Creator in his mind.(23)

In Essence

An apostate who develops love for the creations of the Lord and remains engrossed in their relishments forgetting the Creator who has blessed him with all those bounties is indeed an ungrateful person.

Dāt(i) piārī visariā dātārā. (*SGGS*, p. 676)

One gets attached to and love the boons of the provider and forgets the provider Himself.

Dende thāvoh ditā changā,
manmukh(i) aisā jaṇīai. (*SGGS*, p. 138)

A *Manmukh* considers what has been given to him better than the one who has provided it.

Such a person is far from receiving the grace and blessings of the Gurū and ultimate emancipation.

੨੪. (ਨਿਗੁਰਾ ਪ੍ਰਾਣੀ ਬੁਰਾ)

੧. ਮਾਂ ਗਭਣ ਜੀਅ ਜਾਣਦੀ ਪੁਤੁ ਸਪੁਤੁ ਹੋਵੈ ਸੁਖਦਾਈ।
੨. ਕੁਪੁਤਹੁ ਧੀ ਚੰਗੇਰੜੀ ਪਰ ਘਰਿ ਜਾਇ ਵਸਾਇ ਨ ਆਈ।
੩. ਕੁਧੀਅਹੁੰ ਸਪ ਸਕਾਰਥਾ ਜਾਉ ਜਣੇਂਦੀ ਜਣਿ ਜਣਿ ਖਾਈ।
੪. ਮਾਂ ਡਾਇਣ ਧੰਨ ਧੰਨ ਹੈ ਕਪਦੀ ਪੁਤੈ ਖਾਇ ਅਘਾਈ।
੫. ਬਾਮਣ ਗਾਈ ਖਾਇ ਸਪ ਫਲ ਗੁਰਮੰਤ੍ਰ ਪਵਾਇ ਪਿੜਾਈ।
੬. ਨਿਗੁਰੇ ਤੁਲਿ ਨ ਹੋਰੁ ਕੋ ਸਿਰਜਣਹਾਰੇ ਸਿਰਠਿ ਉਪਾਈ।
੭. ਮਾਤਾ ਪਿਤਾ ਨ ਗੁਰੁ ਸਰਣਾਈ॥੨੪॥

24. (Nigurā prāṇī burā)

1. Māṅ gabhaṇ jīa jāṇdī put(u) saput(u) hovai sukhdāī.
2. Kuputoh dhī chaṅgeraṛī par ghar(i) jāe vasāe na āī.
3. Kudhīoṅ sap sakārthā jāo jaṇeṅdī jaṇ(i) jaṇ(i) khāī.
4. Māṅ ḍāeṇ dhaṅn dhaṅn hai kapdī putai khāe aghāī.
5. Bāmaṇ gāī khāe sap phal gurmaṅtra pavāe piṛāī.
6. Nigure tul(i) na hor(u) ko sirjaṇhāre siraṭh(i) upāī.
7. Mātā pitā na gur(u) sarṇāī.(24)

24. Gurūless Person is Bad

1. An expectant mother believes in her heart that she will be blessed with an obedient and caring son.
2. However, she would prefer a daughter than a disobedient son, who would at least establish another home and not come back to trouble her.
3. She would prefer a female snake than a wicked daughter as the former eats his own offspring lest they cause distress to others.
4. Then a witch is better than a female snake who feels satiated eating her treacherous son.
5. Even a snake, who kills Brāhmins and cows by biting them, settles down quietly in the basket while listening to the incantations (music) of his master.
6. But none is comparable (in wickedness) to one who is without a Gurū (apostate) in the whole universe.
7. Such a person never acknowledges the shelter of the Gurū or his parents.(24)

In Essence

The species of reptiles (snakes) is considered to be the lowest. It does not abstain from biting even sages and other noble souls. But it will never reject or refuse the musical incantations of its Gurū (master). On the contrary, a Gurūless person disregards the words of the Gurū as well. He acknowledges no one's refuge – be it his parents or Gurū.

Nigure kau gat(i) kāī nāhī.
Avgaṇ(i) muṭhe choṭā khāhī. (*SGGS*, p. 361)

There is no salvation for a Gurūless person. He suffers at the hands of his vices.

੨੫. (ਨਿਗੁਰੇ ਦਾ ਦਰਸ਼ਨ ਬੁਰਾ ਹੈ)

੧. ਨਿਗੁਰੇ ਲਖ ਨ ਤੁਲ ਤਿਸ ਨਿਗੁਰੇ ਸਤਿਗੁਰ ਸਰਣ ਨ ਆਏ।
੨. ਜੋ ਗੁਰ ਗੋਪੈ ਆਪਣਾ ਤਿਸੁ ਡਿੱਠੇ ਨਿਗੁਰੇ ਸ਼ਰਮਾਏ।
੩. ਸੀਹ ਸਉਹਾਂ ਜਾਣਾ ਭਲਾ ਨਾ ਤਿਸੁ ਬੇਮੁਖ ਸਉਹਾਂ ਜਾਏ।
੪. ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹੁ ਫਿਰੈ ਤਿਸ ਮੁਹ ਲਗਣ ਵਡੀ ਬਲਾਏ।
੫. ਜੋ ਤਿਸੁ ਮਾਰੈ ਧਰਮ ਹੈ ਮਾਰਿ ਨ ਹੰਘੈ ਆਪ ਹਟਾਏ।
੬. ਸੁਆਮਿ ਧੋਹੀ ਅਕਿਰਤਘਣ ਬਾਮਨ ਗਊ ਵਿਸਾਹ ਮਰਾਏ।
੭. ਬੇਮੁਖ ਲੂੰਅ ਨ ਤੁਲ ਤੁਲਾਏ॥੨੫॥

25. (Nigure dā darshan burā hai)

1. Nigure lakh na tul tis nigure sat(i)gur saraṇ na āe.
2. Jo gur gopai āpṇā tis(u) ḍiṭṭhe nigure sharmāe.
3. Sīh sauhāṅ jāṇā bhalā nā tis(u) bemukh sauhāṅ jāe.
4. Sat(i)gur te jo muh(u) phirai tis muh lagaṇ vaḍī balāe.
5. Jo tis(u) mārai dharam hai mār(i) na haṅgai āp haṭāe.
6. Suām(i) dhohī akirtghaṇ bāman gaū visāh marāe.
7. Bemukh lūṅ-a na tul tulāe.(25)

25. Glimpse of Gurūless Person is Bad

1. A Gurūless person who does not come to the refuge of Gurū Nānak is worst than millions of Gurūless persons.
2. A Gurūless person who hides his Gurū, causes other Gurūless people much shame. He is a sinner and not fit to be met with.
3. It is better to face a lion than an apostate Gurūless person. The injury caused by a lion is short-lived but one caused by treacherous persons is everlasting.
4. It is a grave sin to deal with a person who has turned his face away from True Gurū. It is to invite disaster.
5. It is righteous to kill such a betrayer (not physically) but if not strong enough to do so, then withdraw or wean yourself away from him.
6. An ungrateful person who betrays his master and treacherously kills Brāhmin (a noble soul) and cows;
7. Is not equal to a trichome of an apostate.(25)

In Essence

If human birth is invaluable, then Gurū alone can help in its emancipation. The role of a Gurū in the success of the life of a human being has been well established in *Srī Gurū Granth Sāhib* and equally well explained by Bhāī Gurdās Ji. The illustrations used in this *pauṛī* speak volume about the degraded life of Gurūless person. Even his name is hated and considered bad to be heard.

Sat(i)gur bājhau gur(u) nahī koī nigure kā hai nāoṅ burā.
(*SGGS*, p. 435)

There is no other Gurū than the True Gurū. One who is without the benevolent hand of the Gurū over his head is not worthy of even remembering by name.

੨੬. (ਜੁਆਰੀਏ ਦਾ ਜਨਮ ਹਾਰਨਾ)

੧. ਮਾਨਸ ਦੇਹਿ ਦੁਲੰਭੁ ਹੈ ਜੁਗਹ ਜੁਗੰਤਰਿ ਆਵੈ ਵਾਰੀ।
੨. ਉਤਮ ਜਨਮ ਦੁਲੰਭੁ ਹੈ ਇਕ ਵਾਕੀ ਕੋੜਮਾ ਵੀਚਾਰੀ।
੩. ਦੇਹਿ ਅਰੋਗ ਦੁਲੰਭ ਹੈ ਭਾਗਠੁ ਮਾਤ ਪਿਤਾ ਹਿਤਕਾਰੀ।
੪. ਸਾਧੂ ਸੰਗਿ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਭਗਤਿ ਪਿਆਰੀ।
੫. ਫਾਥਾ ਮਾਇਆ ਮਹਾਂ ਜਾਲ ਪੰਜ ਦੂਤ ਜਮ ਕਾਲ ਸੁ ਭਾਰੀ।
੬. ਜਿਉ ਕਰਿ ਸਹਾ ਵਹੀਰ ਵਿਚਿ ਪਰ ਹਥਪਾਸਾ ਪਉਛਕਿ ਸਾਰੀ।
੭. ਦੂਜੈ ਭਾਇ ਕੁਦਾਇਅੜ ਜਮ ਜੰਦਾਰੁ ਸਾਰ ਸਿਰ ਮਾਰੀ।
੮. ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਭਵਜਲੁ ਅੰਦਰਿ ਹੋਇ ਖੁਆਰੀ।
੯. ਹਾਰੈ ਜਨਮ ਅਮੋਲ ਜੁਆਰੀ॥੨੬॥

26. (Juārīe dā janam hārnā)

1. Mānas deh(i) dulaṅbh(u) hai jugah jugaṅtar(i) āvai vārī.
2. Utam janam dulaṅbh(u) hai ik vākī koṛmā vīchārī.
3. Deh(i) arog dulaṅbh(u) hai bhāgaṭh(u) māt pitā hitkārī.
4. Sādhū saṅg(i) dulaṅbh(u) hai gurmukh(i) sukhphal bhagat(i) piārī.
5. Phāthā māiā mahāṅ jāl(i) paṅj dūt jam kāl su bhārī.
6. Jio kar(i) sahā vahīr vich(i) par hathpāsā pauchhak(i) sārī.
7. Dūjai bhāe kudāe-aṛ jam jaṅdār(u) sār sir mārī.
8. Avai jāe bhavāīai bhavjal(u) aṅdar(i) hoe khuārī.
9. Hārai janam amol juārī.(26)

26. A Losing Gambler

1. Birth as a human being is rare, its turn comes after ages.
2. And to be born among the intelligent and truthful noble souls who speak the language of Truth is even rarer.
3. To be born with a healthy body and to have loving and well-to-do parents is even a bigger boon.
4. Rarest of all is the company of holy congregation. Gurū-oriented consider loving worship and meditation of the Lord nearest to their heart.
5. Caught in the web of five evils, a human being suffers the pains of repeated transmigrations.
6. Just as a rabbit caught amidst the crowd feels helpless or the game turns upside down when the initiative is in other player's hand. (So is the state of a human being).
7. One who is engrossed in duality has to bear the wrath of *Yama* (angel of death) on his head.
8. Such a person who is dragged into the cycle of births and deaths faces much sufferings in worldly ocean.
9. And thus loses and wastes away his precious life like a gambler.(26)

In Essence

Human birth, holy congregation and loving association of Gurū-oriented persons is a rarity that is given to a soul after ages. The opportunity comes his way after countless births in other species. Thus a human life is very precious since this alone can enable him to unite with his prime source – God. *Gurbāṇi* says :

> *Koṭ(i) janam bhram(i) āiā piāre anik jon(i) dukh(u) pāe.*
> *Sāchā sāhib(u) visariā piāre bahutī milai sajāe.*
> (*SGGS*, p. 640)
>
> After millions of births in other species and going through much tribulations, you have come into human form. You have now forgotten the True Master and therefore will face much sufferings and distresses.

Therefore he does not indulge in gambling with it and lose it cheaply.

੨੭. (ਚਉਪੜ ਦੀ ਖੇਲ ਵਾਙੂ ਗੁਰਮੁਖ ਪੁਗਦੇ ਹਨ)

੧. ਇਹੁ ਜਗੁ ਚਉਪੜ ਖੇਲੁ ਹੈ ਆਵਾਗਉਣ ਭਉਜਲ ਸੈਂਸਾਰੇ।
੨. ਗੁਰਮੁਖਿ ਜੋੜਾ ਸਾਧਸੰਗਿ ਪੂਜਾ ਸਤਿਗੁਰ ਪਾਰਿ ਉਤਾਰੇ।
੩. ਲਗ ਜਾਇ ਸੋ ਪੁਗ ਜਾਇ ਗੁਰਪਰਸਾਦੀ ਪੰਜ ਨਿਵਾਰੇ।
੪. ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਉ ਹੈ ਆਪਹੁੰ ਬੁਰਾ ਨ ਕਿਸੈ ਵਿਚਾਰੇ।
੫. ਸਬਦ ਸੁਰਤਿ ਲਿਖ ਸਾਵਧਾਨ ਗੁਰਮੁਖਿ ਪੰਥ ਚਲੈ ਪਗ ਧਾਰੇ।
੬. ਲੋਕ ਵੇਦ ਗੁਰੂ ਗਿਆਨ ਮਤਿ ਭਾਇ ਭਗਤਿ ਗੁਰੁ ਸਿਖ ਪਿਆਰੇ।
੭. ਨਿਜ ਘਰਿ ਜਾਇ ਵਸੈ ਗੁਰਦੁਆਰੇ ॥੨੭॥

27. (Chaupaṛ dī khel vāṅgū gurmukh pugde han)

1. Eh(u) jag(u) chaupaṛ khel(u) hai āvāgauṇ bhaujal saiṅsāre.
2. Gurmukh(i) joṛā sādhsaṅg(i) pūjā sat(i)gur pār(i) utāre.
3. Lag jāe so pug jāe gurparsādī paṅj nivāre.
4. Gurmukh(i) sahaj(i) subhāo hai āpoṅh burā na kisai vichāre.
5. Sabad surat(i) likh sāvdhān gurmukh(i) paṅth chalai pag dhāre.
6. Lok ved gurū giān mat(i) bhāe bhagat(i) gur(u) sikh piāre.
7. Nij ghar(i) jāe vasai gur(u)duāre.(27)

27. *Gurmukhs* Win in the Game of Dice

1. The world is like the game of dice that is spread all the time. Creatures come to this world and roam about in eighty-four lakh species like squares on the dice board and reach human form. If this too does not succeed, then the recycle of birth and death starts.
2. *Gurmukhs* are the counter of the holy congregation and from there the perfect Gurū (Gurū Nānak Dev Jī) takes them across.
3. A (counter-like) person who reaches the refuge of Gurū's holy feet succeeds. The Gurū then dispels away his five worldly vices.
4. Such a person becomes *Gurmukh* in character and remains in a state of peace and tranquillity. He never thinks ill of anybody.
5. Remaining attentive in the rhythm of divine word pervading in his consciousness, he treads the path of Gurū-oriented persons very diligently.
6. He maintains loving relationship with Sikhs by following the teachings of the Gurū lovingly, religious scriptures of knowledge and folk wisdom.
7. Such a dice-like human being goes and abides in the divine abode through the grace of the Gurū.(27)

In Essence

Using the paradigm of a dice-checker board where each counter has to reach his home to win the game and each move is by the throw of a dice, Bhāī Sāhib has explained in this *pauṛī* that the ultimate aim of human-like counter is to reach his abode (divine abode).

Holy congregation and teachings of the Gurū ensure that the dice falls favourably every time it is thrown. For such favourable moves, one has to come to the refuge of the Gurū and holy congregation. Once surrendered to them, it becomes their responsibility to sail/ swim the seeker across the worldly ocean.

੨੮. (ਅੰਨ੍ਹਾ ਆਗੂ)

੧. ਵਾਂਸ ਸੁਗੰਧਿ ਨ ਹੋਵਈ ਚਰਣੋਦਕ ਬਾਵਨ ਬੋਹਾਏ।
੨. ਕਚਹੁ ਕੰਚਨ ਨਾ ਥੀਐ ਕਚਹੁੰ ਕੰਚਨ ਪਾਰਸ ਲਾਏ।
੩. ਨਿਹਫਲ ਸਿੰਮਲ ਜਾਣੀਐ ਅਫਲ ਸਫਲ ਕਰਿ ਸਭ ਫਲ ਪਾਏ।
੪. ਕਾਉਂ ਨ ਹੋਵਨਿ ਉਜਲੇ ਕਾਲੀ ਹੂੰ ਧਉਲੇ ਸਿਰਿ ਆਏ।
੫. ਕਾਗਵੰਸ ਹੁਇ ਪਰਮ ਹੰਸ ਨਿਰਮੋਲਕੁ ਮੋਤੀ ਚੁਣਿ ਖਾਏ।
੬. ਪਸੂ ਪਰੇਤਹੁੰ ਦੇਵ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਗੁਰੁ ਸਬਦ ਕਮਾਏ।
੭. ਤਿਸ ਗੁਰ ਸਾਰ ਨ ਜਾਤੀਆ ਦੁਰਮਤਿ ਦੂਜੇ ਭਾਇ ਲੁਭਾਏ।
੮. ਅੰਨ੍ਹਾ ਆਗੂ ਸਾਥ ਮੁਹਾਏ ॥੨੮॥

28. (Aṅnhā āgū)

1. Vāṅs sugaṅdh(i) na hovaī charṇodak bāvan bohāe.
2. Kachoh kaṅchan nā thīai kach-hoṅ kaṅchan pāras lāe.
3. Nihphal siṅmal jāṇīai aphal saphal kar(i) sabh phal pāe.
4. Kāuṅ na hovan(i) ujle kālī hūṅ dhaule sir(i) āe.
5. Kāgvaṅs hue param haṅs nirmolak(u) motī chuṇ(i) khāe.
6. Pasū paretoṅh dev kar(i) sādh saṅgat(i) gur(u) sabad kamāe.
7. Tis gur sār na jātīā durmat(i) dūje bhāe lubhāe.
8. Aṅnhā āgū sāth muhāe.(28)

28. A Blind Leader

1. A bamboo has no fragrance, but sandalwood-like wash of Gurū's feet can make a bamboo-like apostate fragrant.
2. Glass cannot be turned into gold by the touch of a philosopher's stone. However, Gurū-like philosopher's stone can turn glass into gold.
3. A silk cotton tree does not bear any fruit. But that too (by the Grace of True Gurū) can become fruitful.
4. Crows can never become white. Similarly arrogant people never reform themselves even when they become old.
5. Gurū is like Mānsarovar lake wherefrom the crow-like non-believers become swan-like and pick pearls in the tradition of swans *(Gurmukhs).*
6. The holy congregation *(Sādh Sangat)* transforms such beasts and demons into gods and they start practicing Gurū's word assiduously.
7. O foolish Gurūless person ! you have not appreciated the glory of the Gurū. You are engrossed in base intellect and love of other worldly things.
8. When a blind leads a group, he surely leads them to destruction.(28)

In Essence

Gurū is blessed with wonderful faculties. He has God's blessings to turn unconceivable into reality. *Sādh Sangat* which is the abode of holy souls and Gurū has the ability to transform any non-believer if Gurū's grace falls upon him. Those who do not appreciate this characteristic of the Gurū are blind and therefore incapable of reaching their destination. Such people lead others to their doom as well.

Andhā āgū je thīai, kio pādhar(u) jāṇai.
Āp(i) musai mat(i) bochhīai kio rāh(u) pachhāṇai.

(*SGGS*, p. 767)

If a blind person is made the leader of a group, how will he know the route on which to go. Because of his base wisdom, he himself is getting robbed...

੨੯. (ਨਿੰਮ੍ਰਤਾ ਉੱਤਮ ਉਪਦੇਸ਼)

੧. ਮੈ ਜੇਹਾ ਨ ਅਕਿਰਤਘਣੁ ਹੈ ਭਿ ਨ ਹੋਆ ਹੋਵਣਿ ਹਾਰਾ।
੨. ਮੈ ਜੇਹਾ ਨ ਹਰਾਮ ਖੋਰੁ ਹੋਰ ਨ ਕੋਈ ਅਵਗੁਣਿਆਰਾ।
੩. ਮੈ ਜੇਹਾ ਨਿੰਦਕੁ ਨ ਕੋਇ ਗੁਰੁ ਨਿੰਦਾ ਸਿਰਿ ਬਜਰੁ ਭਾਰਾ।
੪. ਮੈ ਜੇਹਾ ਬੇਮੁਖ ਨ ਕੋਇ ਸਤਿਗੁਰ ਤੇ ਬੇਮੁਖ ਹਤਿਆਰਾ।
੫. ਮੈ ਜੇਹਾ ਕੋ ਦੁਸਟ ਨਾਹਿ ਨਿਰਵੈਰੈ ਸਿਉ ਵੈਰ ਵਿਕਾਰਾ।
੬. ਮੈ ਜੇਹਾ ਨ ਵਿਸਾਸ ਧ੍ਰੋਹਿ ਬਗਲ ਸਮਾਧੀ ਮੀਨ ਅਹਾਰਾ।
੭. ਬਜਰ ਲੇਪ ਨ ਉਤਰੈ ਪਿੰਡ ਅਪਰਚੈ ਅਉਚਰਿ ਚਾਰਾ।
੮. ਮੈ ਜੇਹਾ ਨ ਦੁਬਾਜਰਾ ਤਜਿ ਗੁਰਮਤਿ ਹਿਤਕਾਰਾ।
੯. ਨਾਉਂ ਮੁਰੀਦ ਨ ਸਬਦ ਵੀਚਾਰਾ॥੨੯॥

29. (Niṅmratā uttam updesh)

1. Mai jehā na akirtghaṇ(u) hai bhi na hoā hovaṇ(i) hārā.
2. Mai jehā na harām khor(u) hor na koī avguṇiārā.
3. Mai jehā niṅdak(u) na koe gur(u) niṅdā sir(i) bajar(u) bhārā.
4. Mai jehā bemukh na koe sat(i)gur te bemukh hatiārā.
5. Mai jehā ko dusṭ nāhe nirvairai sio vair vikārā.
6. Mai jehā na visās dhroh(i) bagal samādhī mīn ahārā.
7. Bajar lep na utrai piṅḍ aparchai auchar(i) chārā.
8. Mai jehā na dubājarā taj(i) gurmat(i) hitkārā.
9. Nāuṅ murīd na sabad vīchārā.(29)

29. Humility–the Best Advice

1. I am such an ungrateful person that there was no one like me in the past, nor one in the present and no one will there be in the future.
2. There is no one as disloyal as me nor a sinner as bad as I am.
3. There is no bigger slanderer than me who is carrying a load of vilification of the Gurū.
4. There is no one among the non-believers who is bigger offender than me who has turned away from the Gurū.
5. There is none who is as much hostile towards those who are without rancour as I am.
6. There is no other treacherous person like me who poses like a heron who sits in meditation and eats fish by such betrayal.
7. A person who in human body does not indulge in loving worship and meditation of the Lord, misuses the holy offerings, it befalls upon them like layers of indelible stains of malice which are impossible to wash away.
8. There is no other double-talker than me who ignores the wisdom of the Gurū and loves evil-mindedness.
9. By name I am a disciple (Sikh) of the Gurū, but has never indulged in contemplation of His Word.(29)

In Essence

Having talked much about the people who are non-believers, apostates, ungrateful, disloyal, double-talker, deceitful etc. Bhāī Sāhib now acknowledges that he himself is perhaps worse than all of them; and so it was in the past and so it shall be in the future. He has given us a lesson in humility lest recalling others's demerits infuses false pride and ego of being better. *Gurbāṇī* says :

Ham nahī change burā nahī koe. *(SGGS, p. 728)*

I am no good myself and none is bad.

੩੦. (ਨਿੰਮ੍ਰਤਾ ਉੱਤਮ ਉਪਦੇਸ਼)

੧. ਬੇਮੁਖ ਹੋਵਨਿ ਬੇਮੁਖਾਂ ਮੈ ਜੇਹੇ ਬੇਮੁਖ ਮੁਖ ਡਿਠੇ।
੨. ਬਜਰ ਪਾਪਾਂ ਬਜਰ ਪਾਪ ਮੈ ਜੇਹੇ ਕਰਿ ਵੈਰੀ ਇਠੇ।
੩. ਕਰਿ ਕਰਿ ਸਿੱਠਾਂ ਬੇਮੁਖਾਂ ਆਪਹੁ ਬੁਰੇ ਜਾਣਕੈ ਮਿਠੇ।
੪. ਲਿਖ ਨ ਸਕਨਿ ਚਿਤ੍ਰ ਗੁਪਤ ਸਤ ਸਮੁੰਦ ਸਮਾਵਨ ਚਿਠੇ।
੫. ਚਿਠੀ ਹੂੰ ਤੂਮਾਰ ਲਿਖਿ ਲਖ ਲਖ ਇਕਦੂੰ ਇਕ ਦੁਧਿਠੇ।
੬. ਕਰਿ ਕਰਿ ਸਾਂਗ ਹੁਰੇਹਿਆਂ ਹੁਇ ਮਸਕਰਾ ਸਭਾ ਸਭਿ ਠਿਠੇ।
੭. ਮੈਥਹੁ ਬੁਰਾ ਨ ਕੋਈ ਸਰਿਠੇ ॥੩੦॥

30. (Ninmratā uttam updesh)

1. Bemukh hovan(i) bemukhāṅ mai jehe bemukh mukh ḍiṭhe.
2. Bajar pāpāṅ bajar pāp mai jehe kar(i) vairī iṭhe.
3. Kar(i) kar(i) siṭṭhāṅ bemukhāṅ āpoh bure jāṇkai miṭhe.
4. Likh na sakan(i) chitra gupt sat samuṅd samāvan chiṭhe.
5. Chiṭhī hūṅ tūmār likh(i) lakh lakh ikdūṅ ik dudhiṭhe.
6. Kar(i) kar(i) sāṅg hurehiāṅ hue maskarā sabhā sabh(i) ṭhiṭhe.
7. Maithoh burā na koī sariṭhai.(30)

30. Humility the Best Advice

1. Even the apostates avoid seeing my face—the worst non-believer among them.
2. The sinner like me has so lovingly adopted all those sins which are worst among them or their kind.
3. Because I have considered those non-believers worse than myself and often taunted them (in fact, I am worst than them).
4. The tale of my sins cannot be written even by *Chitragupt*—the divine scribe, because that record would not be possible to contain in seven seas.
5. If the account of my slander be scribed on paper, it would become a long story. And each story will yield innumerable stories which can be recorded on both sides of the paper yet the account of my sins will not exhaust.
6. Copying other non-believers, I now deserve the scorn and ridicule of everyone in Gurū's court.
7. There is no one more wicked and evil than I in the whole Universe.(30)

In Essence

Bhāī Gurdās Jī has been describing the demerits of apostates and non-believers in the last two *pauṛīs*. When we recall demerits, we are affected by them. Similarly our virtues receive a boost when we hear other's merits. In order to overcome the adverse effect of other's demerits, Bhāī Sāhib then resorts to humility and says that he is equally sullied by these vices and no better than those he has been talking about. Thus Bhāī Sāhib was true follower of Gurū's utterances and teachings where humility remained a paramount characteristic. He can safely be placed at a pedestal where the following line of *Gurbāṇī* refers to :

Tis kai bhāṇai koe na bhūlā,
jin(i) saglo brahm(u) pachhātā. (*SGGS*, p. 610)

For him, no one is wrong who has recognised the image of the Lord in everyone.

੩੧. (ਗੁਰੂ ਦਰਗਹ ਦਾ ਕੁੱਤਾ)

੧. ਲੈਲੀ ਦੀ ਦਰਗਾਹ ਦਾ ਕੁਤਾ ਮਜਨੂੰ ਦੇਖਿ ਲੁਭਾਣਾ।
੨. ਕੁਤੇ ਦੀ ਪੈਰੀਂ ਪਵੈ ਹੜਿ ਹੜਿ ਹਸੈ ਲੋਕ ਵਿਡਾਣਾ।
੩. ਮੀਰਾਸੀ ਮੀਰਾਸੀਆਂ ਨਾਮ ਧਰੀਕੁ ਮੁਰੀਦ ਬਿਬਾਣਾ।
੪. ਕੁਤਾ ਡੂਮ ਵਖਾਣੀਐ ਕੁਤਾ ਵਿਚਿ ਕੁਤਿਆਂ ਨਿਮਾਣਾ।
੫. ਗੁਰ ਸਿਖ ਆਸਕ ਸਬਦ ਦੇ ਕੁਤੇ ਦਾ ਪੜਕੁਤਾ ਭਾਣਾ।
੬. ਕਟਨਿ ਚਟਨਿ ਕੁਤਿਆਂ ਮੋਹੁ ਨ ਧੋਹੁ ਧ੍ਰਿਗਸਟ ਕਮਾਣਾ।
੭. ਅਵਗੁਣਿਆਰੇ ਗੁਣ ਕਰਨ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤਿ ਕੁਰਬਾਣਾ।
੮. ਪਤਿਤ ਉਧਾਰਣ ਬਿਰਧ ਵਖਾਣਾ॥੩੧॥੩੭॥

31. (Gurū dargah dā kuttā)

1. Lailī dī dargāh dā kutā majnūṅ dekh(i) lubhāṇā.
2. Kute dī pairīṅ pavai haṛ(i) haṛ(i) hasai lok viḍāṇā.
3. Mīrāsī mīrāsīāṅ nām dharīk(u) murīd bibāṇā.
4. Kutā ḍūm vakhāṇīai kutā vich(i) kutiāṅ nimāṇā.
5. Gur sikh āsak sabad de kute dā paṛkutā bhāṇā.
6. Kaṭan(i) chaṭan(i) kutiā moh(u) na dhoh(u) dhrigasṭ kamāṇā.
7. Avguṇiāre guṇ karan gurmukh(i) sādh saṅgat(i) kurbāṇā.
8. Patit udhāraṇ biradh vakhāṇā.(31.37)

31. A Dog of Gurū's Court

1. Seeing a dog from Lailā's house, Majnū was beside himself with joy.
2. He would fall at the feet of the dog and caress him. The onlookers laughed at him for amusement (at his foolishness).
3. Among the bards, Mardānā was the name of the disciple of Babā (Nānak).
4. Bards were compared with dogs by the people. Thus Mardānā too was ridiculed by the members of his clan having become the disciple of a person who himself had become wayward in life—Gurū Nānak.
5. However the Sikhs of the Gurū are lovers of *Gur-Shabad.* They loved Mardānā, the so-called excommunicated dog of his clan.
6. Biting and licking is the nature of a dog. They bite when troubled and lick when loved. They have no allurement, deceit and their deeds are accursed.
7. The Gurū bestows his blessings even on the meritless and therefore I am sacrifice unto the holy congregation of *Gurmukhs.*
8. Holy congregation is known to abide by its duty of raising the fallen ones.(31)

In Essence

The foregoing *pauṛī* is based on historic episode where some Brāhmins of Kāshī remarked sarcastically before Bhāī Sāhib that the Sikhs make dog-like bards to sit with them and pray. Was it a good practice?

Bhāī Sāhib replied that the so-called dog (Bhāī Mardānā) is a beloved dog (disciple) of our Gurū – Gurū Nānak who is most dear to all of us. Therefore he is worthy of respect as was done by Majnū when he met a dog who was believed to have come from the house of his beloved Lailā.

One who is faithful to the Gurū, sings eulogies of the Lord is indeed a lovable and adorable person.

ਵਾਰ 38

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਗੁਰਸਿਖ ਵਿਕਾਰਾਂ ਤੋਂ ਪਰੇ ਹੈ)

੧. ਕਾਮ ਲਖ ਕਰਿ ਕਾਮਨਾ ਬਹੁ ਰੂਪੀ ਸੋਹੈ।
੨. ਲਖ ਕਰੋਪ ਕਰੋਧ ਕਰਿ ਦੁਸਮਨ ਹੁਇ ਜੋਹੈ।
੩. ਲਖ ਲੋਭ ਲਖ ਲਖਮੀ ਹੁਇ ਧੋਹਣ ਧੋਹੈ।
੪. ਮਾਇਆ ਮੋਹ ਕਰੋੜ ਮਿਲਿ ਹੁਇ ਬਹੁ ਗੁਣ ਸੋਹੈ।
੫. ਅਸੁਰ ਸੰਘਾਰਿ ਹੰਕਾਰ ਲਖ ਹਉਮੈ ਕਰਿ ਛੋਹੈ।
੬. ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਸਿਖ ਸੁਣਿ ਗੁਰੁ ਸਿਖ ਨ ਪੋਹੈ ॥੧॥

1. (Gursikh vikārāṅ toṅ pare hai)

1. Kām lakh kar(i) kāmnā bahu rūpī sohai.
2. Lakh karop karodh kar(i) dusman hue johai.
3. Lakh lobh lakh lakhmī hue dhohaṇ dhohai.
4. Māiā moh karoṛ mil(i) hue bahu guṇ sohai.
5. Ȧsur saṅghār(i) haṅkār lakh haumai kar(i) chhohai.
6. Sādh saṅgat(i) gur sikh suṇ(i) gur(u) sikh na pohai.(1)

1. A *Gursikh* is Beyond Vices

1. Millions of desires surface in one form or the other. Each is supported with sound arguments.
2. Millions of angres become rages and unfriendly resulting in rancours.
3. Millions of greeds disguised as wealth are cheating deceitfully.
4. Millions of people together are adorning this world for the love of mammon *(māyā).*
5. Pride, ego and anger are the causes of destruction of millions of demons.
6. A Sikh of the Gurū who listens to the teachings of the Gurū in a holy congregation is not swayed by the influence of the above vices.(1)

In Essence

The influence of vices fail before a *Gursikh.* Sages like Nārad, Brahmā and other gods have been won over by passion and other vices. *Gursikhs* understand :

He kāmaṅg narak bisrāmaṅg bauh jonī bhramāvaṇah.
(*SGGS*, p. 1358)

And :

Nimakh kām suād kāraṇ(i) koṭ(i) dinas dukh(u) pāveh(i).
(*SGGS*, p. 403)

For a shortlived pleasure, an elephant indulges in passionate act and then bears the sufferings for many days.

By virtue of Gurū's teachings, Sikhs escape the ill influences of various vices. They resort to the support of supplication, reading of *Gurbāṇī*, remaining in the benevolence and humility. Their mind remains engrossed in the meditation of Lord's name.

੨. (ਗੁਰਸਿਖ ਕਾਮੀ ਨਹੀਂ)

੧. ਲਖ ਕਾਮਣਿ ਲਖ ਕਾਮ ਰੂਪ ਲਖ ਕਾਮਣਿਆਰੀ।
੨. ਸੰਗਲਦੀਪਹੁੰ ਪਦਮਣੀ ਬਹੁ ਰੂਪਿ ਸੀਗਾਰੀ।
੩. ਮੋਹਣੀਆ ਇੰਦ੍ਰਾਪੁਰੀ ਅਪਛਰਾਂ ਸੁਚਾਰੀ।
੪. ਹੂਰਾਂ ਪਰੀਆਂ ਲਖ ਲਖ ਬਾਹਿਸਤ ਸਵਾਰੀ।
੫. ਲਖ ਕਉਲਾਂ ਨਵ ਜੋਬਨੀ ਲਖ ਕਾਮ ਕਰਾਰੀ।
੬. ਗੁਰਮੁਖਿ ਪੋਹਿ ਨ ਸਕਨੀ ਸਾਧ ਸੰਗਤ ਭਾਰੀ॥੨॥

2. (Gursikh kāmī nahīṅ)

1. Lakh kāmaṇ(i) lakh kām rūp lakh kāmaṇiārī.
2. Saṅgaldīpoṅh padmaṇī bauh rūp(i) sīgārī.
3. Mohṇīā Iṅdrāpurī apachharāṅ suchārī.
4. Hūrāṅ pariāṅ lakh lakh bāhisat savārī.
5. Lakh kaulāṅ nav jobanī lakh kām karārī.
6. Gurmukh(i) poh(i) na saknī sādh saṅgat bhārī.(2)

2. A *Gursikh* is not Lustful

1. Millions of beautiful women with magical charm, numerous seductresses of Kamrūp region and millions capable of putting spell on men;
2. Numerous Padminīs (lotus-like beauties) of Sangladeep (Sri Lanka) embellished with priceless ornaments and beautifully made up;
3. The charming beauties of heaven like *Rambhā*, *Urvashī* who enamour one and all;
4. Millions of fairies and other beautiful women adoring the heaven;
5. Millions of young and beautiful women of ever new looks, much active in passion and love-making;
6. Cannot touch even the shadow of a *Gurmukh*. He remains protected from these wickednesses by the shelter of *Sādh Sangat* (holy congregation).(2)

In Essence

The ill influence of passion and lust on a human mind is very strong and it has not even spared great sages and others involved in deep meditation of the Lord. Lust is one of the five vices that a human being lives with and this is the first among the five. When would its adverse effect start telling upon the mind of a person; no one can be sure. But a Sikh of the Gurū who keeps company of holy persons in a *Sādh Sangat* remains unaffected by its perpetual vagaries. *Gurbāṇī* says :

Pañch singh rākhe Prabh(i) mār(i).
Das bighiāṛī laī nivār(i).
Tīn(i) āvarat kī chūkī gher.
Sādhsang(i) chūke bhai pher. (*SGGS*, p. 899)

As the Lord dwelt in my mind, it killed the five powerful lions (*kām, krodh* etc.) and also brought the ten wolves (ten senses) under control. The whirlpool of the three traits of *māyā* also ended. In the company of *Sadh Sangat*, the fear of repeated incarnation has been dispelled.

੩. (ਗੁਰਸਿਖ ਹੰਕਾਰ ਦੀ ਮਾਰੋਂ ਪਰੇ ਹਨ)

੧. ਲਖ ਦੁਰਯੋਧਨ ਕੰਸ ਲਖ ਲਖ ਦੈਤ ਲੜੰਦੇ।
੨. ਲਖ ਰਵਣ ਕੁੰਭਕਰਣ ਲਖ ਲਖ ਰਾਕਸ ਮੰਦੇ।
੩. ਪਰਸਰਾਮ ਲਖ ਸਹਸਬਾਹੁ ਕਰਿ ਖੁਦੀ ਖਹੰਦੇ।
੪. ਹਰਨਕਸਪ ਹਰਣਾਕਸਾ ਨਰਸਿੰਘ ਬੁਕੰਦੇ।
੫. ਲਖ ਕ੍ਰੋਧ ਵਿਰੋਧ ਲਖ ਲਖ ਵੈਰ ਕਰੰਦੇ।
੬. ਗੁਰੁ ਸਿਖ ਪੋਹਿ ਨ ਸਕਈ ਸਾਧ ਸੰਗਿ ਮਿਲੰਦੇ ॥੩॥

3. (Gursikh hankār dī māroṅ pare han)

1. Lakh duryodhan kaṅs lakh lakh dait laṛaṅde.
2. Lakh rāvaṇ kuṅbhkaraṇ lakh lakh rākas maṅde.
3. Parsrām lakh sahasbāhu kar(i) khudī khahaṅde.
4. Harnaksap harṇākasā narsiṅgh bukaṅde.
5. Lakh krodh virodh lakh lakh vair karaṅde.
6. Gur sikh poh(i) na sakaī sādh saṅg(i) milaṅde.(3)

3. A *Gursikh* is Beyond Ego

1. Millions of Duryodhans, Kaṅsas and other demons who are warriors;
2. Millions of Rāvaṇs, Kumbhkaraṇs and doers of evil deeds;
3. Millions of Parsarāms, Sāhsarbāhūs who would pick up fight to satiate their ego;
4. Many others like Hirṇākshyap, Harnākash and Narsiṅgh who roar with their might;
5. Millions who would display their anger, oppose others and hold many as enemies;
6. None of these can cause any harm to the Sikhs of the Gurū because they are well protected by the company of noble souls, in a *Sādh Saṅgat*.(3)

In Essence

Once again Bhāī Gurdās Jī has brought home the might of *Sādh Saṅgat* as protector of Sikhs (who attend it) against evil forces that are considered insurmountable. All the historic and mythological names mentioned in the *pauṛī* are significant of their ill-acquired, ill-directed might. A Sikh listens and practices teachings of his Gurū in *Sādh Saṅgat* and thus he becomes free from all fears. *Gurbāṇī* says :

Ekā nirbhau bāt sunī.
So sukhīā so sadā subelā, jo gur mil(i) gāe gunī. (Rahāo).
(*SGGS*, p. 998)

I have heard that God alone is fearless. He who sings His praises in the company of the Gurū and *Sadh Saṅgat* is ever in peace and comfort.

੪. (ਗੁਰਸਿਖ ਲੋਭੀ ਨਹੀਂ)

੧. ਸੋਇਨਾ ਰੂਪਾ ਲਖ ਮਨਾ ਲਖ ਭਰੇ ਭੰਡਾਰਾ।
੨. ਮੋਤੀ ਮਾਣਿਕ ਹੀਰਿਆਂ ਬਹੁ ਮੋਲ ਅਪਾਰਾ।
੩. ਦੇਸ ਵੇਸ ਲਖ ਰਾਜ ਭਾਗ ਪਰਗਣੇ ਹਜਾਰਾ।
੪. ਰਿਧੀ ਸਿਧੀ ਜੋਗ ਭੋਗ ਆਭਰਣ ਸੀਂਗਾਰਾ।
੫. ਕਾਮਧੇਨੁ ਲਖ ਪਾਰਿਜਾਤ ਚਿੰਤਾਮਣਿ ਪਾਰਾ।
੬. ਚਾਰ ਪਦਾਰਥ ਸਗਲ ਫਲ ਲਖ ਲੋਭ ਉਭਾਰਾ।
੭. ਗੁਰ ਸਿਖ ਪੋਹ ਨ ਹੰਘਨੀ ਸਾਧ ਸੰਗਿ ਉਧਾਰਾ ॥੪॥

4. (Gursikh lobhī nahīṅ)

1. Soenā rūpā lakh manā lakh bhare bhaṅḍārā.
2. Motī māṇik hīriāṅ bahu mol apārā.
3. Des ves lakh rāj bhāg pargaṇe hajārā.
4. Ridhī sidhī jog bhog ābharaṇ sīṅgārā.
5. Kāmdhen(u) lakh pār(i)jāt chintāmaṇ(i) pārā.
6. Chār padārath sagal phal lakh lobh ubhārā.
7. Gur sikh poh na haṅghnī sādh saṅg(i) udhārā.(4)

4. A *Gursikh* is Not Greedy

1. (Let there be) treasures full of tons of gold and silver,
2. Beside priceless, pearls, diamonds and gems,
3. Numerous countries (to rule on) millions of beautiful dresses (to wear), kingdoms etc.,
4. Countless mystical powers (*Ridhīs* and *Sidhīs*), unions and relishments, embellishment with many ornaments.
5. Millions of wish-fulfilling cows (Kāmdhenū), countless of wish-fulfilling trees *(Kalap brichh)* and pieces of worry allaying gem *(Chintāmaṇī)*,
6. And if added to these are all the four much desired worldly achievements (*Dharm, arth, kām* and *moksh*), all the fruits of the world and other worldly temptations may surface,
7. None of these can allure a *Gursikh*, since he has been reformed (liberated) by the grace of *Sādh Saṅgat.*(4)

In Essence

No worldly attractions can entice a *Gursikh* because he has the protection of *Sādh Saṅgat* of noble souls and grace of *Satgurū.* He has shed the vice of avarice from his mind because he knows that worldly attractions are short-lived and perishable. They cause more harm than good to his spiritual evolution since it is a form of love for mammon *(māyā).*

Lālach(u) chhoḍauh aṅdhiho lālach(i) dukh(u) bhārī.
Sāchau sāhib man(i) vasai haumai bikh(u) mārī.

(*SGGS*, p. 419)

O blind people! give up greed as it is a big source of sufferings. Lodge the memory of the True Lord in your heart and this will destroy the poison of ego from your mind.

੫. (ਗੁਰਸਿਖ ਮੋਹ ਰਹਿਤ ਹੈ)

੧. ਪਿਉ ਪੁਤੁ ਮਾਵੜੁ ਧੀਵੜੀ ਹੁਇ ਭੈਣ ਭਿਰਾਵਾ।
੨. ਨਾਰਿ ਭਤਾਰੁ ਪਿਆਰ ਲਖ ਮਨ ਮੇਲ ਮਿਲਾਵਾ।
੩. ਸੁੰਦਰ ਮੰਦਰ ਚਿਤ੍ਰਸਾਲ ਬਾਗ ਫੁਲ ਸੁਹਾਵਾ।
੪. ਰਾਗ ਰੰਗ ਰਸ ਰੂਪ ਲਖ ਬਹੁ ਭੋਗ ਭੁਲਾਵਾ।
੫. ਲਖ ਮਾਇਆ ਲਖ ਮੋਹਿ ਮਿਲਿ ਹੁਇ ਮੁਦਈ ਦਾਵਾ।
੬. ਗੁਰੁ ਸਿਖ ਪੋਹਿ ਨ ਹੰਘਨੀ ਸਾਧ ਸੰਗ ਸੁਹਾਵਾ॥੫॥

5. (Gursikh moh rahit hai)

1. *Pio put(u) māvaṛ(u) dhīvaṛī hue bhaiṇ bhirāvā.*
2. *Nār(i) bhatār(u) piār lakh man mel milāvā.*
3. *Suṅdar maṅdar chitrasāl bāg phul suhāvā.*
4. *Rāg raṅg ras rūp lakh bahu bhog bhulāvā.*
5. *Lakh māiā lakh moh(i) mil(i) hue mudaī dāvā.*
6. *Gur(u) sikh poh(i) na haṅghanī sādh saṅg suhāvā.(5)*

5. *Gursikh* is Free of Attachment

1. (The love) between father and son, mother and daughter, brother and sister (is natural).
2. So do husband and wife love each other. Countless such unions are taking place.
3. (There is love for) beautiful homes, art galleries, gardens, flowers and many other worldly attractions that often lead to discords;
4. (Love for) music, colours, relishments and countless other pleasure-giving worldly creations,
5. Engrossing in millions of infatuations, illusions, treasures and attachments and laying claims on them,
6. Cannot sway or influence the Sikhs of the Gurū since they adore the holy congregation that is supreme.(5)

In Essence

There are numerous infatuations and attractions for a human being in this world. There are biological relationships that bind one to the other. There are acquired relationships like husband and wife; and many other worldly pleasures that can sway the mind of a worldly attached person. All these are temporary and not that can accompany one in the world hereafter. *Gurbāṇī* says :

Kā kī māī kā ko bāp. Nām dhārīk jhūṭhe sabh(i) sāk.
(*SGGS*, p. 188)

A Sikh of the Gurū who is bound with the feet of the Gurū through the love of holy congregation is never affected by these distractions. The following hymn of Gurū Nānak Dev Jī keeps a Sikh alert not to fall in the trap of worldly attractions :

Motī ta maṅdar ūsaraih ratnī ta hoh(i) jaṛāo.
Kastūr(i) kuṅgū agar(i) chaṅdan(i) līp āvai chāo.
Mat(u) dekh(i) bhūlā vīsarai terā chit(i) na āvai nāo.
(*SGGS*, p. 14)

Let pearl and jewel-studed palaces where fragrant pastes of sandalwood, incence, *agar* etc. are spread; not let your mind slip away from the Lord's name.

੬. (ਗੁਰਸਿਖ—ਖ਼ੁਦੀ ਤੋਂ ਖ਼ਾਲੀ ਹੈ)

੧. ਵਰਨਾਵਰਨ ਨ ਭਾਵਨੀ ਕਰਿ ਖੁਦੀ ਖਹੰਦੇ।
੨. ਜੰਗਲ ਅੰਦਰਿ ਸੀਂਹ ਦੁਇ ਬਲਵੰਤ ਬੁਕੰਦੇ।
੩. ਹਾਥੀ ਹਥਿਆਈ ਕਰਨ ਮਤਵਾਲੇ ਹੁਇ ਅੜੀ ਅੜੰਦੇ।
੪. ਰਾਜ ਭੂਪ ਰਾਜੇ ਵਡੇ ਮਲ ਦੇਸ ਲੜੰਦੇ।
੫. ਮੁਲਕ ਅੰਦਰ ਪਾਤਸਾਹ ਦੁਇ ਜਾਇ ਜੰਗ ਜੁੜੰਦੇ।
੬. ਹਉਮੈ ਕਰਿ ਹੰਕਾਰ ਲਖ ਮਲ ਮਲ ਘੁਲੰਦੇ।
੭. ਗੁਰੁ ਸਿਖ ਪੋਹਿ ਨ ਸਕਨੀ ਸਾਧੁ ਸੰਗਿ ਵਸੰਦੇ ॥੬॥

6. (Gursikh–khudī toṅ khālī hai)

1. Varnāvaran na bhāvanī kar(i) khudī khahaṅde.
2. Jaṅgal aṅdar(i) sīṅh due balwaṅt bukaṅde.
3. Hāthī hathiāī karan matvāle hue aṛī aṛaṅde.
4. Rāj bhūp rāje vaḍe mal des laṛaṅde.
5. Mulak aṅdar pātsāh due jāe jaṅg juṛaṅde.
6. Haumai kar(i) haṅkār lakh mal mal ghulaṅde.
7. Gur(u) sikh poh(i) na saknī sādh(u) saṅg(i) vasaṅde.(6)

6. A *Gursikh* is Devoid of Ego

1. People of one section of society do not like people of other sections. Swayed by their ego and pride, they keep fighting with each others.
2. Just as two lions in a jungle roar at each other.
3. And two intoxicated elephants stubbornly fight with each other.
4. Just as kings capture large territories of others that result in pitched battles among them.
5. Just as there cannot be two emperors in one country. If there ever are, they would always be fighting with each other.
6. Ego-prompted, millions of wrestlers and grapplers keep wrestling with each other.
7. But these accusations cannot be levied on *Gursikhs* since they reside in *Sādh Saṅgat*.(6)

In Essence

In this *pauṛī*, Bhāī Sāhib has established that devoted Sikhs of the Gurū are far superior than worldly people who are engrossed in pride and ego. On the contrary, the Sikhs of the Gurū are bereft of these vices since they have shed them by the grace of the Gurū and *Sādh Saṅgat*. They now reside in *Sādh Saṅgat* mentally. They may be anywhere physically.

Bhram(u) bhao kāṭ(i) kīe nibkewal jab te haumai mārī.
Janam maraṇ ka chūko sahsā sādhsaṅgat(i) darsārī.

(*SGGS*, p. 207)

By virtue of attending *Sādh Saṅgat*, all my fear and doubts of birth and death vanished. My ego too disappeared. All my suspicions and associated fears got destroyed and my thinking became clear and pure.

੭. (ਗੁਰਸਿਖ—ਨਿਰਹੰਕਾਰ ਜਤੀ ਹੈ)

੧. ਗੋਰਖ ਜਤੀ ਸਦਾਇੰਦਾ ਤਿਸੁ ਗੁਰ ਘਰਬਾਰੀ।
੨. ਸੁਕਰ ਕਾਣਾ ਹੋਇਆ ਦੁਰਮੰਤ੍ਰ ਵੀਚਾਰੀ।
੩. ਲਖਮਣ ਸਾਧੀ ਭੁਖ ਤੇਹ ਹਉਮੈ ਹੰਕਾਰੀ।
੪. ਹਨੂਮਾਨ ਬਲਵੰਤ ਹੋਇ ਚੰਚਲ ਮਤਿ ਖਾਰੀ।
੫. ਭੈਰਉ ਭੂਤ ਕੁਸੂਤ ਸੰਗਿ ਦੁਰਮਤਿ ਉਰਧਾਰੀ।
੬. ਗੁਰ ਸਿਖ ਜਤੀ ਸਲਾਹੀਅਨ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ॥੭॥

7. (Gursikh—nirhaṅkār jatī hai)

1. Gorakh jatī sadāeṅdā tis(u) gur gharbārī.
2. Sukar kāṇā hoiā durmaṅtra vīchārī.
3. Lakhmaṇ sādhī bhukh teh haumai haṅkārī.
4. Hanūmān balwaṅt hoe chaṅchal mat(i) khārī.
5. Bhairau bhūt kusūt saṅg(i) durmat(i) urdhārī.
6. Gur sikh jatī salāhīan jin(i) haumai mārī.(7)

7. A *Gursikh* is a Prideless Seeker

1. Gorakhnāth is regarded a celibate but his gurū Machhiṅder Nāth was a libidious person (He entered the body of a dead king and made love with his queen).
2. Shukkar lost sight of one of his eyes because of wrong practices.
3. Lachhman disciplined his thirst and hunger but became proud of his achievement. (For twelve years, he lived in jungle with his brother).
4. Hanūmān was very brave and powerful. But his intellect was frolicsome and base.
5. Bhairoṅ maintained his relationship with evil spirits and thus he too acquired ill wisdom and wickedness.
6. Sikhs of the Gurū are worth praising since they have effaced their ego and have become virtuous persons.(7)

In Essence

Although these historical and mythical personalities mentioned in the *pauṛī* had done commendable tasks, yet they carried stigma on their name because of some condemnable deeds they had performed under the influence of ego and pride. Blessed are the Sikhs of the Gurū who maintain faith on the Lord and destroy all traces of pride and ego from their selves. *Gursikh* seekers are blemishless and all their deeds are devoid of pride and arrogance. Gurū helps them get rid of their vice of pride :

Bin(u) gur garb(u) na meṭiā jāe.
Gurmat(i) dharm(u) dhīraj(u) Har(i) nāe.
Nānak nām(u) milai guṇ gāe.

(*SGGS*, p. 225)

Without the teachings of the Gurū, pride cannot be destroyed. By the wisdom of the Gurū, one practices meditation on His name and acquires patience and righteousness. So dwell on His name and sing His praises—says Nānak.

੮. (ਗੁਰਸਿਖ—ਸਤੀ)

੧. ਹਰੀ ਚੰਦ ਸਤਿ ਰਖਿਆ ਜਾ ਨਿਖਾਸ ਵਿਕਾਣਾ।
੨. ਬਲ ਛਲਿਆ ਸਤ ਪਾਲਦਾ ਪਾਤਾਲ ਸਿਧਾਣਾ।
੩. ਕਰਨ ਸੁ ਕੰਚਨ ਦਾਨ ਕਰਿ ਅੰਤੁ ਪਛੋਤਾਣਾ।
੪. ਸਤਿਵਾਦੀ ਹੋਇ ਧਰਮ ਪੁਤੁ ਕੂੜ ਜਮਪੁਰਿ ਜਾਣਾ।
੫. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਹਉਮੈ ਗਰਬਾਣਾ।
੬. ਗੁਰ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਬਹੁ ਮਾਣ ਨਿਮਾਣਾ॥੮॥

8. (Gursikh—Satī)

1. Harī chaṅd sat(i) rakhiā jā nikhās vikāṇā.
2. Bal chhaliā sat pāldā pātāl sidhāṇā.
3. Karan su kaṅchan dān kar(i) aṅt(u) pachhotāṇā.
4. Sat(i)vādī hoe dharm put(u) kūṛ jampur(i) jāṇā.
5. Jatī satī saṅtokhīā haumai garbāṇā.
6. Gur sikh rom na pujnī bahu māṇ nimāṇā.(8)

8. A *Gursikh* is a Chaste Person

1. In order to maintain his chastity and truthfulness, Rājā Harī Chaṅd had himself sold in the market (and fulfilled his vow made to Vishvamitra).
2. Rājā Bal went to the nether world but did not give up his goodness and chastity.
3. Rājā Karaṇ too repented after giving gold in charity.
4. Dharm Putra was a very truthful person but had to go to hell for speaking one lie.
5. There had been numerous celibates, chaste, truthful and contented people but they were all victims of their pride and ego. Thus they could never acquire divine happiness.
6. All the aforesaid personalities cannot match even a trichome of a Sikh. *Gursikhs* are always humble and therefore much respected.(8)

In Essence

When truth, contentment, chastity are observed under the refuge of pride and ego, then all these virtues do not give any feeling of happiness and pleasure in the mind. The bond of ego and pride is never broken. A Sikh of the Gurū meditates on Lord's name and seeks support of the Gurū. This breaks his citadel of ego and pride. Thereafter, he lives in divine grace and a peaceful life on this Earth. It is not to be assumed that Bhāī Sāhib is slandering all these persons mentioned in the *pauṛī*. He has just used them to bring home the lesson of humility :

> *Sādhū dhūr(i) lāī mukh(i) mastak(i);*
> *kām krodh bikh(u) jārau.*
> *Sabh te nīch(u) ātam kar(i) mānau,*
> *man maih eh(u) sukh(u) dhārau.* (*SGGS*, p. 532)
>
> May I apply the holy dust of the feet of saints on my face and forehead and burn the evils of lust and anger. May I consider myself low of the lowliest and let this truth be lodged in my mind.

੯. (ਗੁਰਸਿਖ—ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਤੋਂ ਉੱਚਾ ਹੈ)

੧. ਮੁਸਲਮਾਣਾਂ ਹਿੰਦੂਆਂ ਦੁਇ ਰਾਹ ਚਲਾਏ।
੨. ਮਜਹਬ ਵਰਨ ਗਣਾਇੰਦੇ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ।
੩. ਸਿਖ ਮੁਰੀਦ ਪਖੰਡ ਕਰਿ ਉਪਦੇਸ ਦ੍ਰਿੜਾਏ।
੪. ਰਾਮ ਰਹੀਮ ਧਿਆਇੰਦੇ ਹਉਮੈ ਗਰਬਾਏ।
੫. ਮੱਕਾ ਗੰਗ ਬਨਾਰਸੀ ਪੂਜ ਜਾਰਤ ਆਏ।
੬. ਰੋਜੇ ਵਰਤ ਨਮਾਜ ਕਰਿ ਦੰਡਉਤ ਕਰਾਏ।
੭. ਗੁਰ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਜੋ ਆਪ ਗਵਾਏ॥੯॥

9. (Gursikh–Hindū Musalmān toṅ uchchā hai)

1. Musalmāṇāṅ hiṅdūāṅ due rāh chalāe.
2. Majhab varan gaṇāeṅde gur(u) pīr(u) sadāe.
3. Sikh murīd pakhaṅḍ kar(i) updes driṛāe.
4. Rām rahīm dhiāeṅde haumai garbāe.
5. Makkā gaṅg banārasī pūj jārat āe.
6. Roje varat namāj kar(i) daṅḍaut karāe.
7. Gur sikh rom na pujnī jo āp gavāe.(9)

9. *Gursikh* is Above a Hindu and a Muslim

1. Muslims and Hindus have started a separate religious order each (ways of life).
2. Muslims call it *Mazhab* while Hindus call it *Varṇas.* Muslims call their holy persons as *Pīrs* and Hindus call their spiritual guide as Gurū.
3. They lure and attract disciples pretentiously and impart their ideology to them.
4. The Hindus meditate on word 'Rām Rām' while Muslims remember God as 'Rahīm'. Both are seized by their pride and ego.
5. For Muslims, pilgrimage to Meccā and for Hindus to Ganges and Benares is holy and provider of emancipation.
6. The Muslims call their fast *Rozās* while Hindus call them *varat.* They (Muslims) prostrate at the time of saying their prayer *(Namāz)* or worshipping respectively.
7. Both of them cannot match even a trichome of a *Gursikh* who has given up his pride and ego completely.(9)

In Essence

The Sikh way of life revolves around the implicit following of the Gurū's teachings. It is free of all rituals and rites, pilgrimages etc. Meditation on Lord's name in the company of holy congregation, selfless service, humility, truth, contentment, patience are some of its traits. A Sikh is advised by his Gurū to practice and imbibe divine qualities to feel one with Him.

Gursikh mīt chaloh Gur chālī.
Jo Gur(u) kahai soī bhal mānoh,
Har(i) Har(i) kathā nirālī. (*SGGS*, p. 667)

O my friend ! live by the precepts of the Gurū. Whatever Gurū says, accept it as most beneficial. All information that Gurū imparts to us is indeed wondrous and strange.

੧੦. (ਗੁਰਸਿਖ ਹਿੰਦੀ ਮਤ ਮਤਾਂਤ੍ਰਾਂ ਤੋਂ ਉੱਚਾ ਹੈ)

੧. ਛਿਅ ਦਰਸਨ ਵਰਤਾਇਆ ਚਉਦਹ ਖਨਵਾਦੇ।
੨. ਘਰੈ ਘੁੰਮਿ ਘਰਬਾਰੀਆ ਅਸਵਾਰ ਪਿਆਦੇ।
੩. ਸੰਨਿਆਸੀ ਦਸ ਨਾਮ ਧਰਿ ਕਰਿ ਵਾਦ ਕਵਾਦੇ।
੪. ਰਾਵਲ ਬਾਰਹ ਪੰਥ ਕਰਿ ਫਿਰਦੇ ਉਦਮਾਦੇ।
੫. ਜੈਨੀ ਜੂਠ ਨ ਉਤਰੈ ਜੂਠੇ ਪਰਸਾਦੇ।
੬. ਗੁਰ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਧੁਰਿ ਆਦਿ ਜੁਗਾਦੇ ॥੧੦॥

10. (Gursikh hindī mat matāṅtrāṅ toṅ uchchā hai)

1. Chhia darsan vartāiā chaudah khanvāde.
2. Gharai ghuṅm(i) gharbāriā asvār piāde.
3. Saṅniāsī das nām dhar(i) kar(i) vād kavāde.
4. Rāval bārah paṅth kar(i) phirde udmāde.
5. Jainī jūṭh na utrai jūṭhe parsāde.
6. Gur sikh rom na pujnī dhur(i) ād(i) jugāde.(10)

10. *Gursikh* is Above all Indian Religions and Sects

1. The Hindu religion and sects are based on six schools of philosophy and fourteen fields (of education) ever conflicting with each other.
2. The householders, riders and soldiers (in the service of the king) are all engaged in the whirlwind of worldly activities.
3. The ascetics have given ten names to their sects and keep debating among themselves on various issues.
4. The *jogīs (Rāvals)* have formed themselves into twelve different sects. Each sect is intoxicated in their pride and ego.
5. The dross (of sins) of Jains is never removed even by their eating leftovers of their followers, drinking and bathing in the water used for cleaning pots and pans.
6. All these are no match to a trichome of a *Gursikh* who is ever in the refuge of the Almighty.(10)

In Essence

The theme of the last *pauṛī* continues here too. Bhāī Sāhib has further established here that Sikhs of the Gurū are above all other sects and religions since they remain in the refuge of the Lord perpetually.

੧੧. (ਗੁਰ ਸਿਖ)

(ਅੰਨਯ ਦੇਸੀ ਤੇ ਅੰਨਯ ਧਰਮੀਆਂ ਤੋਂ ਉੱਚਾ ਹੈ)

੧. ਬਹੁ ਸੁੰਨੀ ਸ਼ੀਆ ਰਾਫਜ਼ੀ ਮਜ਼ਹਬ ਮਨ ਭਾਣੇ।
੨. ਮੁਲਹਿਦ ਹੋਇ ਮੁਨਾਫਕਾ ਸਭ ਭਰਮ ਭੁਲਾਣੇ।
੩. ਈਸਾਈ ਮੂਸਾਈਆਂ ਹਉਮੈ ਹੈਰਾਣੇ।
੪. ਹੋਇ ਫਿਰੰਗੀ ਅਰਮਨੀ ਰੂਮੀ ਗਰਬਾਣੇ।
੫. ਕਾਲੀ ਪੋਸ ਕਲੰਦਰਾ ਦਰਵੇਸ ਦੁਗਾਣੇ।
੬. ਗੁਰ ਸਿਖ ਰੋਮ ਨ ਪੁਜਨੀ ਗੁਰ ਹਟਿ ਵਿਕਾਣੇ ॥੧੧॥

11. (Gur Sikh)

(Aṅnya desī te aṅnya dharmīāṅ toṅ uchchā hai)

1. Bahu suṅnī shiā rāfzī mazhab man bhāṇe.
2. Mulahid hoe munāfakā sabh bharm bhulāṇe.
3. Īsāī mūsāīāṅ haumai hairāṇe.
4. Hoe phiraṅgī armanī rūmī garbāṇe.
5. Kālī pos kalaṅdrā darves dugāṇe.
6. Gur sikh rom na pujnī gur haṭ(i) vikāṇe.(11)

11. *Gursikh* is Supreme over Other Seekers

1. There are Muslim sects like *Sunnīs*, *Shīās* and *Rāfazīs* etc.
2. Atheist and irreligious persons remain engrossed in the suspicion since they do not accept the existence of the Creator of the Universe.
3. The Christians and those who hold faith in Prophet Mosses are bewildered in their own egos.
4. The French, Armenians and Romans are intoxicated in their own powers and arrogance.
5. The black clad recluses (Muslim *faqīrs*) and monks who travel from one country to the other are not worth even a shell because of their pride and vanity.
6. They all are not worth even a trichome of a *Gursikh* who has sold himself at the shop of his Gurū.(11)

In Essence

Bhāī Sāhib has compared an obedient Sikh of the Gurū with members of other religions and sects and opines that followers of all other faiths are not matchable even to a trichome of a true Sikh.

Another aspect emerges from the above and previous *pauṛīs*, and that is the significance of a Gurū in the life of a Sikh. Other religions do not have the concept of Gurū as deep-rooted as one found in Sikh faith. Life of a Sikh is so supreme only because of his infallible faith on his Gurū and total surrender at his holy feet. It then becomes the responsibility of the Gurū to raise the spiritual level of his Sikh as his own. Gurū is emancipated and God-like. Therefore a Sikh too becomes God-like *(Sachiār)*.

੧੨. (ਗੁਰ ਸਿਖ)

(ਕਰਮ ਧਰਮ ਤੋਂ ਉੱਚਾ ਸੁਖਫਲ ਵਿਚ ਹੈ)

੧. ਜਪ ਤਪ ਸੰਜਮ ਸਾਧਨਾ ਹਠ ਨਿਗ੍ਰਹ ਕਰਣੇ।
੨. ਵਰਤ ਨੇਮ ਤੀਰਥ ਘਣੇ ਅਧਿਆਤਮ ਧਰਣੇ।
੩. ਦੇਵੀ ਦੇਵਾ ਦੇਹੁਰੇ ਪੂਜਾ ਪਰਵਰਣੇ।
੪. ਹੋਮ ਜੱਗ ਬਹੁ ਦਾਨ ਕਰਿ ਮੁਖ ਵੇਦ ਉਚਰਣੇ।
੫. ਕਰਮ ਧਰਮ ਭੈ ਭਰਮ ਵਿਚਿ ਬਹੁ ਜੰਮਣ ਮਰਣੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਦੁਤਰੁ ਤਰਣੇ ॥੧੨॥

12. (Gur Sikh)

(Karm dharm toṅ uchā sukhphal vich hai)

1. Jap tap saṅjam sādhnā haṭh nigrah karṇe.
2. Varat nem tīrath ghaṇe adhiātam dharṇe.
3. Devī devā dehure pūjā parvarṇe.
4. Hom jagg bahu dān kar(i) mukh ved ucharṇe.
5. Karm dharm bhai bharm vich(i) bahu jaṅmaṇ marṇe.
6. Gurmukh(i) sukh phal sādh saṅg(i) mil(i) dutar(u) tarṇe.(12)

12. *Gursikh* is Above Futile Practices

1. Practices like meditation, austerity, continence, devotion and other obduracies, (indulged in),
2. Observing fasts, visiting pilgrim centres and engaging in other spiritual activities,
3. Actively performing the worship of gods and goddesses at the temples and shrines,
4. Performing much *hom*, *yag* for propitiation of gods, charities, reciting *Vedās* orally,
5. Getting struck in such religious rituals, their illusions, fear and doubt leads to repeated transmigration.
6. But *Gurmukhs* attain ultimate peace and comfort who swim across the worldly ocean through *Sādh Saṅgat.* (They place their support on the Gurū than their self and ego).(12)

In Essence

All rites and rituals, obduracies, charities, austerities, putting body in rigours of self-discipline, making offerings to gods and goddesses through *homs* and *yags* (sacrificial fires) etc. are paltry when compared to a Sikh who has taken the refuge of *Sādh Saṅgat* and his Gurū. They are no more swayed by their ego and pride.

The acts performed by a Sikh are those which will take him near the Lord. All rites and rituals have no more function than satisfying one's mind that one has spent sometimes in the religious activities. On the other hand, a Sikh performs deeds that God Himself has asked him to do through the Gurū. These are complimentary to God's actions and creations.

੧੩. (ਗੁਰਸਿਖ)

(ਪ੍ਰਤਾਪੀਆਂ ਵਿਚ ਜੀਵੀਆਂ ਤੋਂ ਉੱਚਾ ਗੁਰਸਿਖ ਸੁਖਫਲ ਵਿਚ ਹੈ)

੧. ਉਦੇ ਅਸਤਿ ਵਿਚਿ ਰਾਜ ਕਰਿ ਚਕ੍ਰਵਰਤਿ ਘਨੇਰੇ।
੨. ਅਰਬ ਖਰਬ ਲੈ ਦਰਬ ਨਿਧਿ ਰਸ ਭੋਗਿ ਚੰਗੇਰੇ।
੩. ਨਰਪਤਿ ਸੁਰਪਤਿ ਛਤ੍ਰਪਤਿ ਹਉਮੈ ਵਿਚਿ ਘੇਰੇ।
੪. ਸਿਵ ਲੋਕਹੁ ਚੜ੍ਹਿ ਬ੍ਰਹਮ ਲੋਕ ਬੈਕੁੰਠ ਵਸੇਰੇ।
੫. ਚਿਰ ਜੀਵਣ ਬਹੁ ਹੰਢਣਾ ਹੋਹਿ ਵਡੇ ਵਡੇਰੇ।
੬. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਅਗਮ ਹੈ ਹੁਇ ਭਲੇ ਭਲੇਰੇ ॥੧੩॥

13. (Gursikh)

(Pratāpīāṅ vich jīvīāṅ toṅ uchchā gursikh sukhphal vich hai)

1. Ude ast(i) vich(i) rāj kar(i) chakravarat(i) ghanere.
2. Arab kharab lai darab nidh(i) ras bhog(i) chaṅgere.
3. Narpat(i) surpat(i) chhatrapat(i) haumai vich(i) ghere.
4. Siv lokauh charh(i) brahm lok baikuṅṭh vasere.
5. Chir jīvaṇ bahu haṅḍhṇā hoh(i) vaḍe vaḍere.
6. Gurmukh sukh phal agam hai hue bhale bhalere.(13)

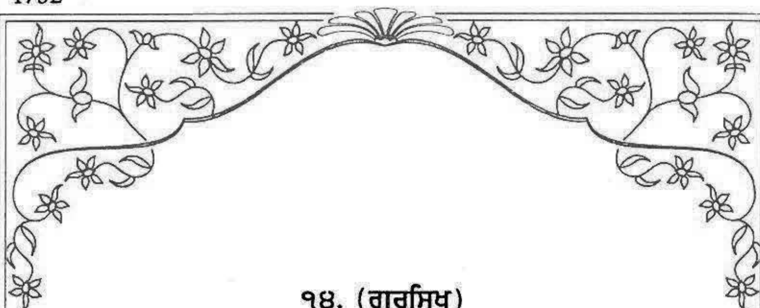
13. *Gursikh* is Above Worldly Glorious Persons

1. Many mighty kings ruled kingdoms that extended over the point of sunrise to the point of sunset.
2. They had enormous wealth in their treasuries and other luxaries to relish.
3. All these rulers of men, the kings and gods remained engulfed in their ego.
4. Many of them progressed from the Realm of Shivā to that of Brahmā and thus reached heavens.
5. Many who enjoyed long lives became known as mighty, wise and great.
6. But the *Gurmukhs* are beyond all the mighty and respected persons described above because they have received the eternal peace and comforts.(13)

In Essence

Gursikh is far above all the virtuous people mentioned in this *pauṛī* because he remains steadfast in his self and engrossed in Lord's memory that provides him with divine peace and comfort. Worldly pleasures, ruling vast kingdoms, much sought-after heavens etc. are paltry before him. All this becomes possible through *Sādh Saṅgat* where he is able to shed his pride and ego, practice Gurū's teachings and acquire steadfastness within.*

* In this context, readers are advised to read seventh *ashṭpadī* of *Gauṛī Sukhmaṇī*, page 270 of *Srī Gurū Granth Sāhib Jī*.



੧੪. (ਗੁਰਸਿਖ)

(ਇੰਦ੍ਰਯ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚੇ ਸੁਖਫਲ ਵਿਚ ਹੈ)

੧. ਰੂਪ ਅਨੂਪ ਸਰੂਪ ਲਖ ਹੁਇ ਰੰਗ ਬਿਰੰਗੀ।
੨. ਰਾਗ ਨਾਦ ਸੰਬਾਦ ਲਖ ਸੰਗਤਿ ਅਭੰਗੀ।
੩. ਗੰਧ ਸੁਗੰਧਿ ਮਿਲਾਪ ਲਖ ਅਰਗਜੇ ਅਦੰਗੀ।
੪. ਛਤੀਹ ਭੋਜਨ ਪਾਕਸਾਲ ਰਸ ਭੋਗ ਸੁਢੰਗੀ।
੫. ਪਾਟ ਪਟੰਬਰ ਗਹਿਣਿਆਂ ਸੋਹਹਿੰ ਸਰਬੰਗੀ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਗਮ ਹੈ ਗੁਰੁ ਸਿਖ ਸਹਲੰਗੀ ॥੧੪॥

14. (Gursikh)

(Iṅdrya sukhāṅ toṅ uchche sukhphal vich hai)

1. Rūp anūp sarūp lakh hue raṅg biraṅgī.
2. Rāg nād saṅbād lakh saṅgat(i) abhaṅgī.
3. Gaṅdh sugaṅdh(i) milāp lakh argaje adaṅgī.
4. Chhatīh bhojan pāksāl ras bhog suḍhaṅgī.
5. Pāṭ paṭaṅbar gaihṇiāṅ sohaiṅh sarbaṅgī.
6. Gurmukh(i) sukh phal agam hai gur sikh sahlaṅgī.(14)

14. *Gursikh* Enjoys Supreme Comfort and Peace

1. May there be numerous forms of extreme and matchless beauty and all of them in many or mixed colours.
2. May there be many modes and tunes of music being enjoyed engrossingly by members of countless assemblies.
3. Many fragrant oils and perfumes (extract of flowers) be available.
4. And cooks who are able to prepare thirty-six types of delicious foods.
5. Silk dresses and ornaments to wear on every part of the body be available.
6. All these objects of (worldly) pleasures cannot match with the divine peace and comfort of Gurū-oriented *Gursikhs*.(14)

In Essence

All worldly pleasures are short-lived and perishable. They do not accompany one to the world hereafter. In fact they are the cause of sufferings and distresses for a seeker since these keep him away from the truth – *Sādh Saṅgat* and the Gurū.

But once a person has enjoyed spiritual bliss by the blessings of the Gurū and *Sādh Saṅgat*, he regards worldly pleasures paltry and mean. *Sādh Saṅgat's* ambience is like sitting in the lap of father God. *Gurbāṇī* says :

Sādhsaṅgat(i) mil(i) Har(i) ras(u) pāiā.
Pārbrahm rid(i) māhe samāiā.

(*SGGS*, p. 1348)

In the holy congregation, I acquired the divine pleasure of meeting with the Lord. I had the Lord's memory lodged in my mind.

੧੫. (ਗੁਰਸਿਖ)

(ਮਨ ਬੁੱਧੀ ਦੇ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚੇ ਸੁਖ ਵਿਚ ਹੈ)

੧. ਲਖ ਲਖ ਮਤਿ ਬੁਧਿ ਸੁਧਿ ਉਕਤਿ ਲਖ ਲਖ ਚਤੁਰਾਈ।
੨. ਲਖ ਬਲ ਬਚਨ ਬਿਬੇਕ ਲਖ ਪਰਕਿਰਤਿ ਕਮਾਈ।
੩. ਲਖ ਸਿਆਣਪ ਸੁਰਤਿ ਲਖ ਲਖ ਸੁਰਤਿ ਘੜਾਈ।
੪. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਣ ਸਹੰਸ ਲਖ ਪਤਿ ਵਡਿਆਈ।
੫. ਹਉਮੈ ਅੰਦਰਿ ਵਰਤਣਾ ਦਰਿ ਥਾਇ ਨ ਪਾਈ।
੬. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅਗਮ ਹੈ ਸਤਿਗੁਰ ਸਰਣਾਈ॥੧੫॥

15. (Gursikh)

(Man budhī de sukhān ton uchche sukh vich hai)

1. Lakh lakh mat(i) budh(i) sudh(i) ukt(i) lakh lakh chaturāī.
2. Lakh bal bachan bibek lakh parkirat(i) kamāī.
3. Lakh siāṇap surat(i) lakh lakh surat(i) ghaṛāī.
4. Giān dhiān simraṇ sahans lakh pat(i) vaḍiāī.
5. Haumai andar(i) vartaṇā dar(i) thāe na pāī.
6. Gurmukh(i) sukh phal agam hai sat(i)gur sarṇāī.(15)

15. *Gursikh* is Above Comforts of Mind and Intellect

1. There are millions of doctrines and intellects. And each of these has millions of clevernesses beside other dexterities.
2. Numerous are the powers like physical, words, opinions and hard works for acquiring *māyā.*
3. Millions of wisdoms and adeptnesses, skills of producing unique products (may also be possessed).
4. One may have much knowledge, ability to reflect on issues, meditation, and countless praises showered upon.
5. Since all these are used in ego and attachment, therefore are not accepted in the court of the Lord.
6. But the peace and comfort enjoyed by *Gursikhs* are inaccessible since they are in the refuge of True Gurū (Gurū Nānak).(15)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has established that ultimate divine pleasure cannot be attained by intellect and cleverness of mind. These faculties may enhance the skill and adeptness of a person but certainly not his peace and comfort. This is only obtained from the company of *Sādh Saṅgat* and practicing teachings of the Gurū. All other cunning and clever efforts by the use of intellect are futile.

Piāre in bidh(i) milaṇ(u) na jāī mai kīe karam anekā.
Hār(i) pario suāmī kai duārai dījai budh(i) bibekā.(Rahāo)
(*SGGS*, p. 641)

O dear ! one cannot meet the Lord in these ways. I have tried them out. At last defeated, I fell at the gate of the Master and prayed to Him to give me the real and true wisdom.

੧੬. (ਗੁਰਸਿਖ)

(ਸਤੋਗੁਣੀ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚਾ ਪਿਰਮ ਰਸ ਵਿਚ ਹੈ)

੧. ਸਤਿ ਸੰਤੋਖ ਦਇਆ ਧਰਮ ਲਖ ਅਰਥ ਮਿਲਾਹੀ।
੨. ਧਰਤਿ ਅਗਾਸ ਪਾਣੀ ਪਵਣ ਲਖ ਤੇਜ ਤਪਾਹੀ।
੩. ਖਿਮਾ ਧੀਰਜ ਲਖ ਲਖ ਮਿਲਿ ਸੋਭਾ ਸਰਮਾਹੀ।
੪. ਸਾਤਿ ਸਹਜ ਸੁਖ ਸੁਕ੍ਰਿਤਾ ਭਾਉ ਭਗਤਿ ਕਰਾਹੀ।
੫. ਸਗਲ ਪਦਾਰਥ ਸਗਲ ਫਲ ਆਨੰਦ ਵਧਾਹੀ।
੬. ਗੁਰਮੁਖ ਸੁਖਫਲ ਪਿਰਮ ਰਸ ਇਕ ਤਿਲ ਨ ਪੁਜਾਹੀ ॥੧੬॥

16. (Gursikh)

(Satoguṇī sukhāṅ toṅ uchchā piram ras vich hai)

1. Sat(i) santokh daiā dharm lakh arth milāhī.
2. Dharat(i) agās pāṇī pavaṇ lakh tej tapāhī.
3. Khimā dhīraj lakh lakh mil(i) sobhā sarmāhī.
4. Sāt(i) sahaj sukh sukritā bhāo bhagat(i) karāhī.
5. Sagal padārath sagal phal ānaṅd vadhāhī.
6. Gurmukh sukhphal piram ras ik til(u) na pujāhī.(16)

16. *Gursikh* is Above Virtuous Trait of *Māyā*

1. The union of truth, contentment, compassion, righteousness and millions of other meaningful traits;
2. Adopting the effects of millions of earths, skies, waters, airs and fires;
3. Earning respect by practicing patience, forgiveness, renouncing wealth and materialism;
4. Remaining in peace, enjoying comfort of patience and contentment of the gains achieved, donating in virtuous ventures and indulging in loving worship;
5. Possessing all other materials and worldly benefits to enhance living pleasures;
6. Cannot reach equivalent to even a grain of sesame seed of the divine comfort, and peace experienced by Gurū-oriented *Gursikhs*.(16)

In Essence

In this *pauṛī*, Bhāi Sāhib has listed some of the virtuous traits *(Satgun)* of *māyā*. These traits do bring an individual close to worship of Lord but do not detach him from mundane worldly affairs. He is still in the world and part of it. Unless his mind is detached from the expectations of fruits of virtuous deeds, he cannot really be engrossed in the divine love. His love for *māyā* and fruits thereof still persist. Bhāī Sāhib says that all these pleasures are not even equivalent to a sesame seed of divine peace and comfort that a Sikh experiences in the refuge of Gurū and *Sādh Saṅgat.*

Lakh nekiā changiāīā, lakh puṅnā parvāṇ(u).
Lakh tap upar(i) tīrathāṅ sahaj jog bebāṇ.
....
Nānak matī mithiā karm(u) sachā nīsāṇ(u).

(*SCGS*, p. 467)

The above cantos from *Āsā kī Vār* carries the same theme as explained.

੧੭. (ਗੁਰਸਿਖ)

(ਆਤਮ ਸੁੱਖਾਂ ਤੋਂ ਉੱਚਾ ਪਿਰਮ ਰਸ ਵਿਚ ਹੈ)

੧. ਲਖ ਲਖ ਜੋਗ ਧਿਆਨ ਮਿਲਿ ਧਰ ਧਿਆਨ ਬਹੰਦੇ।
੨. ਲਖ ਲਖ ਸੁੰਨ ਸਮਾਧਿ ਸਾਧ ਨਿਜ ਆਸਣ ਸੰਦੇ।
੩. ਲਖ ਸੇਖ ਸਿਮਰਣ ਕਰਹਿ ਗੁਣ ਗਿਆਨ ਗਣੰਦੇ।
੪. ਮਹਿਮਾ ਲਖ ਮਹਾਤਮਾਂ ਜੈਕਾਰ ਕਰੰਦੇ।
੫. ਉਸਤਤਿ ਉਪਮਾਂ ਲਖ ਲਖ ਲਖ ਭਗਤ ਜਪੰਦੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਿਰਮ ਰਸ ਇਕ ਪਲ ਨ ਲਹੰਦੇ ॥੧੭॥

17. (Gursikh)

(Ātam sukhāṅ toṅ uchchā piram ras vich hai)

1. Lakh lakh jog dhiān mil(i) dhar dhiān bahaṅde.
2. Lakh lakh suṅn samādh(i) sādh nij āsaṇ saṅde.
3. Lakh sekh simraṇ karaih(i) guṇ giān gaṇaṅde.
4. Mahimā lakh mahātamāṅ jaikār karaṅde.
5. Ustat(i) upmāṅ lakh lakh lakh bhagat japaṅde.
6. Gurmukh(i) sukhphal piram ras ik pal na lahaṅde.(17)

17. *Gursikh* Resides in the Love of Beloved Lord

1. Millions of *Jogīs* and contemplators sit to reflect (upon Him).
2. Millions sit in a state of nothingness and lakhs others practice achieving control over their senses.
3. Millions of *Sheshnāgs* (mythical thousand-headed serpent) meditate on Him and millions of knowledgeable persons assemble to exchange their knowledge.
4. Millions of pious and noble souls, sing His praises, millions applaud and supplicate to Him.
5. Millions of devotees sing His praises and eulogies, while million others meditate on His name.
6. But they all cannot experience even a second of spiritual pleasure that *Gurmukhs* experience due to their loving devotion and obedience.(17)

In Essence

All practices mentioned in the above *pauṛī* can be sacrificed unto a wink-long loving bliss of a Lord.

Jap tap sañjam harkh sukh mān mahat ar(u) garb.
Mūsan nimakhak prem par(i) vār(i) vār(i) deyoṅ sarb.
(*SGGS*, p. 1364)

All *jap, tap* discipline, comforts, praises and prides are sacrificed over a moment of His love. Lord's love is invaluable by any standard and account.

੧੮. (ਗੁਰਸਿਖ)

(ਪਿਰਮ ਰਸ ਵਿਸਮਾਦ ਤੋਂ ਉੱਚਾ ਹੈ। 'ਵਾਹ ਵਾਹ')

੧. ਅਚਰਜ ਨੋ ਆਚਰਜੁ ਹੈ ਅਚਰਜੁ ਹੋਵੰਦਾ।
੨. ਵਿਸਮਾਦੇ ਵਿਸਮਾਦੁ ਹੈ ਵਿਸਮਾਦੁ ਰਹੰਦਾ।
੩. ਹੈਰਾਣੇ ਹੈਰਾਣੁ ਹੈ ਹੈਰਾਣੁ ਕਰੰਦਾ।
੪. ਅਬਿਗਤਹੁੰ ਅਬਿਗਤੀ ਹੈ ਨਹਿੰ ਅਲਖੁ ਲਖੰਦਾ।
੫. ਅਕਥਹੁ ਅਕਥ ਅਲੇਖ ਹੈ ਨਿਤ ਨੇਤਿ ਸੁਣੰਦਾ।
੬. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸ ਵਾਹੁ ਵਾਹੁ ਚਵੰਦਾ॥੧੮॥

18. (Gursikh)

(Piram ras vismād toṅ ucchā hai. 'Vāh Vāh')

1. Acharj no ācharj(u) hai acharj(u) hovaṅdā.
2. Vismāde vismād(u) hai vismād(u) rahaṅdā.
3. Hairāṇe hairāṇ(u) hai hairāṇ(u) karaṅdā.
4. Abigat-hoṅ ab(i)gatī hai naiṅh alakh(u) lakhaṅdā.
5. Akathoh akath alekh hai nit net(i) suṇaṅdā.
6. Gurmukh sukh phal piram ras vāh(u) vāh(u) chavaṅdā.(18)

18. *Gursikh* is above the Ecstasy of Beloved's Love

1. Wonder more marvellous than the marvellous gets amazed.
2. Bliss more blissful than the blissful experience awes.
3. And all those things which amaze, cause wondrous feelings of amazement.
4. Anything which is most unreachable, cannot reach the inaccessible even.
5. He is beyond words than anything that is indescribable and inexpressible. A seeker keeps saying 'not this, not even this'. There is still more and beyond.
6. A *Gurmukh* who has acquired the delight of loving bliss can say nothing more than *Wāh, Wāh* (Hail ! Hail ! He is all praise).(18)

In Essence

A Gurū-oriented Sikh remains in a state of bliss in the love of the Lord and keeps saying *Wāh, Wāh* (Hail ! Hail !) in ecstasy. He virtually takes the form of the Lord being in praise. Thus they keep reciting the name of the Lord all the time.

The love of the Lord cannot be described. It is wondrous and indeed wonderful. Reaching Him makes one utter *Wah* ! *Wah* ! and *Dhann* ! *Dhann* because no other word can describe Him. When all words of praise fail or fall inadequate of His magnificence, one can't help saying *Wāh ! Wāh !* This is how Gurū Sāhib has remembered and addressed Him in *Gūjrī kī Vār.*

੧੯. (ਪਿਰਮ ਰਸ ਪ੍ਰਾਪਤੀ ਦਾ)

(ਵਸੀਲਾ—ਗੁਰੂ ਸਤਿਸੰਗ, ਨਾਮ, ਹਉਮੈ ਤਯਾਗ)

੧. ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਬ੍ਰਹਮੰਡ ਪਸਾਰੇ।
੨. ਕਰਿ ਬ੍ਰਹਮੰਡ ਕਰੋੜ ਲਖ ਰੋਮ ਰੋਮ ਸੰਜਾਰੇ।
੩. ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮ ਗੁਰੁ ਰੂਪ ਮੁਰਾਰੇ।
੪. ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੂ ਗੁਰ ਸ਼ਬਦ ਵੀਚਾਰੇ।
੫. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਹੈ ਵਾਚਾ ਨਿਰੰਕਾਰੇ।
੬. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਿਰਮ ਰਸ ਦੇਹਿ ਹਉਮੈ ਮਾਰੇ ॥੧੯॥

19. (Piram ras prāpatī dā)

(Vasīlā – Gurū satsaṅg, nām, haumai tyāg)

1. Ik kavāo pasāo kar(i) brahmaṅḍ pasāre.
2. Kar(i) brahmaṅḍ karoṛ lakh rom rom sañjāre.
3. Pārbrahm pūraṇ brahm gur(u) rūp murāre.
4. Gur(u) chelā chelā gurū gur(u) shabad vīchāre.
5. Sādh saṅgat(i) sachkhaṅḍ hai vāchā niraṅkāre.
6. Gurmukh(i) sukhphal piram ras deh(i) haumai māre.(19)

19. Means of Acquiring Divine Love

1. He created the entire expanse of cosmos by one word and then filled it with countless universes.
2. He lodged millions of universes in each trichome of His body.
3. The Transcendental Lord took Immanent form and appeared in the guise of a Gurū where he destroyed His ego and pride to show His original form (Gurū, who is egoless and prideless is the worldly form of God).
4. The disciples of the Gurū took the form of the Gurū while the Gurū changed to a disciple.
5. And where do we get this loving elixir now ? The *Saṅgat* of the Gurū is the supreme body where God resides. (God resides on Gurū's words).
6. The *Gurmukhs* have destroyed their ego (physical and mental vanities). They have obtained the loving elixir of peace and comfort.(19)

In Essence

This *pauṛī* discloses that when God changed from His Transcendental form to Immanent form, He took the form of Gurū so that He could destroy the ego and pride of the human beings, a malady that they had been suffering since countless births.

This *pauṛī* describes the means of obtaining/acquiring the divine elixir of love of the Lord. One who is beyond mind, intellect, country, period and death, who is inaccessible, is realisable by following the teachings of Gurū Nānak as was followed by his disciple Bhāī Lehṇā (Gurū Aṅgad). Gurū Nānak changed Babā Lehṇā Jī in his own mould – a mould that was divine and supreme like the Lord Himself. This path was disclosed to him through meditation on His name. Now this path is prevalent in *Sādh Saṅgat* where the Transcendental Lord Himself resides. *Sādh Saṅgat* blesses a seeker with His name and transport him into the realm of loving elixir of the Lord.

੨੦. (ਖਟ ਗੁਰ ਉਸਤਤਿ)

੧. ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ।
੨. ਗੁਰੁ ਅੰਗਦ ਗੁਰੁ ਅੰਗ ਤੇ ਜੋਤੀ ਜੋਤਿ ਸਮੋਈ।
੩. ਅਮਰਾਪਦ ਗੁਰੁ ਅੰਗਦਹੁੰ ਹੁਇ ਜਾਣ ਜਣੋਈ।
੪. ਗੁਰੂ ਅਮਰਹੁੰ ਗੁਰੁ ਰਾਮਦਾਸ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੋਈ।
੫. ਰਾਮਦਾਸਹੁੰ ਅਰਜਨ ਗੁਰੂ ਗੁਰੁ ਸਬਦ ਸਥੋਈ।
੬. ਹਰਿਗੋਵਿੰਦ ਗੁਰੁ ਅਰਜਨਹੁੰ ਗੁਰੁ ਗੋਵਿੰਦ ਹੋਈ।
੭. ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਪਿਰਮ ਰਸ ਸਤਿਸੰਗ ਅਲੋਈ।
੮. ਗੁਰੁ ਗੋਵਿੰਦਹੁੰ ਬਾਹਿਰਾ ਦੂਜਾ ਨਹੀਂ ਕੋਈ॥੨੦॥੩੮॥

20. (Khaṭ gur ustat)

1. Sat(i)gur Nānak Deo hai parmesar(u) soī.
2. Gur(u) aṅgad gur(u) aṅg te jotī jot(i) samoī.
3. Amrāpad gur(u) Aṅgadoṅh hue jāṇ jaṇoī.
4. Gurū Amroṅh gur(u) Rāmdās aṅmrit ras(u) bhoī.
5. Rāmdāsoṅh Arjan gurū gur(u) sabad sathoī.
6. Har(i)goviṅd gur(u) Arjanoṅh gur(u) goviṅd hoī.
7. Gurmukh sukh phal piram ras sat(i)saṅg aloī.
8. Gur(u) Goviṅdoṅh bāhirā dūjā nahīṅ koī.(20.38)

20. Praises of Six Gurūs

1. The True Gurū, Gurū Nānak is light effulgent and embellishment of the Creator Himself.
2. From the limb of Gurū Nānak emerged Gurū Aṅgad. Gurū Nānak then placed his divine light in Gurū Aṅgad.
3. From Gurū Aṅgad emanated omniscient Gurū Amar Dās, one who is eternal of status. Accept that he too was completely knowledgeable. (There was no difference between Aṅgad and Gurū Amar Dās).
4. From Gurū Amar Dās came into being Gurū Rām Dās who remained immersed in meditation of Lord's name day and night.
5. From Gurū Rām Dās descended Gurū Arjan, who had the divine word of the Lord lodged in his self.
6. Gurū Arjan then changed his form to that of Gurū Hargobinḍ–the keeper of divine effulgence of God.
7. And all of them created the holy congregation *(Sādh Saṅgat)* of noble souls *(Gurmukhs)* that dispensed the divine elixir-like love to the seekers.
8. Therefore, there is nothing outside the Gurū and God in this world.(20.38)

In Essence

This last *pauṛī* of *Vār*-38 is in praise of the first six Gurūs. Gurū Nānak was the manifestation of God in His immanent form. Gurū Aṅgad, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan Dev and Gurū Har(i)gobinḍ who succeeded Gurū Nānak respectively carried the same divine radiance that Gurū Nānak had acquired. Therefore all the successors of Gurū Nānak were 'Nānak' only since the same light had descended in them. Gurū raised the level of his disciple to his own and thus made him like himself–a Gurū. This tradition of transformation continued.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ)

੧. ਏਕੰਕਾਰੁ ਇਕਾਂਗ ਲਿਖਿ ਊੜਾ ਓਅੰਕਾਰ ਲਖਾਇਆ।
੨. ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਹੁਇ ਨਿਰਵੈਰੁ ਸਦਾਇਆ।
੩. ਅਕਾਲ ਮੂਰਤਿ ਪਰਤਖਿ ਸੋਇ ਨਾਉ ਅਜੂਨੀ ਸੈਭੰ ਭਾਇਆ।
੪. ਗੁਰਪਰਸਾਦਿ ਸੁ ਆਦਿ ਸਚੁ ਜੁਗਹ ਜੁਗੰਤਰੁ ਹੋਂਦਾ ਆਇਆ।
੫. ਹੈਭੀ ਹੋਸੀ ਸਚੁ ਨਾਉ ਸਚੁ ਦਰਸਣ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ।
੬. ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਗੁਰ ਚੇਲਾ ਪਰਚਾ ਪਰਚਾਇਆ।
੭. ਗੁਰੁ ਚੇਲਾ ਰਹਰਾਸਿ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਚੜ੍ਹਾਇਆ।
੮. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਅਲਖ ਲਖਾਇਆ ॥੧॥

1. (Maṅglācharaṇ)

1. Ekaṅkār(u) ikāṅg likh(i) ūṛā Oaṅkār lakhāiā.
2. Sat(i)nām kartā purkh(u) nirbhau hue nirvair(u) sadāiā.
3. Akāl mūrat(i) partakh(i) soe nāo ajūnī saibhaṅg bhāiā.
4. Gurparsād(i) su ād(i) sach(u) jugah jugantar(u) hondā āiā.
5. Haibhī hosī sach(u) nāo sach(u) darsaṇ sat(i)gurū dikhāiā.
6. Sabad(u) surat(i) livlīṇ(u) hoe gur chelā parchā parchāiā.
7. Gur(u) chelā rahrās(i) kar(i) vīh ikīh chaṛhāo chaṛhāiā.
8. Gurmukh(i) sukh phal(u) alakh lakhāiā.(1)

1. Invocation

1. (Describing the *Mūl Mantra* of Sikh religion, Bhāī Gurdās Jī states that), The Supreme Lord being One and only One (Gurū Nānak) wrote number One *(Ek)* first, and then *Ūṛā* the first word of *Gurmukhī* script that represents *Oaṅkār* (the Supreme Lord), which is further pronounced as *Ek Oaṅkār.*
2. Becoming sans animosity and rancour *(Nirvair)*, He was defined (by Gurū Nānak) as *SatNām* (The Name Eternal), *Kartā Purkh* (the Creative Being), *Nirbhau* (Fearless One).
3. Since beyond Time and Space the Lord was defined as *Akāl Mūrat* (Eternal Being). Being conspicuous in His creation the name of *Ajūnī* (beyond birth and death) and *Saibhaṅg* (self-effulgent) suited him.
4. The Lord is realisable by the Gurū's grace. He was there in times beyond the beginning, 'when the *yugas* (eras) commenced and was there through all the eras gone by.
5. He is and will always be there as Truth, the True Gurū. Gurū Nānak has showed the glimpse of the True Lord through Truth.
6. This engrossment in the loving devotion of Divine Word, establishes a bond of love between Gurū and disciple.
7. The strong love bond between Gurū and disciple has raised the spiritual state of the disciple from mundane earthy level (*Vīh*—twenty) to the state of divine being (*Īkīh*—twenty-one).
8. And thus the True Gurū helped a *Gurmukh* realise the glimpse of the blissful and peace-giving Lord.(1)

In Essence

The *pauṛī* is a beautiful explanation of the *Mūl Mantra* (Credal Statement) in poetic form by Bhāī Gurdās Jī. It is a *pauṛī* of invocation that makes a Sikh aware of the divine traits of God and the way one can realise Him.

੨. (ਪੰਜ ਗੁਰੂ)

੧. ਨਿਰੰਕਾਰੁ ਆਕਾਰ ਕਰਿ ਏਕੰਕਾਰੁ ਅਪਾਰ ਸਦਾਇਆ।
੨. ਓਅੰਕਾਰੁ ਆਕਾਰ ਕਰਿ ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਾਇਆ।
੩. ਪੰਜ ਤਤ ਪਰਵਾਣ ਕਰਿ ਪੰਜ ਮਿਤ੍ਰ ਪੰਜ ਸਤ੍ਰੁ ਮਿਲਾਇਆ।
੪. ਪੰਜੇ ਤਿੰਨ ਅਸਾਧ ਸਾਧਿ ਸਾਧੁ ਸਦਾਇ ਸਾਧੁ ਬਿਰਦਾਇਆ।
੫. ਪੰਜੇ ਏਕੰਕਾਰ ਲਿਖਿ ਅੱਗੋਂ ਪਿਛੀਂ ਸਹਸ ਫਲਾਇਆ।
੬. ਪੰਜੇ ਅਖਰ ਪਰਧਾਨ ਕਰਿ ਪਰਮੇਸਰੁ ਹੁਇ ਨਾਉ ਧਰਾਇਆ।
੭. ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਗੁਰੁ ਅੰਗਦ ਅੰਗਹੁੰ ਉਪਜਾਇਆ।
੮. ਅੰਗਦ ਤੇ ਗੁਰੂ ਅਮਰਪਦ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮੁ ਗੁਰੁ ਭਾਇਆ।
੯. ਰਾਮਦਾਸ ਗੁਰੁ ਅਰਜਨ ਛਾਇਆ॥੨॥

2. (Paṅj Gurū)

1. Niraṅkār(u) ākār kar(i) ekaṅkār apār sadāiā.
2. Oaṅkār(u) ākār kar(i) ik(u) kavāo pasāo karāiā.
3. Paṅj tat parvāṇ kar(i) paṅj mitra paṅj satru milāiā.
4. Paṅje tiṅn asādh sādh(i) sādh(u) sadāe sādh(u) birdāiā.
5. Paṅje Ekaṅkār likh(i) aggoṅ pichhīṅ sahas phalāiā.
6. Paṅje akhar pardhān kar(i) parmesar(u) hue nāo dharāiā.
7. Sat(i)gur(u) Nānak Deo hai gur(u) Aṅgad aṅgoṅh upjāiā.
8. Aṅgad te gurū amarpad aṅmrit rām nām(u) gur(u) bhāiā.
9. Rāmdās gur(u) Arjan chhāiā.(2)

2. The Five Gurūs

1. The Supreme Transcendental Lord took the Immanent *(Ekoaṅkār)* Form and became known as Limitless Lord.
2. By assuming the form, He—the All-manifested Creator *(Oaṅkār)* created the vast expanse of the cosmos with One Word.
3. Then He shaped five elements for the creation of living beings. He gave them five friends (truth, contentment, etc.) and five enemies (lust, anger, avarice, attachment and pride).
4. One who has conquered the five vices and controlled three traits of *māyā*, has acquired and maintained the discipline of *Sādhūs* (Godly persons).
5. The five Gurūs revealed His manifestation by composing hymns of divine knowledge and made the world thousand times more fruitful.
6. Making the five Gurūs Supreme, God Himself manifested in them and had His own name propagated through them.
7. First is Gurū Nānak Dev who emanated Gurū Aṅgad from his own limb. (*Aṅg* means limb/appendage).
8. Then Gurū Amar Dās followed Gurū Aṅgad who established Rām Dās as Gurū by blessing him with divine light.
9. Gurū Rām Dās then installed his light divine in Gurū Arjan Dev and established him as Gurū.(2)

In Essence

This *pauṛī* describes that all the first five Gurūs carried the same divine radiance in them that the Almighty had blessed Gurū Nānak with. This assertion has also been made by Bhāī Sattā and Balwaṅḍ in their Vār in *Rāmkalī* mode. It says :

Jot(i) ohā jugat(i) sāe saih kāiā pher(i) palṭiai.

(*SGGS*, p. 966)

The same light remained and the same were the ways. Only the body had been changed.

੩. (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ)

੧. ਦਸਤਗੀਰ ਹੁਇ ਪੰਜ ਪੀਰ ਹਰਿ ਗੁਰੁ ਹਰਿ ਗੋਬਿੰਦ ਅਤੋਲਾ।
੨. ਦੀਨ ਦੁਨੀ ਦਾ ਪਾਤਸਾਹ ਪਾਤਸਾਹਾ ਪਾਤਸਾਹ ਅਡੋਲਾ।
੩. ਪੰਜ ਪਿਆਲੇ ਅਜਰੁ ਜਰਿ ਹੁਇ ਮਸਤਾਨ ਸੁਜਾਣ ਵਿਚੋਲਾ।
੪. ਤੁਰੀਆ ਚੜ੍ਹਿ ਜਿਣਿ ਪਰਮਤਤੁ ਛਿਅ ਵਰਤਾਰੇ ਕੋਲੋ ਕੋਲਾ।
੫. ਛਿਅ ਦਰਸਨ ਛਿਅ ਪੀੜ੍ਹੀਆਂ ਇਕਸੁ ਦਰਸਨੁ ਅੰਦਰਿ ਗੋਲਾ।
੬. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਵਿਰੋਲਾ।
੭. ਗਿਆਰਹ ਰੁਦ੍ਰ ਸਮੁੰਦ੍ਰ ਵਿਚਿ ਮਰਿ ਜੀਵੇ ਤਿਸੁ ਰਤਨ ਅਮੋਲਾ।
੮. ਬਾਰਹ ਸੋਲਾ ਮੇਲ ਕਰਿ ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਹਿੰਡੋਲਾ।
੯. ਅੰਤਰਜਾਮੀ ਬਾਲਾ ਭੋਲਾ॥੩॥

3. (Gurū Hargobind)

1. Dastgīr hue paṅj pīr har(i) gur(u) har(i) gobind atolā.
2. Dīn dunī dā pātsāh pātsāhā pātsāh aḍolā.
3. Paṅj piāle ajar(u) jar(i) hue mastān sujāṇ(u) vicholā.
4. Turīā charh(i) jiṇ(i) parmtat(u) chhia vartāre kolo kolā.
5. Chhia darsan chhia pīṛhīāṅ iks(u) darsan(u) aṅdar(i) golā.
6. Jatī satī saṅtokhīā sidh nāth avtār virolā.
7. Giārah rudra samuṅdra vich(i) mar(i) jīve tis(u) ratan amolā.
8. Bārah solā mel kar(i) vīh ikīh charhāo hiṅḍolā.
9. Aṅtarjāmī bālā bholā.(3)

3. Gurū Hargobind Sāhib

1. The God-like five Gurūs, the holder of the hands of destitudes descended on this world. Then Gurū Hargobind, the personification of God, came to this world.
2. He is the spiritual as well as temporal Emperor of the world. In fact he is the stable Emperor of all emperors.
3. He has absorbed in himself the five unbearable cups (of truth, contentment, contemplation, *Nām* and Gurūship). He hi nself is engrossed in Him and is a knowledgeable mediator for others to realise God.
4. He reached the exhalted spiritual state of the divine stability (highest stage) while the persuers of six schools of philosophy remained mute observers.
5. He had the people of six different sects following six different philosophies transformed into the followers of Gurū's house (Gurū's wisdom).
6. He extracted the essence of the lives of celibates, ascetics, contented people, *Sidhs, Nāths (yogīs), Avtārs*, and the rest who had been abandoned like dregs.
7. All the eleven *Rudrās* are in the ocean-like heart of Gurū Sāhib. One who destroys his self and lives life humbly, reaches these divine gems.
8. All the twelve signs of astrology and sixteen distinct skills/arts of the Moon are in the service of Gurū Hargobind Sāhib.
9. And despite being omniscient, Gurū maintains child-like innocence. (He does not exhibit his extraordinary faculties).(3)

In Essence

The *pauṛī* describes the grandeur of Gurū Hargobind Jī. Bhāī Sāhib says that despite all his powers: spiritual and temporal, being Emperor of emperors, he is simple, kind-hearted and innocent like a child.

੪. (ਗੁਰੂ ਚਰਣੋਦਕ ਮਹਿਮਾ)

੧. ਗੁਰਗੋਬਿੰਦ ਖੁਦਾਇ ਪੀਰ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਹੋਆ।
੨. ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ ਏਕੰਕਾਰੁ ਅਕਾਰੁ ਪਛੋਆ।
੩. ਓਅੰਕਾਰ ਅਕਾਰੁ ਲਖ ਲਖ ਦਰੀਯਾਉ ਕਰੇਂਦੇ ਢੋਆ।
੪. ਲਖ ਦਰੀਆਉ ਸਮੁੰਦ੍ਰ ਵਿਚਿ ਸਤ ਸਮੁੰਦ੍ਰ ਗੜਾੜ ਸਮੋਆ।
੫. ਲਖ ਗੜਾੜ ਕੜਾਅ ਵਿਚਿ ਤ੍ਰਿਸਨਾ ਦਝਹਿੰ ਸੀਖ ਪਰੋਆ।
੬. ਬਾਵਨ ਚੰਦਨ ਬੂੰਦ ਇਕੁ ਠੰਢੇ ਤਤੇ ਹੋਇ ਖਲੋਆ।
੭. ਬਾਵਨ ਚੰਦਨ ਲਖ ਲਖ ਚਰਣ ਕਵਲ ਚਰਣੋਦਕੁ ਹੋਆ।
੮. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਅਲੋਆ।
੯. ਹਰਿ ਗੋਵਿੰਦ ਛਤ੍ਰ ਚੰਦੋਆ॥੪॥

4. (Gurū charṇodak mahimā)

1. Gurgobind khudāe pīr gur(u) chelā chelā gur hoā.
2. Nirankār ākār kar(i) ekankār akār(u) pachhoā.
3. Oankār akār(u) lakh lakh darīyāo karende ḍhoā.
4. Lakh darīāo samundra vich(i) sat samundra gaṛāṛ samoā.
5. Lakh gaṛāṛ kaṛā-a vich(i) trisnā dajhainh sīkh paroā.
6. Bāvan chandan būnd ik(u) ṭhanḍhe tate hoe khaloā.
7. Bāvan chandan lakh lakh charaṇ kaval charṇodak(u) hoā.
8. Pārbrahm(u) pūran brahm(u) ād(i) purakh(u) ādes aloā.
9. Har(i) govind chhatra chandoā.(4)

4. The Glory of Foot-wash of the Gurū

1. Gurū Hargobinđ is the image of Almighty. Both Gurū (Arjan) and his disciple (Hargobinđ) are the same.
2. The Formless assumed the form of *Ekoaṅkār* and then created all other forms (in His own mould). (Gurū and disciple are one in all respects).
3. From the form of *Oaṅkār*, numerous other forms were created. Then emerged millions of streams and systems.
4. Millions of rivers merge in the sea and the seven seas merged into the great ocean.
5. Millions of creatures hooked on the skewers are getting roasted in the ocean-like cauldron of desires.
6. All these burning creatures attain peace with just one drop of sandalwood-like delight of the Gurū that rejuvenates them.
7. (What is that sandalwood-like delight ?) It is the foot-wash of Gurū's lotus-like feet that has provided tranquillity to millions of partakers.
8. Salute to the first Gurū and his five followers, the masters of this sandalwood-like delight that took the seekers out of the cauldron of fire and made them realise the Lord.
9. The canopy held on the head of Gurū Hargobinđ Sāhib is moon-like. (He is the granter of liberation. He is the blesser of goodness and divine words that is the support for his Sikhs. He takes care of his Sikhs here and hereafter).(4)

In Essence

The *pauṛī* is composed in the praise and glory of Gurū Hargobinđ Sāhib. Bhāī Sāhib has established that his total personality is in the true mould of the first five Gurūs. He is the liberator of his Sikhs, donor of peace and comfort to them. Sikhs who take a drop of his lotus-like feet wash are blessed with Lord's name that ensures their emancipation.

੫. (ਉਪਕਾਰੀ ਮਹਾਂ ਪੁਰਖ)

੧. ਸੂਰਜ ਦੇ ਘਰਿ ਚੰਦ੍ਰਮਾ ਵੈਰੁ ਵਿਰੋਧੁ ਉਠਾਵੈ ਕੇਤੇ।
੨. ਸੂਰਜ ਆਵੈ ਚੰਦ੍ਰ ਘਰਿ ਵੈਰੁ ਵਿਸਾਰਿ ਸਮਾਲੈ ਹੇਤੇ।
੩. ਜੋਤੀ ਜੋਤਿ ਸਮਾਇਕੈ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਚਿਤਿ ਚੇਤੇ।
੪. ਲੋਕ ਭੇਦ ਗੁਣੁ ਗਿਆਨੁ ਮਿਲਿ ਪਿਰਮ ਪਿਆਲਾ ਮਜਲਸ ਭੇਤੇ।
੫. ਛਿਅ ਰੁਤੀ ਛਿਅ ਦਰਸਨਾ ਇਕੁ ਸੂਰਜੁ ਗੁਰ ਗਿਆਨੁ ਸਮੇਤੇ।
੬. ਮਜਹਬ ਵਰਨ ਸਪਰਸ ਕਰਿ ਅਸਟਧਾਤ ਇਕੁ ਧਾਤੁ ਸੁਖੇਤੇ।
੭. ਨਉ ਘਰ ਥਾਪੇ ਨਵੈ ਅੰਗ ਦਸਮਾਂ ਸੁੰਨ ਲੰਘਾਇ ਅਗੇਤੇ।
੮. ਨੀਲ ਅਨੀਲ ਅਨਾਹਦੋ ਨਿਝਰੁ ਧਾਰਿ ਅਪਾਰ ਸਨੇਤੇ।
੯. ਵੀਹ ਇਕੀਹ ਅਲੇਪ ਲੇਖ ਸੰਖ ਅਸੰਖ ਨ ਸਤਿਜੁਗ ਤ੍ਰੇਤੇ।
੧੦. ਚਾਰ ਵਰਨ ਤੰਬੋਲ ਰਸ ਦੇਵ ਕਰੇਂਦਾ ਪਸੂ ਪਰੇਤੇ।
੧੧. ਫਕਰ ਦੇਸ ਕਿਉਂ ਮਿਲੈ ਦਮੇਤੇ॥੫॥

5. (Upkārī mahān purakh)

1. Sūraj de ghar(i) chandramā vair(u) virodh(u) uṭhāvai kete.
2. Sūraj āvai chandra ghar(i) vair(u) visār(i) samālai hete.
3. Jotī jot(i) samāekai pūran param jot(i) chit(i) chete.
4. Lok bhed guṇ(u) giān(u) mil(i) piram piālā majlas bhete.
5. Chhia rutī chhia darsanā ik(u) sūraj(u) gur giān(u) samete.
6. Majhab varan sapars kar(i) asṭdhāt ik(u) dhāt(u) sukhete.
7. Nau ghar thāpe navai ang dasmān sunn langhāe agete.
8. Nīl anīl anāhdo nijhar(u) dhār(i) apār sanete.
9. Vīh ikīh alep lekh sankh asankh na sat(i)jug trete.
10. Chār varan tanbol ras dev karendā pasū parete.
11. Phakar des kion milai damete.(5)

5. Generous Great Souls

1. As per Astrology, when the Moon enters the house of Sun, it is an inauspicious sign that leads to enmity and confrontation.
2. And the Sun entering the house of Moon, leads to cordeal relationships.
3. Their light divine merges with His Light. They stick to the remembrance of the Supreme Light in their minds.
4. They are aware of worldly secrets and their impacts. So they join the holy congregation and relish the divine elixir.
5. Rather to follow six seasons and six Schools of Philosophy, they prefer meditation and reflection on the True Gurū.
6. Just as on touching the philosopher's stone, eight metals become one (gold-like), similarly all sections of society become one coming under the shelter of the Gurū.
7. God created nine openings to let things in and out and the tenth was kept a secret which opens only when one attains equipoise to become one with Him (God).
8. Coming across all countings, he experiences the unstruck music of divine word and continuous flow of divine elixir.
9. He *(Gurmukh)* is beyond worldly existence *(Vīh)*, beyond time and space *(Ikī)* and free of all eras (*Satyug, Tretā, Duāpar* etc).
10. He *(Gurmukh)* brings all the four sections of society *(Varṇas)* into one and becomes capable of making foolish, animal-like behaving persons and apostates into god-like persons.
11. Such a state can never be obtained through the power of money but with love and devotion.(5)

In Essence

The *pauṛī* shows the glory and grandeur of God, Gurū, a *Gurmukh* and holy congregation. Just as one Sun is the cause of six seasons, so is the Gurū and holy *Saṅgat* who transform the life of a seeker. Blessed by the Gurū's wisdom, when, he practices it in the holy congregation, his spiritual level lifts so high that he becomes capable of transforming stupid and scattered-brain people into god-like persons.

੬. (ਸੱਚ ਸਭ ਤੋਂ ਉੱਚਾ)

੧. ਚਾਰਿ ਚਾਰਿ ਮਜਹਬ ਵਰਨ ਛਿਅ ਦਰਸਨ ਵਰਤੈ ਵਰਤਾਰਾ।
੨. ਸਿਵ ਸਕਤੀ ਵਿਚਿ ਵਣਜ ਕਰਿ ਚਉਦਹ ਹਟ ਸਾਹ ਵਣਜਾਰਾ।
੩. ਸਚ ਵਣਜ ਗੁਰੁ ਹਟੀਐ ਸਾਧ ਸੰਗਤਿ ਕੀਰਤਿ ਕਰਤਾਰਾ।
੪. ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਸਦਾ ਭਾਉ ਭਗਤਿ ਭਉ ਸਬਦ ਬਿਚਾਰਾ।
੫. ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਦ੍ਰਿੜ੍ਹ ਗੁਰਮੁਖਿ ਪੰਥ ਰਤਨ ਵਾਪਾਰਾ।
੬. ਪਰਉਪਕਾਰੀ ਸਤਿਗੁਰੂ ਸਚਖੰਡ ਪਾਸਾ ਨਿਰੰਕਾਰਾ।
੭. ਚਉਦਹ ਵਿਦਿਆ ਸੋਧਿਕੈ ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਚ ਪਿਆਰਾ।
੮. ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਛੁ ਉਪਰਿ ਗੁਰਮੁਖਿ ਸਚ ਆਚਾਰਾ।
੯. ਚੰਦਨ ਵਾਸ ਵਣਾਸਪਤਿ ਗੁਰੁ ਉਪਦੇਸੁ ਤਰੈ ਸੰਸਾਰਾ।
੧੦. ਅਪਿਉ ਪੀਐ ਗੁਰਮਤਿ ਹੁਸੀਆਰਾ ॥੬॥

6. (Sachch sabh toṅ uchā)

1. Chār(i) chār(i) majhab varan chhia darsan vartai vartārā.
2. Siv saktī vich(i) vaṇaj kar(i) chaudah haṭ sāh vaṇjārā.
3. Sach vaṇaj gur(u) haṭīai sādh saṅgat(i) kīrat(i) kartārā.
4. Giān dhiān simran sadā bhāo bhagat(i) bhau sabad bichārā.
5. Nām dān isnān driṛh gurmukh(i) paṅth ratan vāpārā.
6. Parupkārī sat(i)gurū sachkhaṅḍ pāsā niraṅkārā.
7. Chaudah vidiā sodh(i)kai gurmukh sukh phal sach piārā.
8. Sachoh orai sabh kichh(u) upar(i) gurmukh(i) sach āchārā.
9. Chaṅdan vās vaṇāspat(i) gur(u) updes(u) tarai saṅsārā.
10. Apio pīai gurmat(i) husiārā.(6)

6. Truth is Higher Than all Else

1. Four sects of Muslims, four sections of Hindus and six schools of religious philosophy are prevalent in this world.
2. Everyone is trading in falsehood under the influence of *māyā*.
3. The true merchandise is available only at Gurū's shop where the holy congregation *(Sādh Saṅgat)* trade in singing of the Lord's eulogies.
4. Divine knowledge, reflection and meditation on Lord's name is practiced there.
5. In the company of Gurū-oriented persons, renunciation, austerity and detachment from worldly pleasures are obtained.
6. The True Gurū is benevolent and resides in Realm of Truth (Abode of God).
7. Having become adept in fourteen skills (knowledge), the disciple identifies that eternal peace and comfort lies only in the love of Truth.
8. The Truth is high but higher is the truthful living as practiced by the *Gurmukhs*. All other things are woefully short of Truth.
9. Just as sandalwood makes the entire vegetation fragrant, so does the teachings of a True Gurū liberate the world.
10. Those who have partaken the elixir of Gurū's wisdom have become more alert and awake.(6)

In Essence

In this *pauṛī*, Bhāī Sāhib tells us the grandeur of truth and truthful living. He says that Almighty Creator loves those who live truthfully, remember Him and live life according to the teachings of the Gurū. Those who practice truth, live in truth, merge with the Supreme Truth.

Gurbāṇī vouches for this in the following lines :

Sachoh orai sabh(u) ko upar(i) sach(u) āchār.

(*SGGS*, p. 62)

੭. (ਗੁਰਮੁਖ ਵਿਚ ਗੁਰੂ ਵਰਤਦਾ ਹੈ)

੧. ਅਮਲੀ ਸੋਫੀ ਚਾਕਰਾਂ ਆਪੁ ਆਪਣੇ ਲਾਗੇ ਬੰਨੇ।
੨. ਮਹਰਮ ਹੋਇ ਵਜੀਰ ਸੋ ਮੰਤ੍ਰ ਪਿਆਲਾ ਮੂਲ ਨ ਮੰਨੇ।
੩. ਨਾ ਮਹਰਮ ਹੁਸਿਆਰ ਮਸਤ ਮਰਦਾਨੀ ਮਜਲਸ ਕਰਿ ਭੰਨੇ।
੪. ਤਕਰੀਰੀ ਤਹਰੀਰ ਵਿਚਿ ਪੀਰ ਪਰਸਤ ਮੁਰੀਦ ਉਪੰਨੇ।
੫. ਗੁਰਮਤਿ ਅਲਖ ਨ ਲਖੀਐ ਅਮਲੀ ਸੂਫੀ ਲਗੈ ਨ ਕੰਨੇ।
੬. ਅਮਲੀ ਜਾਣਨਿ ਅਮਲੀਆਂ ਸੋਫੀ ਜਾਣਨਿ ਸੋਫੀ ਵੰਨੇ।
੭. ਹੇਤੁ ਵਜੀਰੇ ਪਾਤਿਸਾਹਿ ਦੁਇ ਖੌੜੀ ਇਕੁ ਜੀਉ ਸਿਧੰਨੇ।
੮. ਜਿਉ ਸਮਸੇਰ ਮਿਆਨ ਵਿਚ ਇਕਤੁ ਥੇਕੁ ਰਹਨ ਦੁਏ ਖੰਨੇ।
੯. ਵੀਹ ਇਕੀਹ ਜਿਵੈ ਰਸ ਗੰਨੇ ॥੭॥

7. (Gurmukh vich Gurū vartadā hai)

1. Amlī sophī chākrān āp(u) āpṇe lāge banne.
2. Mahram hoe vajīr so mantra piālā mūl na manne.
3. Nā mahram husiār mast mardānī majlas kar(i) bhanne.
4. Takrīrī tahrīr vich(i) pīr prast murīd upanne.
5. Gurmat(i) alakh na lakhīai amlī sūphī lagai na kanne.
6. Amlī jāṇan(i) amlīān sophī jāṇan(i) sophī vanne.
7. Het(u) vajīre pāt(i)sāh(i) due khauṛī ik(u) jīo sidhanne.
8. Jio samser miān vich ikt(u) thok(u) rahan due khanne.
9. Vīh ikīh jivai ras ganne.(7)

7. Gurū Pervades Among *Gurmukhs*

1. Both addict and a teetotaller are engaged in their respective tasks as servants.
2. A close friend of the king *(pātshāh)* is invariably a minister. He is just not prohibited from giving advice to the king.
3. And one who is not a friend, may be a clever or a lazy person is always kept away from the assembly of nobles.
4. Devoted disciples of the Gurū are found mentioned in writing. (They are held in high esteem).
5. Those who are unable to realise the Inaccessible Lord even after getting precepts of the Gurū are teetotallers and not fit to sit by the side of addicts (of the Lord's name).
6. One addict knows others while the teetotallers know of their kind. (Devotees of the Lord are more close to each other).
7. The love and understanding between the King and his minister look as if some life-current prevails in two bodies.
8. This relationship is like two swords in two different scabbards, yet they are one in characteristic.
9. Likewise, the Gurū and his disciple may be two different (like sugarcanes of different size and texture), yet their characteristic (essence) is the same (i.e. sweet).(7)

In Essence

Those who prove themselves to be wise through mere prattles are not *Gurmukhs*. Those who have the Gurū abiding in them by way of teachings and truthful actions are true *Gurmukhs*. *Gurmukh* is one who is the relisher of the elixir-like love of his Lord.

Gurmukh(i) nām(i) rate se udhre gur kā sabad(u) vīchār(i).
Jīvan mukt(i) Har(i) nām(u) dhiāiā har(i) rākhiā ur(i)dhār(i).
(*SGGS*, p. 1259)

Gurmukhs contemplate on Lord's name and remain dyed in His praise. They make success of their lives and sail across the worldly ocean. They have His name lodged in their heart all the time.

੮. (ਰਸੀਏ ਤੇ ਗਜ਼ਾਨੀ)

੧. ਚਾਕਰ ਅਮਲੀ ਸੋਫੀਆਂ ਪਾਤਿਸਾਹ ਦੀ ਚਉਕੀ ਆਏ।
੨. ਹਾਜਰ ਹਾਜਰਾਂ ਲਿਖੀਅਨਿ ਗੈਰ-ਹਾਜਰਾਂ ਗੈਰ-ਹਾਜਰ ਲਾਏ।
੩. ਲਾਇਕ ਦੇ ਵੀਚਾਰਿਕੈ ਵਿਰਲੇ ਮਜਲਸ ਵਿਚਿ ਸਦਾਏ।
੪. ਪਾਤਿਸਾਹ ਹੁਸੀਆਰ ਮਸਤ ਖੁਸ਼ ਫਹਿਮੀ ਦੋਵੇ ਪਰਚਾਏ।
੫. ਦੇਨਿ ਪਿਆਲੇ ਅਮਲੀਆਂ ਸੋਫੀ ਸਭ ਪਿਆਵਣ ਲਾਏ।
੬. ਮਤਵਾਲੇ ਅਮਲੀ ਹੋਏ ਪੀ ਪੀ ਚੜ੍ਹੇ ਸਹਜਿ ਘਰ ਜਾਏ।
੭. ਸੂਫੀ ਮਾਰਨਿ ਟਕਰਾਂ ਪੂਜ ਨਿਵਾਜੇ ਸੀਸ ਨਿਵਾਏ।
੮. ਵੇਦ ਕਤੇਬ ਅਜਾਬ ਵਿਚਿ ਕਰਿ ਕਰਿ ਖੁਦੀ ਬਹਸ ਬਹਸਾਏ।
੯. ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਵਿਰਲਾ ਪਾਏ ॥੮॥

8. (Rasie te gyānī)

1. Chākar amlī sophīāṅ pāt(i)sāh dī chaukī āe.
2. Hājar hājrāṅ likhīan(i) gair-hājrāṅ gair-hājar lāe.
3. Lāek de vīchār(i)kai virle majlas vich(i) sadāe.
4. Pāt(i)sāh husīār mast khush phaihmī dove parchāe.
5. Den(i) piāle amlīāṅ sophī sabh piāvaṇ lāe.
6. Matvāle amlī hoe pī pī chaṛhe sahaj(i) ghar jāe.
7. Sūphī māran(i) ṭakrāṅ pūj nivāje sīs nivāe.
8. Ved kateb ajāb vich(i) kar(i) kar(i) khudī bahas bahsāe.
9. Gurmukh(i) sukh phal virlā pāe.(8)

8. The Relishers and Knowledgeable Persons

1. Both, addicts (habitual of Lord's meditation) and teetotallers (not accustomed to divine ways of life) were summoned to the court of the emperor.
2. Those who were ever in remembrance of God were marked present and others were marked absent.
3. From those present, a few wise were selected.
4. Lord is clever. He satisfied both—who were engrossed and those who carried the misconception about themselves that they were devoted to God.
5. And to serve the addicts with the loving elixir of the Lord, the Emperor (God) put the teetotallers to the task.
6. The addicts kept on relishing whatever was served to them. Being intoxicated, they reached the tranquil house of the Lord.
7. The teetotaller indulged in ritualistic worship and remained bereft of enjoying the divine elixir.
8. Being miserable about their religious books *(Ved-Kateb)* they indulged in useless debates and discussions.
9. Rarely a *Gurmukh* attains the state of peace and comfort.(8)

In Essence

The *Sanmukhs* (those who are face to face with the Gurū) are of two types—one, who are engrossed in His Word, remain intoxicated *(Amlīs)*. And the others are those who are learned persons and are good at reciting and singing God's praises. They have the elixir but they never experienced its taste. Thus a pretentious pratller cannot reach the abode of the Lord unless he reduces his spiritual knowledge in his words and actions. Such slaves of the Lord are rare.

Terā jan(u) ek(u) ādh(u) koī. (*SGGS*, p. 1123)

Rare is your true follower.

Koṭ madhe ko virlā sewak hor(i) sagle biohārī.
(*SGGS*, p. 495)

A rare person out of millions is True slave of the Lord. All others are traders. They do good or serve Him for selfish gain.

੯. (ਰਸੀਆਂ ਨੇ ਗਜਾਨੀਆਂ ਨੂੰ)

(ਦੇਣਾ ਤੇ ਗਜਾਨੀਆਂ ਦੀ ਨਾਂਹ)

੧. ਬਹੈ ਝਰੋਖੇ ਪਾਤਿਸਾਹ ਖਿੜਕੀ ਖੋਲਿ ਦੀਵਾਨ ਲਗਾਵੈ।
੨. ਅੰਦਰਿ ਚਉਕੀ ਮਹਲ ਦੀ ਬਾਹਰਿ ਮਰਦਾਨਾ ਮਿਲਿ ਆਵੈ।
੩. ਪੀਐ ਪਿਆਲਾ ਪਾਤਿਸਾਹੁ ਅੰਦਰਿ ਖਾਸਾਂ ਮਹਲਿ ਪਿਲਾਵੈ।
੪. ਦੇਵਨ ਅਮਲੀ ਸੂਫੀਆਂ ਅਵਲ ਦੋਮ ਦੇਖਿ ਦਿਖਲਾਵੈ।
੫. ਕਰੋ ਮਨਾਹ ਸਰਾਬ ਦੀ ਪੀਐ ਆਪੁ ਨ ਹੋਰੁ ਸੁਖਾਵੈ।
੬. ਉਲਸ ਪਿਆਲਾ ਮਿਹਰ ਕਰਿ ਵਿਰਲੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ।
੭. ਕਿਹੁ ਨ ਵਸਾਵੈ ਕਿਹੈ ਦਾ ਗੁਨਹ ਕਰਾਇ ਹੁਕਮ ਬਖਸਾਵੈ।
੮. ਹੋਰੁ ਨ ਜਾਣੈ ਪਿਰਮ ਰਸ ਜਾਣੈ ਆਪ ਕੈ ਜਿਸੈ ਜਣਾਵੈ।
੯. ਵਿਰਲੇ ਗੁਰਮੁਖਿ ਅਲਖ ਲਖਾਵੈ ॥੯॥

9. (Rasīāṅ ne gyānīāṅ nūṅ)

(Deṇā te gyānīāṅ dī nāṅh)

1. Bahai jharokhe pāt(i)sāh khiṛkī khol(i) dīvān lagāvai.
2. Aṅdar(i) chaukī mahal dī bāhar(i) mardānā mil(i) āvai.
3. Pīai piālā pāt(i)sāh(u) aṅdar(i) khāsāṅ mahal(i) pilāvai.
4. Devan amlī sūphīāṅ aval dom dekh(i) dikhlāvai.
5. Karo manāh sarāb dī pīai āp(u) na hor(u) sukhāvai.
6. Ulas piālā mihar kar(i) virle de-e na pachhotāvai.
7. Kih(u) na vasāvai kihai dā gunah karāe hukam bakhsāvai.
8. Hor(u) na jāṇai piram ras jāṇai āp kai jisai jaṇāvai.
9. Virle gurmukh(i) alakh lakhāvai.(9)

9. Relishers Donate to the Learned who Refuse

1. The emperor (Gurū) sits in the open window of the holy congregation and dispenses His divine word through it.
2. Those who are dyed in Lord's hue deep within gather inside while the rest remain afar.
3. The emperor (Gurū) himself drinks from the bowl of elixir (of love) and invites selected few inside to share the nectar.
4. To the *Gurmukhs* addicted to the Lord, he serves the intoxicant and make them drink.
5. The teetotallers (*Sūfis* who are not yet intoxicated by the Lord's love) neither drink the divine wine-like nectar of love themselves nor let others drink.
6. The benevolent Gurū gives the cup of His grace to a rare person. (If someone does not drink it, he never repents).
7. The accumulated dross on the inner self of a being causes him to refuse Gurū's offer that he had so graciously made.
8. No one understands the mystery of His cup of love but He Himself or one to whom He causes to know it.
9. The Lord makes Himself accessible to a rare person *(Gurmukh)* who is a Gurū-oriented seeker.(9)

In Essence

Bhāī Gurdās Ji has used the word *Sūfi* (teetotaller) for those who keep themselves away from the loving elixir of Lord's love. These are the specious prattlers who make tall claims of divine knowledge but do not adopt it in their lives. Those immersed in the loving elixir of Lord, make offer of this divine intoxicant to these prattlers, but they do not accept it, and thus remain bereft of divine peace and comfort. *Gurbāṇī* says :

Guṇ vīchāre giani soe. Guṇ maih giān(u) prāpat(i) hoe.
Guṇdātā vīrlā sansār(i). Sāchī karṇī gur vīchār(i).

(*SGGS*, p. 931)

One who dwells on Lord's virtues is truely a learned person, for he acquires knowledge from these virtues. True deed is contemplating on Lord's traits.

੧੦. (ਬੇਅਮਲੀਆਂ—ਗਯਾਨੀਆਂ—ਦਾ ਹਾਲ)

੧. ਵੇਦ ਕਤੇਬ ਵਖਾਣਦੇ ਸੂਫੀ ਹਿੰਦੂ ਮੁਸਲਮਾਣਾ।
੨. ਮੁਸਲਮਾਣ ਖੁਦਾਇ ਦੇ ਹਿੰਦੂ ਹਰਿ ਪਰਮੇਸੁਰੁ ਭਾਣਾ।
੩. ਕਲਮਾ ਸੁੰਨਤ ਸਿਦਕ ਧਰਿ ਪਾਇ ਜਨੇਊ ਤਿਲਕੁ ਸੁਖਾਣਾ।
੪. ਮਕਾ ਮੁਸਲਮਾਨ ਦਾ ਗੰਗ ਬਨਾਰਸ ਦਾ ਹਿੰਦੁਵਾਣਾ।
੫. ਰੋਜੇ ਰਖਿ ਨਿਮਾਜ ਕਰਿ ਪੂਜਾ ਵਰਤ ਅੰਦਰ ਹੈਰਾਣਾ।
੬. ਚਾਰਿ ਚਾਰਿ ਮਜ਼ਹਬ ਵਰਨ ਛਿਅ ਘਰਿ ਗੁਰੁ ਉਪਦੇਸੁ ਵਖਾਣਾ।
੭. ਮੁਸਲਮਾਨ ਮੁਰੀਦ ਪੀਰ ਗੁਰ ਸਿਖੀ ਹਿੰਦੂ ਲੋਭਾਣਾ।
੮. ਹਿੰਦੂ ਦਸ ਅਵਤਾਰ ਕਰਿ ਮੁਸਲਮਾਣ ਇਕੋ ਰਹਿਮਾਣਾ।
੯. ਖਿੰਜੋਤਾਣ ਕਰੇਨਿ ਧਿਙਾਣਾ॥੧੦॥

10. (Beamlīāṅ – Gyānīāṅ – dā hāl)

1. Ved kateb vakhāṇde sūfī hiṅdū musalmāṇā.
2. Musalmāṇ khudāe de hiṅdū har(i) parmesur(u) bhāṇā.
3. Kalmā suṅnat sidak dhar(i) pāe janeū tilak(u) sukhāṇā.
4. Makā musalmān dā gaṅg banāras dā hiṅduvāṇā.
5. Roje rakh(i) nimāj kar(i) pūjā varat aṅdar hairāṇā.
6. Chār(i) chār(i) mazhab varan chhia ghar(i) gur(u) updes(u) vakhāṇā.
7. Musalmān murīd pīr gur sikhī hiṅdū lobhāṇā.
8. Hiṅdū das avtār kar(i) musalmāṇ iko raihmāṇā.
9. Khiṅjotāṇ karen(i) dhiṅgāṇā.(10)

10. The State of Specious Prattlers

1. Both Hindu and Muslim preachers propagate the teachings of their scriptures but are far from practicing them in their own lives. Thus they are devoid of the cup of Lord's loving elixir.
2. The Muslims call the God – *Khudā* while the Hindus love to call Him – *Harī.*
3. Muslims hold their faith in *kalmā* and circumcision *(Sunnat)* while for Hindus, the mark of sandal paste *(Tilak)* on their forehead and wearing of sacred thread *(Janeū)* is mandatory.
4. Meccā is the pilgrimage centre for Muslims while Benares and river Ganges are sacred for Hindus.
5. Both are puzzled and perplexed observing fasts *(Rozās)*, saying prayers and worshipping their deities respectively.
6. The four sects of Muslims, four sections of Hindu society, six philosophies and their creators are propagating different precepts.
7. The Muslim *pirs* (holy persons) and religious leaders of Hindus are enticing gullible persons to join their cult/ religion.
8. The Hindus hold faith on ten different deities whereas Muslims believe in One God – *Allah.*
9. In short, they both are engaged in bringing simple and naive people forcibly into their fold.(10)

In Essence

The religious leaders of Muslims and Hindus are too much engrossed in bringing or enticing people into their respective faith. They are far less concerned about living life according to their respective scriptures, yet they propagate their contents to their followers in order to make their lives a success. They too are devoid of the taste of loving elixir of the Lord and therefore are specious prattlers.

੧੧. (ਖਾਸ ਅਮਲੀ—ਰਸੀਆਂ—ਦਾ ਹਾਲ)

੧. ਅਮਲੀ ਖਾਸੇ ਮਜਲਸੀ ਪਿਰਮ ਪਿਆਲਾ ਅਲਖੁ ਲਖਾਇਆ।
੨. ਮਾਲਾ ਤਸਬੀ ਤੋੜਿਕੈ ਜਿਉ ਸਉ ਤਿਵੈ ਅਠੋਤਰੁ ਲਾਇਆ।
੩. ਮੇਰੁ ਇਮਾਮ ਰਲਾਇਕੈ ਰਾਮੁ ਰਹੀਮੁ ਨ ਨਾਉਂ ਗਣਾਇਆ।
੪. ਦੁਇ ਮਿਲਿ ਇਕ ਵਜੂਦ ਹੁਇ ਚਉਪੜ ਸਾਰੀ ਜੋੜਿ ਜੁੜਾਇਆ।
੫. ਸਿਵ ਸ਼ਕਤੀ ਨੋ ਲੰਘਿਕੈ ਪਿਰਮ ਪਿਆਲੇ ਨਿਜ ਘਰਿ ਆਇਆ।
੬. ਰਾਜਸੁ ਤਾਮਸੁ ਸਾਂਤਕੋ ਤੀਨੋ ਲੰਘਿ ਚਉਥਾ ਪਦੁ ਪਾਇਆ।
੭. ਗੁਰਗੋਵਿੰਦ ਖੁਦਾਇ ਪੀਰੁ ਗੁਰਸਿਖ ਪੀਰੁ ਮੁਰੀਦੁ ਲਖਾਇਆ।
੮. ਸਚੁ ਸਬਦ ਪਰਗਾਸ ਕਰਿ ਸਬਦ ਸੁਰਤਿ ਸਚੁ ਸਚੁ ਮਿਲਾਇਆ।
੯. ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਚੁ ਭਾਇਆ॥੧੧॥

11. (Khās amlī – rasīāṅ – dā hāl)

1. Amlī khāse majlasī piram piālā alakh(u) lakhāiā.
2. Mālā tasbī toṛ(i)kai jio sau tivai aṭhotar(u) lāiā.
3. Mer(u) imām ralāekai rām(u) rahīm(u) na nāuṅ gaṇāiā.
4. Due mil(i) ik vajūd hue chaupaṛ sārī joṛ(i) juṛāiā.
5. Siv shaktī no laṅgh(i)kai piram piāle nij ghar(i) āiā.
6. Rājas(u) tāmas(u) sāṅtko tīno laṅgh(i) chauthā pad(u) pāiā.
7. Gurgoviṅd khudāe pīr(u) gursikh pīr murīd(u) lakhāiā.
8. Sach(u) sabad pargās kar(i) sabad surat(i) sach(u) sach(u) milāiā.
9. Sachā pāt(i)sāh(u) sach(u) bhāiā.(11)

11. State of a Devoted Follower

1. Genuine devotees who are the lovers of *Satsangat*, partake the loving elixir of the Lord's love and realise the imperceptible God through their sincere efforts. (They remain engrossed in His love).
2. They do not remember Him by definite numbers but His memory is their life-support, without which they feel dead. (Hindus use a rosary of 108 beads while Muslims use 100 beads rosary.)
3. They keep no distinction between *Meru* (head bead of Hindu rosary) and *Imām* (last bead of Muslim rosary). To them *Rām* and *Rahīm* are no different.
4. And in this oneness of *Rām* and *Rahīm*, they consider the whole universe as a game of dice.
5. Crossing illusionary phenomenon of *Shiva* and *Shaktī*, they drink deep the loving elixir of Lord's devotion and entering the state of truth, they reach their self. (They realise their true self as a small part of the Lord).
6. Surmounting the three traits of *māyā*, they stabilise themselves in the fourth state *(Turī Avasthā)*.
7. Gurū for them is God, so is *Pīr*. They consider a Sikh of the Gurū and disciple of the *Pīr* as one.
8. They enlighten their selves with the True Word and merging their conscious in it, they absorb their true self with the Supreme Truth.
9. They consider the Timeless Lord as the only True Emperor. They love the Truth with their body and mind.(11)

In Essence

A true devotee and seeker of the Lord does not go by names the people call God by. He is more focused on the essence and that is what he seeks. That essence is Truth. Therefore he makes every endeavour to imbibe truth in himself and then lodging the Supreme Truth in his consciousness, merges the two and thus becomes indistinguishable and emancipated.

੧੨. (ਸਤਿਗੁਰੂ ਨਿਵਾਸ, ਸਤਿਸੰਗ ਵਿਚ)

੧. ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਤਿਗੁਰੁ ਸਾਧ ਸੰਗਤਿ ਵਿਚਿ ਵਸੈ।
੨. ਸਬਦ ਸੁਰਤਿ ਆਰਾਧੀਐ ਭਾਇ ਭਗਤਿ ਭੈ ਸਹਜ ਵਿਗਸੈ।
੩. ਨਾ ਓਹੁ ਮਰੈ ਨ ਸੋਗੁ ਹੋਇ ਦੇਂਦਾ ਰਹੈ ਨ ਭੋਗੁ ਵਿਣਸੈ।
੪. ਗੁਰੂ ਸਮਾਣਾ ਆਖੀਐ ਸਾਧ ਸੰਗਤਿ ਅਬਿਨਾਸੀ ਹਸੈ।
੫. ਛੇਵੀਂ ਪੀੜ੍ਹੀ ਗੁਰੂ ਦੀ ਗੁਰ ਸਿਖਾਂ ਪੀੜ੍ਹੀ ਕੋ ਦਸੈ।
੬. ਸਚੁ ਨਾਉ ਸਚੁ ਦਰਸਨੋ ਸਚਖੰਡ ਸਤਿਸੰਗ ਸਰਸੈ।
੭. ਪਿਰਮ ਪਿਆਲਾ ਸਾਧਸੰਗਿ ਭਗਤ ਵਛਲੁ ਪਾਰਸੁ ਪਰਸੈ।
੮. ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ ਹੋਇ ਅਕਾਲ ਅਜੋਨੀ ਜਸੈ।
੯. ਸਚਾ ਸਚੁ ਕਸਉਟੀ ਕਸੈ॥੧੨॥

12. (Satgurū nivās, Satsaṅg vich)

1. Pārbrahm(u) pūran brahm sat(i)gur(u) sādh saṅgat(i) vich(i) vasai.
2. Sabad surat(i) ārādhīai bhāe bhagat(i) bhai sahaj vigsai.
3. Nā oh(u) marai na sog(u) hoe deṅdā rahai na bhog vinsai.
4. Gurū samāṇā ākhīai sādh saṅgat(i) abināsī hasai.
5. Chhevīṅ pīṛī gurū dī gur sikhāṅ pīṛī ko dasai.
6. Sach(u) nāo sach(u) darsano sachkhaṅḍ sat(i)saṅg sarsai.
7. Piram piālā sādhsaṅg(i) bhagat vachhal(u) pāras(u) parsai.
8. Niraṅkār ākār kar(i) hoe akāl ajonī jasai.
9. Sachā sach(u) kasauṭī kasai.(12)

12. Holy Congregation is True Gurū's Abode

1. The Transcendental God, the complete Lord manifested Himself in the form of True Gurū (Gurū Nānak) and resides in the holy congregation *(Sādh Saṅgat).*
2. By absorbing the consciousness in the divine word, imbibing loving worship in the heart, contemplating with reverential fear, He becomes conspicuous.
3. He never dies nor is He born and He never becomes sorrowful. He is a perpetual donor and His bounties are never exhausted in the house of His devotees.
4. People say that the Gurū has passed away but the imperishable Gurū is ever present in the holy *Sādh Saṅgat.*
5. Gurū Hargobind is the sixth Gurū in the heirarchy of the Gurūs. But what lineage does he tell his Sikhs.
6. He abides in True name (of the Lord), True glimpse, in the holy congregation which is the Realm of Truth.
7. Drink deep from the cup of divine elixir of love where the loving philosopher's stone-like Gurū of devotees resides.
8. The Formless Lord adopting the form of *Satgurū* is singing the paeans of the Unborn and Timeless Being.
9. The Truth only prevails there and the seeker too must come good on the touchstone of Truth.(12)

In Essence

The True Gurū is beyond death and he resides in *Sādh Saṅgat.* Just as He liberates the world while in physical form, so does He emancipates the world by abiding in *Sādh Saṅgat.*

Satsaṅgat(i) Sat(i)gur chaṭsāl hai,
jit(u) Har(i) guṇ sikhā, (*SGGS,* p. 1316)

The blessing of divine love of the Lord is continuous there. Those addicted are regular attendants of the *Satsaṅg* while the teetotallers abstain from it. Therefore they remain bereft of Lord's cup of loving elixir.

੧੩. (ਸਤਿਸੰਗ—ਸਚਖੰਡ ਹੈ)

੧. ਓਅੰਕਾਰ ਅਕਾਰ ਕਰਿ ਤ੍ਰੈ ਗੁਣ ਪੰਜ ਤਤ ਉਪਜਾਇਆ।
੨. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਸਾਜਿ ਦਸ ਅਵਤਾਰ ਚਲਿਤ ਵਰਤਾਇਆ।
੩. ਛਿਅ ਰੁਤਿ ਬਾਰਹ ਮਾਹ ਕਰਿ ਸਤਿ ਵਾਰ ਸੈਂਸਾਰ ਉਪਾਇਆ।
੪. ਜਨਮ ਮਰਨ ਦੇ ਲੇਖ ਲਿਖਿ ਸਾਸਤ੍ਰ ਵੇਦੁ ਪੁਰਾਣ ਸੁਣਾਇਆ।
੫. ਸਾਧ ਸੰਗਤਿ ਦਾ ਆਦਿ ਅੰਤ ਥਿਤ ਨ ਵਾਰੁ ਨ ਮਾਹੁ ਲਿਖਾਇਆ।
੬. ਸਾਧ ਸੰਗਤ ਸਚੁ ਖੰਡ ਹੈ ਨਿਰੰਕਾਰ ਗੁਰ ਸਬਦ ਵਸਾਇਆ।
੭. ਬਿਰਖਹੁ ਫਲ ਫਲ ਤੇ ਬਿਰਖ ਅਕਲ ਕਲਾ ਕਰਿ ਅਲਖੁ ਲਖਾਇਆ।
੮. ਆਪਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਇਆ।
੯. ਪੁਰਖੁ ਪੁਰਾਤਨੁ ਸਤਿਗੁਰੂ ਓਤਿ ਪੋਤਿ ਇਕੁ ਸੁਤ ਬਣਾਇਆ।
੧੦. ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਮਿਲਾਇਆ॥੧੩॥

13. (Satsaṅg—Sachkhaṅḍ hai)

1. Oaṅkār akār kar(i) trai guṇ paṅj tat upjāiā.
2. Brahmā bisan(u) mahes sāj(i) das avtār chalit vartāiā.
3. Chhia rut(i) bārah māh kar(i) sat(i) vār saiṅsār upāiā.
4. Janam maran de lekh likh(i) sāstra ved(u) purāṇ suṇāiā.
5. Sādh saṅgat(i) dā ād(i) aṅt thit na vār(u) nā māh(u) likhāiā.
6. Sādh saṅgat(i) sach(u) khaṅḍ hai niraṅkār gur sabad vasāiā.
7. Birkhoh phal phal te birakh akal kalā kar(i) alakh(u) lakhāiā.
8. Āp(i) purkh(u) ādes(u) kar(i) ād(i) purkh(u) ādes(u) karāiā.
9. Purkh(u) purātan(u) sat(i)gurū ot(i) pot(i) ik(u) sut baṇāiā.
10. Vismādai vismād(u) milāiā.(13)

13. Holy Congregation is the Abode of Truth

1. *Oaṅkār*, the manifested Lord created form in three characteristics and brought about five elements (Fire, Air, Earth, Water and Space).
2. Creating Brahmā, Vishṇū and Mahesh, He commenced the antics of ten prophets.
3. He created six seasons, twelve months and seven days.
4. He then scribed the writs of birth and death. He recited many religious scriptures like *Vedās, Shāstras* and *Purāṇas.*
5. But he did not prescribe any date, day or month of the beginning and end of holy congregation *(Sādh Saṅgat).*
6. *Sādh Saṅgat* is the Realm of Truth. The Formless God-like Gurū has brought it about with his own words.
7. A tree bears fruit and the fruit has the ability to bear a tree. But when did it start, cannot be known.
8. Those who supplicate before the Lord (One Who is there since the beginning) or regard Him beyond any material, time and space, themselves become one of His form.
9. The existence of the True Gurū is since eons. God and the True Gurū (Gurū Nānak) are like warf and weft and therefore inseparable.
10. Gurū, the Wonder has merged with the Supreme Wonder.(14)

In Essence

God created the cosmos and five elements by whose help and use, forms appeared in the Universe. To set these forms into activity, He created three characteristics of *māyā* and kept Himself aloof from them in the fourth characteristic. God's manifested form in this state is the True Gurū. Therefore both God and True Gurū are one and the same entity.

Pārbrahm Gur nāhī bhed. (*SGGS*, p. 1142)

Since *Satgurū* has *Satsaṅgat* as his abode, God too lives there. Gurū Nānak is *Satgurū* himself who established *Satsaṅg* from the home of the Lord where righteousness is practiced.

੧੪. (ਬ੍ਰਹਮਾ ਕਰਤੱਵ)

੧. ਬ੍ਰਹਮੇ ਦਿਤੇ ਵੇਦ ਚਾਰ ਚਾਰਿ ਵਰਨ ਆਸਰਮ ਉਪਜਾਏ।
੨. ਛਿਅ ਦਰਸਨ ਛਿਅ ਸਾਸਤਾ ਛਿਅ ਉਪਦੇਸ ਭੇਸ ਵਰਤਾਏ।
੩. ਚਾਰੇ ਕੁੰਡਾ ਦੀਪ ਸਤ ਨਉ ਖੰਡ ਦਹਦਿਸਿ ਵੰਡ ਵੰਡਾਏ।
੪. ਜਲ ਥਲ ਵਣ ਖੰਡ ਪਰਬਤਾਂ ਤੀਰਥ ਦੇਵ ਸਥਾਨ ਬਣਾਏ।
੫. ਜਪ ਤਪ ਸੰਜਮ ਹੋਮ ਜਗ ਕਰਮ ਧਰਮ ਕਰਿ ਦਾਨ ਕਰਾਏ।
੬. ਨਿਰੰਕਾਰ ਨ ਪਛਾਨਿਆ ਸਾਧ ਸੰਗਤਿ ਦਸੈ ਨ ਦਸਾਏ।
੭. ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਿ ਸੁਣਾਏ ॥੧੪॥

14. (Brahmā kartav)

1. Brahme dite ved chār chār(i) varan āsram upjāe.
2. Chhia darsan chhia sāstā chhia updes bhes vartāe.
3. Chāre kuṅḍā dīp sat nau khaṅḍ dahdis(i) vaṅḍ vaṅḍāe.
4. Jal thal vaṇ khaṅḍ parbatāṅ tīrath dev sathān baṇāe.
5. Jap tap sañjam hom jag karm dharm kar(i) dān karāe.
6. Niraṅkār na pachhāṇiā sādh saṅgat(i) dasai na dasāe.
7. Suṇ(i) suṇ(i) ākhaṇ(u) ākh(i) suṇāe.(14)

14. Deeds of Brahmā

1. Brahmā uttered four *Vedās*, created four *Varṇas* (sections of society) and divided human life-span in four parts.
2. Then came six religious philosophies, six tomes and their teachings.
3. He then divided the whole world in four cardinal points (North, South, East and West), seven sub-continents, nine planets and ten directions.
4. He created water, earth, forests, mountains, pilgrimage centres and deemed abodes of gods.
5. He commenced virtuous deeds like meditation, penance, discipline, continence, *hom-yag*, charity and righteousness.
6. No one recognised the Formless Lord for His deeds—not even Brahmā. *Sādh Saṅgat* alone describes Him but ironically no human being approaches it to know about God.
7. People hear and talk about Him on the basis of heresay. (No one tries to experience Him).(14)

In Essence

According to Hindu belief, god Brahmā created this Universe and all that exists therein. Bhāī Sāhib refutes this claim and says that no one acknowledges the creation to Almighty creator who even created god Brahmā.

Ik(u) saṅsārī ik(u) bhaṅḍārī, ik(u) lāe dībāṇ(u).

(*SGGS*, p. 7)

This truth about the Formless Lord being the Creator of the whole Universe is revealed in *Sādh Saṅgat* which is His Creation and His abode. Sadly, no one approaches the *Sādh Saṅgat* to acquaint oneself with Truth.

Jā tis bhāṇā tā jagat(u) upāiā.
Bājh(u) kalā āḍāṇ(u) rahāiā.
Brahmā Bisan(u) Mahes(u) upāe,
māiā moh(u) vadhāedā.... (*SGGS*, p. 1036)

In His own will, He created world, supported the sky without any pillar, created Brahmā, Bisan and Mahesh, and *māyā* which became the main attraction for all.

੧੫. (ਵਿਸ਼ਨੂੰ ਕਰਤੱਵ)

੧. ਦਸ ਅਵਤਾਰੀ ਬਿਸਨੁ ਹੋਇ ਵੈਰ ਵਿਰੋਧ ਜੋਧ ਲੜਵਾਏ।
੨. ਦੇਵ ਦਾਨਵ ਕਰਿ ਦੁਇ ਧੜੇ ਦੈਤ ਹਰਾਏ ਦੇਵ ਜਿਤਾਏ।
੩. ਮਛ ਕਛ ਵੈਰਾਹ ਰੂਪ ਨਰ ਸਿੰਘ ਬਾਵਨ ਬੋਧ ਉਪਾਏ।
੪. ਪਰਸਰਾਮ ਰਾਮ ਕ੍ਰਿਸ਼ਨੁ ਹੋਇ ਕਿਲਕ ਕਲੰਕੀ ਨਾਉ ਗਣਾਏ।
੫. ਚੰਚਲ ਚਲਿਤ ਪਖੰਡ ਬਹੁ ਵਲ ਛਲ ਕਰਿ ਪਰਪੰਚ ਵਧਾਏ।
੬. ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨ ਦਿਖਾਏ।
੭. ਖਤ੍ਰੀ ਮਾਰਿ ਸੰਘਾਰ ਕਰਿ ਰਾਮਾਯਣ ਮਹਾਭਾਰਥ ਭਾਏ।
੮. ਕਾਮ ਕਰੋਧ ਨ ਮਾਰਿਉ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ਨ ਜਾਏ।
੯. ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਜਨਮ ਗਵਾਏ ॥੧੫॥

15. (Vishṇūṅ kartav)

1. Das avtārī bisan(u) hoe vair virodh jodh laṛvāe.
2. Dev dānav kar(i) due dhaṛe dait harāe dev jitāe.
3. Machh kachh vairāh rūp nar singh bāvan bodh upāe.
4. Parsrām Rām Krishan(u) hoe kilak kalaṅkī nāo gaṇāe.
5. Chañchal chalit pakhaṇḍ bahu val chhal kar(i) parpañch vadhāe.
6. Pārbrahm pūran brahm nirbhau niraṅkār na dikhāe.
7. Khatrī mār(i) saṅghār kar(i) Rāmāyaṇ Mahābhārath bhāe.
8. Kām krodh na mārio lobh moh ahaṅkār na jāe.
9. Sādh saṅgat(i) viṇ(u) janam gavāe.(15)

15. Deeds of Vishṇū

1. In his ten incarnations, Vishṇū generated enmity among the warriors and made them fight with each other.
2. He created two factions, gods and demons and helped gods win over the demons.

3/4 He assumed ten names, *Machh, Kachh, Varāh, Bodh, Narsiṅgh, Vāman, Parasrām, Rām, Krishan* and *Kalkī.*

5. Through hypocrisy, deception, false practices and treachery, he further increased the expanse of delusion.
6. None of these incarnations made any effort to reveal the True and Complete Lord, the Formless Creator.
7. Parasrām annihilated the *Kshatrīyās* twenty-one times. Epic of *Rāmāyaṇ*, battle of *Mahābhārat* pleased the people more than anything else.
8. None of these incarnations were able to conquer lust, anger, greed, attachment and ego (five vices).
9. They all wasted their lives without attending *Sādh Saṅgat.*(15)

In Essence

Vishṇū is the most revered god of Hiṅdu pantheon. He is believed to sustain the Universe that Brahmā has created.

Bhāī Gurdās Jī says that Vishṇū took ten incarnations and each time, he made warriors and people fight. Deception, treachery and hypocrisy were freely used by him to maintain his supremacy over others. He made people worship him in all his incarnations and they all did out of fear (lest he withdraws his sustenance to them). He could not get over his five vices because he had not realised the importance of *Sādh Saṅgat*. Therefore he neither established one in any of his incarnations nor attended any. As a result he remained bereft of divine love.

Nīkī sādh saṅgānī.Rahāo.
Pahar mūrat pal gāvat gāvat goviṅd goviṅd vakhānī.
(*SGGS*, p. 404)

Sadh Saṅgat is supreme. Eulogies of the Lord are sung there at all times.

੧੬. (ਸ਼ਿਵ ਕਰਤੱਵ)

੧. ਇਕਦੂੰ ਗਿਆਰਹ ਰੁਦ੍ਰ ਹੋਇ ਘਰਬਾਰੀ ਅਉਧੂਤ ਸਦਾਇਆ।
੨. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਕਰਿ ਪਰਚਾ ਲਾਇਆ।
੩. ਸੰਨਿਆਸੀ ਦਸ ਨਾਵ ਧਰਿ ਜੋਗੀ ਬਾਰਹ ਪੰਥ ਚਲਾਇਆ।
੪. ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਰਸਾਇਣਾਂ ਤੰਤ ਮੰਤ ਚੇਟਕ ਵਰਤਾਇਆ।
੫. ਮੇਲਾ ਕਰਿ ਸਿਵਰਾਤ ਦਾ ਕਰਾਮਾਤ ਵਿਚਿ ਵਾਦ ਵਧਾਇਆ।
੬. ਪੋਸਤ ਭੰਗ ਸਰਾਬ ਦਾ ਚਲੈ ਪਿਆਲਾ ਭਗਤ ਭੂੰਚਾਇਆ।
੭. ਵਜਨਿ ਬੁਰਗੂ ਸਿੰਙੀਆਂ ਸੰਖ ਨਾਦ ਰਹਰਾਸਿ ਕਰਾਇਆ।
੮. ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਕਰਿ ਅਲਖ ਜਗਾਇ ਨ ਅਲਖ ਲਖਾਇਆ।
੯. ਸਾਧ ਸੰਗਤਿ ਵਿਣ ਭਰਮ ਭੁਲਾਇਆ ॥੧੬॥

16. (Shiv kartav)

1. Ikdūṅ giārah rudra hoe gharbārī audhūt sadāiā.
2. Jatī satī saṅtokhiā sidh nāth kar(i) parchā lāiā.
3. Saṅniāsī das nāv dhar(i) jogī bārah paṅth chalāiā.
4. Ridh(i) sidh(i) nidh(i) rasāeṇāṅ taṅt maṅt cheṭak vartāiā.
5. Melā kar(i) sivrāt dā karāmāt vich(i) vād vadhāiā.
6. Post bhaṅg sarāb dā chalai piālā bhagat bhuṅchāiā.
7. Vajan(i) burgū siṅgīāṅ saṅkh nād rahrās(i) karāiā.
8. Ād(i) purakh ādes kar(i) alakh jagāe na alakh lakhāiā.
9. Sādh saṅgat(i) viṇ bharam bhulāiā.(16)

16. Deeds of Shivā

1. Shiv created eleven faces from one and established himself as a householder yet became known as *Avdhūt* (recluse).
2. Spending all his time in the company of celibates, chaste, *Sidhs* and *Nāths*, he remained engrossed in displaying mystical powers.
3. The *Sannyāsīs* organised themselves into ten different sects while *Yogīs* divided themselves into twelve different names.
4. They all practiced miraculous powers *(Ridhīs-Siddhīs)* and *tantra-mantra.*
5. Commencing the tradition of holding a fair of *Shivrāt* at Batala, the *Sidhs* further escalated the claims of supremacy of their miraculous powers.
6. *Jogīs* indulged in consuming alcohol, marijuana, opium etc. and started distributing to their followers as well.
7. The *faqīrs* started playing on musical pipe, *Jogīs* and other people started blowing horns and conch-shells respectively.
8. They started saying *Alakh, Alakh.*
9. Without *Sādh Sangat* all these *Yogīs, Jatīs, Nāths, Sidhs* etc. remained ignorant and in doubts.(16)

In Essence

In this and the last two *pauṛīs,* Bhāī Sāhib has described the traits of three principal deities of Hindu religion and has inferred that without *Sādh Sangat,* they could not reach the Imperceptible Lord. None of these deities defined and propagated the path of loving worship that brings about such divine elixir in the company of holy and noble souls. Bhāī Sāhib is not indulging in slander here but establishing that raising one's consciousness through loving devotion in the *Sādh Sangat* is supreme path to the realisation of God.

Bin(u) bhāgā sat(i)sang na labhai,
bin(u) sangat(i) mail bharījai jīo. (*SGGS,* p. 95)

Without luck, one cannot acquire the company of holy persons. Without their company one accumulates dross in the mind.

੧੭. (ਸੱਚੀ ਰਹੁਰੀਤਿ ਮੁਕਤਿ ਮਾਰਗ)

੧. ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ ਸਤਿਗੁਰੁ ਗੁਰਾਂ ਗੁਰੂ ਅਬਿਨਾਸੀ।
੨. ਪੀਰਾਂ ਪੀਰ ਵਖਾਣੀਐ ਨਾਥਾਂ ਨਾਥ ਸਾਧ ਸੰਗਿ ਵਾਸੀ।
੩. ਗੁਰਮੁਖਿ ਪੰਥ ਚਲਾਇਆ ਗੁਰਸਿਖੁ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ।
੪. ਸਨਮੁਖਿ ਮਿਲਿ ਪੰਚ ਆਖੀਅਨਿ ਬਿਰਦ ਪੰਚ ਪਰਮੇਸੁਰੁ ਪਾਸੀ।
੫. ਗੁਰਮੁਖਿ ਮਿਲਿ ਪਰਵਾਣ ਪੰਚ ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਬਿਲਾਸੀ।
੬. ਗੁਰ ਦਰਸਨ ਗੁਰ ਸਬਦ ਹੈ ਨਿਜ ਘਰਿ ਭਾਇ ਭਗਤਿ ਰਹਿਰਾਸੀ।
੭. ਮਿਠਾ ਬੋਲਣੁ ਨਿਵ ਚਲਣੁ ਖਟਿ ਖਲਾਵਣੁ ਆਸ ਨਿਰਾਸੀ।
੮. ਸਦਾ ਸਹਜਿ ਬੈਰਾਗੁ ਹੈ ਕਲੀ ਕਾਲ ਅੰਦਰਿ ਪਰਗਾਸੀ।
੯. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਬੰਦ ਖਲਾਸੀ ॥੧੭॥

17. (Sachchi rahurit muktī mārag)

1. Nirankār ākār kar(i) sat(i)gur(u) gurān gurū abināsī.
2. Pīrān pīr vakhāṇīai nāthān nāth sādh sang(i) vāsī.
3. Gurmukh(i) panth chalāiā gursikh(u) māiā vich(i) udāsī.
4. Sanmukh(i) mil(i) panch ākhīan(i) birad panch parmesur(u) pāsī.
5. Gurmukh(i) mil(i) parvāṇ panch sādh sangat(i) sachkhanḍ bilāsī.
6. Gur darsan gur sabad hai nij ghar(i) bhāe bhagat(i) raihrāsī.
7. Miṭhā bolaṇ(u) niv chalaṇ(u) khaṭ(i) khalāvaṇ ās nirāsī.
8. Sadā sahaj(i) bairāg(u) hai kalī kāl andar(i) pargāsī.
9. Sādh sangat(i) mil(i) band khalāsi.(17)

17. The True Code of Conduct, A Path of Liberation

1. The Formless Lord assumed the form of Gurū Nānak Dev who is the eternal Gurū of all Gurūs.
2. He is *Pīr* of *Pīrs*. *Nāth* of *Nāths* and dwells in the holy congregation.
3. He initiated the path of *Gurmukhs*. The *Gursikhs* remained detached from the world despite being householders (a form of *māyā*).
4. Those who present themselves before Gurū and follow his teachings are known as *Pañch* (the accepted pious souls).
5. The union of these *Pañchas* with *Gurmukhs* is the indicator of their acceptance in His abode *(Sādh Saṅgat)*.
6. The glimpse of the Gurū is his Word *(Shabad)* which has to be practiced. They know what that discipline is and they abide by it.
7. Speaking sweetly, remaining humble and contented are the true characteristics of a Sikh of the Gurū's path.
8. Living a life of renunciation and equipoise is true way of life in *Kalyug* (Dark age).
9. The company of *Sādh Saṅgat* emancipates one from repeated transmigrations.(17)

In Essence

Of all the four ages, *Kalyug* is believed to be the worst, and therefore is known as dark age. *Gurbāṇī* says :

Kal(i)jug maih ghor aṅdhār(u) hai,
manmukh rāh(u) na koe.
Se vaḍbhāgī Nānakā,
jin gurmukh(i) pargaṭ(u) hoe. (SGGS, p. 1285)

Emancipation can be obtained in *Kalyug* as *Gurbāṇī* says :

Nānak nām binā ko mukt(i) na hoī. (SGGS, p. 161)

Kaljug maih kīrtan(u) pardhānā.
Gurmukh(i) japīai lāe dhiānā.
Āp(i) tarai sagle kul tāre,
Har(i) dargah pat(i) sio jāedā. (SGGS, pp. 1075-76)

੧੮. (ਗੁਰਮੁਖ ਪੀਹੜੀ)

੧. ਨਾਰੀ ਪੁਰਖੁ ਪਿਆਰੁ ਹੈ ਪੁਰਖੁ ਪਿਆਰ ਕਰੇਦੇ ਨਾਰੀ।
੨. ਨਾਰਿ ਭਤਾਰੁ ਸੰਜੋਗ ਮਿਲਿ ਪੁਤੁ ਸੁਪੁਤੁ ਕੁਪੁਤੁ ਸੈਂਸਾਰੀ।
੩. ਪੁਰਖਾਂ ਪੁਰਖਾਂ ਜੋ ਰਚਨਿ ਤੇ ਵਿਰਲੇ ਨਿਰਮਲ ਨਿਰੰਕਾਰੀ।
੪. ਪੁਰਖਹੁ ਪੁਰਖਾ ਉਪਜਦਾ ਗੁਰੂ ਤੇ ਚੇਲਾ ਸਬਦ ਵਿਚਾਰੀ।
੫. ਪਾਰਸ ਹੋਆ ਪਾਰਸਹੁੰ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਣਕਾਰੀ।
੬. ਗੁਰਮੁਖਿ ਵੰਸੀ ਪਰਸਿ ਗੁਰ ਸਿਖ ਸਾਧ ਸੇ ਪਰਉਪਕਾਰੀ।
੭. ਗੁਰਭਾਈ ਗੁਰਭਾਈਆਂ ਸਾਕ ਸਚਾ ਗੁਰਵਾਕ ਜੁਹਾਰੀ।
੮. ਪਰਤਨੁ ਪਰਧਨੁ ਪਰਹਰੇ ਪਰਨਿੰਦਾ ਹਉਮੈ ਪਰਹਾਰੀ।
੯. ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਬਲਿਹਾਰੀ॥੧੮॥

18. (Gurmukh pīhṛī)

1. Nārī purakh(u) piār(u) hai purakh(u) piār karede nārī.
2. Nār(i) bhatār(u) sanjog mil(i) put(u) suput(u) kuput(u) sainsārī.
3. Purkhāṅ purkhāṅ jo rachan(i) te virle nirmal niraṅkārī.
4. Purkhauh purkhā upajdā gurū te chelā sabad vichārī.
5. Pāras hoā pārsoṅh gur(u) chelā chelā guṇkārī.
6. Gurmukh(i) vaṅsī paras(i) gur sikh sādh se parupkārī.
7. Gurbhāī gurbhāīāṅ sāk sachā gurvāk juhārī.
8. Par-tan(u) par-dhan(u) parhare parnindā haumai parhārī.
9. Sādh saṅgat(i) viṭoh balihārī.(18)

18. *Sādh Saṅgat* – *Gurmukh* Lineage

1. A wife loves her husband and husband adores his wife.
2. By the union of husband and wife are born either good and obedient or unworthy sons.
3. Rare are those unsullied and God-attached persons who unite with God or Gurū as seekers and bring about good and obedient sons (Sikhs).
4. God/Gurū brings forth son (in the form of disciple) who imbibes divine word in his consciousness and emerges to be a *Gurmukh*.
5. Thus a philosopher's stone produced another philosopher's stone. Both Gurū and his disciple and vice versa are blessed with same characteristics.
6. Thus commenced a lineage of *(Gurmukhs)* who were as philanthropic and saintly as the Gurū had been.
7. The relationship of a *Gursikh* with another *Gursikh* is true since they both respect and bow to the Gurū's word.
8. They have renounced the thought of other's woman, wealth, slander and are free of self-assertion and ego.
9. I am sacrifice unto such a holy congregation.(18)

In Essence

In this *pauṛī*, Bhāī Gurdās Jī has revealed how the path of salvation survived after the demise of Gurū Nānak Dev Jī and how would it continue indefinitely.

Bikh(u) māiā sanch(i) bahu chitai bikār sukh(u) pāīai,
Har(i) bhaj(u) sant sant saṅgatī mil(i) sat(i)gurū gur(u) sādho.
Jio chhub(i) pāras manūr bhae kañchan,
tio patit jan mil(i) saṅgatī sudh hovat gurmatī sudh hādho.
(*SGGS*, p. 1297)

Sikhs became *Gurmukhs* by the touch of *Pāras* Gurū (Philosopher's stone-like Gurū). They found *Satsaṅgat* where Gurū (and God) reside. Thus commenced the lineage of *Gurmukhs*. Therefore the eternal lineage of *Satgurū* is *Sādh Saṅgat* and I am sacrifice unto it.

੧੯. (ਗੁਰ ਸਿੱਖੀ ਦਾ ਸਾਕ ਸੱਚਾ ਸਾਕ ਹੈ)

੧. ਪਿਉ ਦਾਦਾ ਪੜਦਾਦਿਓਂ ਪੁਤ੍ਰ ਪੋਤਾ ਪੜਪੋਤਾ ਨਤਾ।
੨. ਮਾਂ ਦਾਦੀ ਪੜਦਾਦੀਓਂ ਫੁਫੀ ਭੈਣ ਧੀਅ ਸਣਖਤਾ।
੩. ਨਾਨਾ ਨਾਨੀ ਆਖੀਐ ਪੜਨਾਨਾ ਪੜਨਾਨੀ ਪਤਾ।
੪. ਤਾਇਆ ਚਾਚਾ ਜਾਣੀਐ ਤਾਈ ਚਾਚੀ ਮਾਇਆ ਮਤਾ।
੫. ਮਾਮੇ ਤੈ ਮਾਮਾਣੀਆਂ ਮਾਸੀ ਮਾਸੜ ਦੇ ਰੰਗ ਰਤਾ।
੬. ਮਾਸੜ ਫੁਫੜ ਸਾਕ ਸਭ ਸਹੁਰਾ ਸਸ ਸਾਲੀ ਸਾਲਤਾ।
੭. ਤਾਏਰ ਪਿਤੀਏਰ ਮੇਲ ਮਿਲਿ ਮਉਲੇਰ ਫੁਫੇਰ ਅਵਤਾ।
੮. ਸਾਂਢੂ ਕੁੜਮ ਕੁਟੰਬ ਸਭ ਨਦੀ ਨਾਵ ਸੰਜੋਗ ਨਿਸਤਾ।
੯. ਸਚਾ ਸਾਕੁ ਨ ਵਿਛੜੈ ਸਾਧ ਸੰਗਤਿ ਗੁਰ ਭਾਈ ਭਤਾ।
੧੦. ਭੋਗ ਭੁਗਤਿ ਵਿਚਿ ਜੋਗ ਜੁਗਤਾ॥੧੯॥

19. (Gur Sikhī dā sāk sachchā sāk hai)

1. *Pio dādā paṛdādioṅ putra potā paṛpotā natā.*
2. *Māṅ dādī paṛdādīoṅ phuphī bhaiṇ dhī-a saṇakhatā.*
3. *Nānā nānī ākhīai paṛnānā paṛnānī patā.*
4. *Tāiā chāchā jāṇīai tāī chāchī māiā matā.*
5. *Māme tai māmāṇīāṅ māsī māsaṛ de raṅg ratā.*
6. *Māsaṛ phuphaṛ sāk sabh sahurā sas sālī sālatā.*
7. *Tāer pitīer mel mil(i) mauler phupher avatā.*
8. *Sāṅḍhū kuṛam kuṭaṅb sabh nadī nāv saṅjog nisatā.*
9. *Sachā sāk(u) na vichhaṛai sādh saṅgat(i) gur bhāī bhatā.*
10. *Bhog bhugat(i) vich(i) jog jugtā.(19)*

19. True is the Relationship of Sikhs of the Gurū

1. A son to his father is a grandson to his grandfather and great-grandson to his great-grandfather. He is called *Nātā.*
2. Mother, paternal-grandmother, great-grandmother (paternal), father's sister, sister, daughter, are all superior relationships.
3. The relationships of maternal-grandmother and father, maternal great-grandmother and father, can also be traced.
4. Besides these, everyone enjoys the love of uncles and aunts of both from father and mother side.
5. Many enjoy long-term love of aunts (mother's sisters, wife of mother's brother) and uncles (maternal and paternal).
6. Further, there are husbands of father's sister, father-in-law, mother-in-law, wife's sisters, and brothers, their wives and children.
7. Some feel proud on the support and strength of paternal uncle's sons and grandsons etc., maternal uncle's sons and grandsons and the offspring of father's sister.
8. *Sāṅḍhū* (husband of wife's sister), *Kuṛam* (parents of son/daugther-in-law) and such other relations are like the passengers, who do not last long and are forgotten.
9. (Then which is the true relationship ?) The answer is— *Sādh Saṅgat.* It never separates.
10. They *(Gursikhs)* love a householder's life and yet maintain their love with Sikhs of *Sādh Saṅgat.*(19)

In Essence

During his life-time a human being enamoured and engrossed in living through his various biological and acquired relationships, never realises how fake and false these are.

Then what is the true relationship ? Bhāī Sāhib opines that one with the *Gursikhs* of the *Sādh Saṅgat.*

Ustat(i) niṅdā Nanak jī,
mai habb vaṅāī chhoṛiā habb(u) kijh(u) tiāgī.
Habbe sāk kūṛāve ḍiṭhe tau palai taiṅdai lāgī.

(*SGGS*, p. 963)

੨੦. (ਸਤਿਗੁਰ ਪਿਆਰ)

੧. ਪੀਉ ਦੇ ਨਾਂਹ ਪਿਆਰ ਤੁਲਿ ਨ ਫੁਫੀ ਨਾ ਪਿਤੀਏ ਤਾਏ।
੨. ਮਾਊ ਹੇਤੁ ਨ ਪੁਜਨੀ ਹੇਤੁ ਨ ਮਾਮੇ ਮਾਸੀ ਜਾਏ।
੩. ਅੰਬਾਂ ਸਧਰ ਨਾ ਲਹੈ ਆਣ ਅੰਬਾਕੜੀਆਂ ਜੇ ਖਾਏ।
੪. ਮੂਲੀ ਪਾਨ ਪਟੰਤਰਾ ਵਾਸ ਡਕਾਰ ਪਰਗਟੀ ਆਏ।
੫. ਸੂਰਜ ਚੰਦ ਨ ਪੁਜਨੀ ਦੀਵੇ ਲਖ ਤਾਰੇ ਚਮਕਾਏ।
੬. ਰੰਗ ਮਜੀਠ ਕੁਸੁੰਭ ਦਾ ਸਦਾ ਸਥੋਈ ਵੇਸ ਵਟਾਏ।
੭. ਸਤਿਗੁਰੁ ਤੁਲਿ ਨ ਮਿਹਰਵਾਨ ਮਾਤਾ ਪਿਤਾ ਨ ਦੇਵ ਸਬਾਏ।
੮. ਡਿਠੇ ਸਭੇ ਠੋਕਿ ਵਜਾਏ॥੨੦॥

20. (Satgur piār)

1. Pīo de nānh piār tul(i) na phuphī nā pitīe tāe.
2. Māū het(u) na pujnī het(u) na māme māsī jāe.
3. Anbān sadhar nā lahai āṇ anbākaṛīān je khāe.
4. Mūlī pān paṭantrā vās ḍakār pargaṭī āe.
5. Sūraj chand na pujnī dīve lakh tāre chamkāe.
6. Rang majīṭh kusunbh dā sadā sathoī ves vaṭāe.
7. Sat(i)gur(u) tul(i) na mihavān mātā pitā na dev sabāe.
8. Ḍiṭhe sabhe ṭhok(i) vajāe.(20)

20. Love of *Satgurū* (True Gurū)

1. Father's love cannot match with love of cousins of paternal side. Father's love is pure and devoid of selfish motives whereas other relations have vested interests in such bonds.
2. Love of cousins from maternal side cannot reach anywhere near the love of mother.
3. How can the desire for eating mangoes be fulfilled by eating dry skin of little raw mangoes ? (Own sons are like mangoes while others are like small raw mangoes).
4. The consumption of radish and betel leaves can be identified through smell and belches of their eater.
5. Millions of lamps cannot reach the light of the Sun nor millions of stars can match the radiance of the Moon. (Love of *Satgurū* engulfs all other loves).
6. Red colour of *Rubia cordifolia (Majīṭh)* is steadfast while that of safflower lasts for a few days.
7. No one is as compassionate and clement as *Satgurū*– neither parents, close biological relations nor gods.
8. All these relations have been thoroughly tested.(20)

In Essence

Gurū is father, spiritual father and not biological father. Bilogical father brings ą Sikh to this world while spiritual father takes from his land of birth to the realm of True Lord. Gurū is most loving and kind. When he loves all his Sikhs, then all Sikhs are bound to have close love among themselves. No relationship as described in the last *pauṛī* is so loving as that of the Gurū.

Gurū's love is Supreme and most unselfish.

੨੧. (ਸਤਿਗੁਰ ਪਿਆਰ)

੧. ਮਾਪੇ ਹੇਤੁ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਹੇਤੁ ਸੁਚੇਤ ਸਹਾਈ।
੨. ਸਾਹ ਵਿਸਾਹ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਸਾਹ ਅਥਾਹ ਸਮਾਈ।
੩. ਸਾਹਿਬ ਤੁਲਿ ਨ ਸਾਹਿਬੀ ਸਤਿਗੁਰ ਸਾਹਿਬ ਸਚਾ ਸਾਈਂ।
੪. ਦਾਤੇ ਦਾਤਿ ਨ ਪੁਜਨੀ ਸਤਿਗੁਰ ਦਾਤਾ ਸਚ ਦ੍ਰਿੜਾਈ।
੫. ਵੈਦ ਨ ਪੁਜਨਿ ਵੈਦਗੀ ਸਤਿਗੁਰ ਹਉਮੈ ਰੋਗ ਮਿਟਾਈ।
੬. ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਤੁਲ ਸਤਿਗੁਰ ਸੇਵ ਸਦਾ ਸੁਖਦਾਈ।
੭. ਸਾਇਰ ਰਤਨ ਨ ਪੁਜਨੀ ਸਾਧ ਸੰਗਤਿ ਗੁਰਿ ਸਬਦੁ ਸੁਭਾਈ।
੮. ਅਕਥ ਕਥਾ ਵਡੀ ਵਡਿਆਈ॥੨੧॥੩੯॥

21. (Satgur piār)

1. Māpe het(u) na pujnī sat(i)gur het(u) suchet sahāī.
2. Sāh visāh na pujnī sat(i)gur sāh athāh samāī.
3. Sāhib tul(i) na sāhibī sat(i)gur sāhib sachā sāīṅ.
4. Dāte dāt(i) na pujnī sat(i)gur dātā sach driṛāī.
5. Vaid na pujan(i) vaidagī sat(i)gur haumai rog miṭāī.
6. Devī dev na sev tul sat(i)gur sev sadā sukhdāī.
7. Sāir ratan na pujnī sādh saṅgat(i) gur(i) sabad(u) subhāī.
8. Akath kathā vaḍī vaḍiāī.(21.39)

21. Love of *Satgurū* (True Gurū)

1. Even the love of parents cannot match the love of *Satgurū* (Gurū Nānak Dev Jī) because love of parents is confined to this world while that of *Satgurū* extends in later lives as well.
2. The worldly rich can also not match him because *Satgurū* is beyond and sustains everyone.
3. No worldly lord's lordship can match the grandeur of *Satgurū*, who is the real master. (Other worldly lords enjoy their authority for a few days).
4. No one's donation stands even a counterpoise to the blessings of *Satgurū* whose divine word prevails forever while donations of other donors last for a few days.
5. No physician can match the healing touch of the True Physician (Gurū) who cures disease of egoism.
6. The worship of gods and goddesses cannot match the pleasure-giving worship of *Satgurū* (the former leads to vanity).
7. The pearls of ocean cannot reach the pearls that are effulgent in congregation *(Sādh Saṅgat)* in the form of divine word and its adherents—*Gursikhs.*
8. The grandeur of True Gurū is indescribable. His glory is mighty that helps his beloveds to swim across the worldly ocean with ease.(21.39)

In Essence

Continuing the theme of the last *pauṛī*, Bhāī Sāhib re-asserts that love of *Satgurū* is beyond all worldly loves. Its glory and grandeur is beyond all conceivable glory and grandeur of the world. He alone can take seekers across the worldly ocean.

ਵਾਰ 40

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

੧. (ਮੰਗਲਾਚਰਣ—ਸਤਿਗੁਰ)

੧. ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਹੈ ਪੀਰਾਂ ਪੀਰੁ ਗੁਰਾਂ ਗੁਰੁ ਪੂਰਾ।
੨. ਪਤਿਤ ਉਧਾਰਣੁ ਦੁਖੁ ਹਰਣੁ ਅਸਰਣੁ ਸਰਣਿ ਵਚਨ ਦਾ ਸੂਰਾ।
੩. ਅਉਗੁਣ ਲੈ ਗੁਣ ਵਿਕਣੈ ਸੁਖ ਸਾਗਰੁ ਵਿਸਰਾਇ ਵਿਸੂਰਾ।
੪. ਕੋਟ ਵਿਕਾਰ ਹਜਾਰ ਲਖ ਪਰਉਪਕਾਰੀ ਸਦਾ ਹਜੂਰਾ।
੫. ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਸਤਿ ਸਰੂਪ ਨ ਕਦਹੀ ਊਰਾ।
੬. ਸਾਧ ਸੰਗਤਿ ਸਚਖੰਡ ਵਸਿ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ਤੂਰਾ।
੭. ਦੂਜਾ ਭਾਉ ਕਰੇ ਚਕਚੂਰਾ ॥੧॥

1. (Maṅglāchāraṇ—Satgur)

1. Saudā ikt(u) haṭ(i) hai pīrāṅ pīr(u) gurāṅ gur(u) pūrā.
2. Patit udhāraṇ(u) dukh(u) haraṇ(u) asraṇ(u) saraṇ(i) vachan dā sūrā.
3. Auguṇ lai guṇ vikṇai sukh sāgar(u) visrāe visūrā.
4. Koṭ vikār hajār lakh parupkārī sadā hajūrā.
5. Sat(i)nām kartā purakh sat(i) sarūp na kad-hī ūrā.
6. Sādh saṅgat(i) sachkhaṅḍ vas(i) anhad sabad vajāe tūrā.
7. Dūjā bhāo kare chakchūrā.(1)

1. Invocation – Satgur

1. The merchandise of True Name is available only at one shop. (Where is it ?). It is with Gurū (Arjan Dev Jī) who is supreme *Pīr* and Gurū.
2. He is the saviour of the sinners, dispeller of sufferings, shelter of the shelterless and abider of his words.
3. He destroys the demerits of his Sikhs and bestows virtues on them. Being the ocean of comforts and peace, he removes all their sufferings as well.
4. He destroys thousands of our sins and vices because he is compassionate and blesser of virtues. He is ever in attendance of the Lord.
5. Lord who is Eternal, True of Existence, which is his incantation. He is true of form and complete in all ages.
6. He abides in the true abode of *Sādh Saṅgat* where the melody of unstruck music is always resonating.
7. He destroys ignorance and shatters duality.(1)

In Essence

This *pauṛī* of invocation is dedicated both to God and the True Gurū (Gurū Arjan Dev Jī). Gurū is kind and compassionate who destroys all vices of Sikhs and blesses them with virtues once they come into his refuge. He resides in *Sādh Saṅgat* and that is the safe haven for a Sikh against all worldly sufferings. True Gurū (Gurū Arjan Dev Jī) is the true liberator of his Sikhs. He blesses them with the incantation of Lord's name and the Sikhs meditate on it in the assembly of His beloved devotees.

੨. (ਸਾਧ ਸੰਗਤਿ)

੧. ਪਾਰਸ ਪਰਉਪਕਾਰ ਕਰਿ ਜਾਤ ਨ ਅਸਟ ਧਾਤ ਵੀਚਾਰੇ।
੨. ਬਾਵਨ ਚੰਦਨ ਬੋਹਿੰਦਾ ਅਫਲ ਸਫਲ ਨ ਜੁਗਤਿ ਉਰਧਾਰੇ।
੩. ਸਭ ਤੇ ਇੰਦਰ ਵਰਸਦਾ ਕਰਿ ਥਾਉ ਕੁਥਾਉ ਨ ਅੰਮ੍ਰਿਤ ਧਾਰੇ।
੪. ਸੂਰਜ ਜੋਤਿ ਉਦੋਤ ਕਰਿ ਓਤਪੋਤ ਹੋ ਕਿਰਣ ਪਸਾਰੇ।
੫. ਧਰਤੀ ਅੰਦਰਿ ਸਹਨ ਸੀਲ ਪਰਮਲ ਹਰੈ ਅਵਗੁਣ ਨ ਚਿਤਾਰੇ।
੬. ਲਾਲ ਜਵਾਹਰ ਮਣਿ ਲੋਹਾ ਸੁਇਨਾ ਪਾਰਸ ਜਾਤਿ ਬਿਚਾਰੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੨॥

2. (Sādh Saṅgat)

1. Pāras parupkār kar(i) jāt na asṭ dhāt vīchāre.
2. Bāvaṇ chaṅdan bohiṅdā aphal saphal na jugat(i) urdhāre.
3. Sabh te iṅdar varsadā kar(i) thāo kuthāo na aṅmrit dhāre.
4. Sūraj jot(i) udot kar(i) otpot ho kiraṇ pasāre.
5. Dhartī aṅdar(i) sahan sīl parmal harai avguṇ na chitāre.
6. Lāl jawāhar maṇ(i) lohā suenā pāras jāt(i) bichāre.
7. Sādh saṅgat kā aṅt(u) na pāre.(2)

2. Grandeur of *Sādh Saṅgat*

1. The philosopher's stone showers compassion over eight metals and disregards their origins and categories.
2. The sandalwood tree is a benefactor too. It dispenses fragrance to all vegetation without any discrimination.
3. Iṅdra (Rain god) showers his blessings in the form of rain equally at all places without regard to their character.
4. The Sun spreads its light equally at all places on the Earth and in the Sky.
5. Tolerance is the virtue of the Earth. It absorbs the dross of others without malice and never holds it against any one.
6. The metals which become gold after coming in contact with philosopher's stone, jewels, rubies, pearls, etc., remain proud of their class on account of their invaluability.
7. There is no end to the benefaction of holy congregation *(Sādh Saṅgat)* where caste pride vanishes.(2)

In Essence

Through examples of philosopher's stone, sandalwood tree, rain, Sun, Earth etc., Bhāī Sāhib says that *Sādh Saṅgat* has identical characteristics of changing a Sikh on to the path of Gurū's wisdom. One major observation made by him is that the metals converted into gold by the touch of a philosopher's stone and other precious stones remain in the pride and haughtiness of their class. A Sikh who takes shelter of *Sādh Saṅgat* changes into gold-like person but sheds all his caste/category, pride and ego.

Sikh haṅs sarvar(i) ikaṭhe hoe,
sat(i)gur kai hukmāvai.
Ratan padārath māṇak sarvar(i),
bharpūre khāe kharch(i) rahe toṭ(i) na āvai.

(*SGGS*, p. 960)

By the order of the True Gurū, noble Sikhs assemble at a place and relish the precious stone-like Lord's name limitlessly. It never exhausts.

੩. (ਸਤਿਗੁਰ ਸੇਵਾ—ਸਭ ਫਲਦਾਤੀ)

੧. ਪਾਰਸ ਧਾਤ ਕੰਚਨ ਕਰੈ ਹੋਇ ਮਨੂਰ ਨ ਕੰਚਨ ਝੂਰੈ।
੨. ਬਾਵਨ ਬੁਹੈ ਬਨਾਸਪਤਿ ਬਾਂਸ ਨਿਗੰਧ ਨ ਬੁਹੈ ਹਜੂਰੈ।
੩. ਖੇਤੀ ਜੰਮੈ ਸਹਸ ਗੁਣ ਕਲਰ ਖੇਤਿ ਨ ਬੀਜ ਉਗੂਰੈ।
੪. ਉਲੂ ਸੁਝ ਨ ਸੁਝਈ ਸਤਿਗੁਰੁ ਸੁਝ ਸੁਝਾਇ ਹਜੂਰੈ।
੫. ਧਰਤੀ ਬੀਜੈ ਸੋ ਲੁਣੈ ਸਤਿਗੁਰੁ ਸੇਵਾ ਸਭ ਫਲ ਚੂਰੈ।
੬. ਬੋਹਿਥ ਪਵੈ ਸੁ ਨਿਕਲੈ ਸਤਿਗੁਰੁ ਸਾਧੁ ਅਸਾਧੁ ਨ ਦੂਰੈ।
੭. ਪਸੂ ਪਰੇਤਹੁੰ ਦੇਵ ਵਿਚੂਰੈ ॥੩॥

3. (Satgur sevā—sabh phaldātī)

1. Pāras dhāt kañchan karai hoe manūr na kañchan jhūrai.
2. Bāvan buhai banāspat(i) bāṅs nigañdh na buhai hajūrai.
3. Khetī jañmai sahas guṇ kalar khet(i) na bīj ugūrai.
4. Ulū sujh na sujhaī sat(i)gur(u) sujh sujhāe hajūrai.
5. Dhartī bījai so luṇai sat(i)gur(u) sevā sabh phal chūrai.
6. Bohith pavai su niklai sat(i)gur(u) sādh(u) asādh(u) na dūrai.
7. Pasū paretoṅh dev vichūrai.(3)

3. *Satgurū's* Service is All Fruitful

1. Philosopher's stone transforms all metals into gold but dross of iron (slag) is disappointed at not becoming gold.
2. Sandalwood dispenses its fragrance to all the vegetation around but a bamboo despite in close proximity remains devoid of fragrance.
3. A seed sown in the earth produces thousand times more when it rains but in alkaline soil it does not even germinate how much rain may fall.
4. An owl cannot see the Sun but the Sun-like true Gurū makes one realize the Creator.
5. We reap only what we sow in the earth. But the service of the Gurū yields all types of divine blessings.
6. Whatever is loaded on the ship is received at the other end. The ship-like true Gurū replaces bad characteristics (in a human being) with virtues.
7. The True Gurū transforms people of animal temperament and evil spirits into saints. (Ignorants become knowledgeable while low of birth rises to higher species' category).(3)

In Essence

True Gurū's benefactions are countless. Once he showers his grace, the most wicked and vice-filled are also transformed into saints. *Gurbāṇī* says :

Balihārī Gur āpṇe diohāṛī sad vār.
Jin(i) māṇas te devte kīe karat na lāgī vār.

(*SGGS*, p. 462)

I am sacrifice unto my Gurū hundred times a day,
Who converted humans into god-form without much delay.

੪. (ਸਤਿਗੁਰ ਸ੍ਰੇਸ਼ਟਤਾ)

੧. ਕੰਚਨ ਹੋਵੈ ਪਾਰਸਹੁ ਕੰਚਨ ਕਰੈ ਨ ਕੋਚਨ ਹੋਰੀ।
੨. ਚੰਦਨ ਬਾਵਨ ਚੰਦਨਹੁ ਓਦੂੰ ਹੋਰੁ ਨ ਪਵੈ ਕਰੋਰੀ।
੩. ਵੁਠੈ ਜੰਮੇ ਬੀਜਿਆ ਸਤਿਗੁਰੁ ਮਤਿ ਚਿਤਵੈ ਫਲ ਭੋਰੀ।
੪. ਰਾਤਿ ਪਵੈ ਦਿਹ ਆਥਵੈ ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਣ ਧੁਰ ਧੋਰੀ।
੫. ਬੋਹਿਥਾ ਪਰਬਤ ਨਾ ਚੜ੍ਹੈ ਸਤਿਗੁਰ ਹਠ ਨਿਗ੍ਰਹ ਨ ਲਹੋਰੀ।
੬. ਧਰਤੀ ਨੋ ਭੁੰਚਾਲ ਡਰ ਗੁਰਮਤਿ ਨਿਹਚਲ ਚਲੈ ਨ ਚੋਰੀ।
੭. ਸਤਿਗੁਰ ਰਤਨ ਪਦਾਰਥ ਬੋਰੀ ॥੪॥

4. (Satgur sreshṭṭā)

1. Kanchan hovai pārsoh kanchan karai na kochan horī.
2. Chandan bāvan chandanoh odūṅ hor(u) na pavai karorī.
3. Vuṭhai janme bījiā sat(i)gur(u) mat(i) chitvai phal bhorī.
4. Rāt(i) pavai dih āthvai sat(i)gur(u) gur(u) pūraṇ dhur dhorī.
5. Bohithā parbat na charhai sat(i)gur haṭh nigrah na lahorī.
6. Dhartī no bhunchāl ḍar gurmat(i) nihchal chalai na chorī.
7. Sat(i)gur ratan padārath borī.(4)

4. Supremacy of the True Gurū

1. Touch of philosopher's stone transforms eight metals into gold, but that gold cannot turn any other metal into gold.
2. Sandalwood tree can infuse its fragrance in all the vegetation around it. The infused vegetation cannot make others fragrant.
3. The seed sown in the earth germinates as soon as it gets rain or sufficient water. But abiding by the Gurū's teachings one realises its fruit much sooner.
4. When the Sun sets, the night falls. But the True Gurū (Gurū Nānak) remains in uniform state of mind all the time.
5. A ship cannot climb up a mountain but the True Gurū redeems even stubborn and Gurūless (apostate) persons.
6. The Earth is ever in fear of a quake. However Gurū's teachings are steadfast and do not let one slide into vices.
7. The True Gurū in fact is a bag full of valuable gems (renunciation etc.).(4)

In Essence

A True Gurū is the dispeller and destroyer of all sufferings, evils and vices. Anyone who comes to his refuge and starts practicing his teachings with loving devotion finds his life transforming rapidly. *Gurbāṇī* says :

Bańdhan toṛ(i) bolāvai Rām(u).
Man maih lāgai sāch(u) dhiān(u).
Miṭaih kales sukhī hoe rahīai.
Aisā dātā sat(i)gur(u) kahīai. (*SGGS*, p. 183)

The True Gurū is such a blesser of virtues that He destroys all shackles and make one meditate on Lord. Thus with mind engrossed in Truth, all his sufferings vanish.

Gur(u) sāgar(u) ratnī bharpūre.
Ańmrit(u) sańt chugaih nahī dūre. (*SGGS*, p. 685)

Ocean-like Gurū is full of precious jewels. Saints pick on the divine-like nectar and do not wander away from it.

੫. (ਸਾਧ ਸੰਗਤ ਤੋਂ ਬਲਿਹਾਰ)

੧. ਸੂਰਜ ਚੜਿਐ ਲੁਕ ਜਾਨਿ ਉਲੂ ਅੰਧ ਕੰਧ ਜਗ ਮਾਹੀ।
੨. ਬੁਕੇ ਸਿੰਘ ਉਦਿਆਨ ਮਹਿ ਜੰਬੁਕ ਮਿਰਗ ਨ ਖੋਜੇ ਪਾਹੀ।
੩. ਚੜਿਆ ਚੰਦ ਅਕਾਸ ਤੇ ਵਿਚ ਕੁਨਾਲੀ ਲੁਕੈ ਨਾਹੀ।
੪. ਪੰਖੀ ਜੇਤੇ ਬਨ ਬਿਖੈ ਡਿਠੇ ਬਾਜ ਨ ਠਉਰਿ ਰਹਾਹੀ।
੫. ਚੋਰ ਯਾਰ ਹਰਾਮਖੋਰ ਦਿਹੁ ਚੜਿਆ ਕੋ ਦਿਸੈ ਨਾਹੀ।
੬. ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁੰ ਬਲਿ ਜਾਹੀ॥੫॥

5. (Sādh saṅgat toṅ balihār)

1. Sūraj chaṛiai luk jān(i) ulū aṅdh kaṅdh jag māhī.
2. Buke siṅgh udiān maih jaṅbuk mirag na khoje pāhī.
3. Chaṛiā chaṅd akās te vich kunālī lukai nāhī.
4. Paṅkhī jete ban bikhai ḍiṭhe bāj na ṭhaur(i) rahāhī.
5. Chor yār harāmkhor dihu chaṛiā ko disai nāhī.
6. Sādh saṅgat(i) viṭoṅh bal(i) jāhī.(5)

5. Sacrifice unto Holy Congregation

1. As the Sun rises, owls hid themselves amidst the trees, caves and walls.
2. When the lion roars in the jungle, no trace of deer and jackals can be found.
3. Moon, shining in the sky cannot be concealed with a flat bottom earthen plate.
4. As soon as they see a hawk, all the birds in the forest leave their nests and hide for their safety.
5. Thieves, swindlers and robbers are not seen active as soon as the day breaks.
6. Those who are knowledgeable improve the intellect of many ignorants.
7. A glimpse of the holy congregation destroys all sufferings and distresses. Vices cease to exist.
8. I am sacrifice unto the holy congregation which destroys all vices and sins.(5)

In Essence

This *pauṛī* again describes the supremacy and importance of *Sādh Saṅgat* in the life of a seeker. Blessed are those who attend *Sādh Saṅgat* where paeans of Lord are sung all the time; where the great and unmatchable wondrous qualities of the Lord are recited. Perpetual singing and reciting His praises enable a seeker realise Him.

Nīkī sādh saṅgānī (Rahāo).
Pahar mūrat pal gāvat gāvat goviṅd goviṅd vakhānī.
(*SGGS*, p. 404)

Sādh Saṅgat is supreme. Paeans of the Lord are sung here all the time. The holy feet of the Lord are lodged in the heart all the time.

੬. (ਸਾਧ ਸੰਗ—ਧੰਨ ਹੈ)

੧. ਰਾਤਿ ਹਨ੍ਹੇਰੀ ਚਮਕਦੇ ਲਖ ਕਰੋੜੀ ਅੰਬਰਿ ਤਾਰੇ।
੨. ਚੜ੍ਹਿਐ ਚੰਦ ਮਲੀਣ ਹੋਇ ਕੋ ਲੁਕੈ ਕੋ ਬੁਕੈ ਬਬਾਰੇ।
੩. ਸੂਰਜ ਜੋਤਿ ਉਦੋਤ ਕਰਿ ਤਾਰੇ ਚੰਦ ਨ ਰੈਣ ਅੰਧਾਰੇ।
੪. ਦੇਵੀ ਦੇਵ ਨ ਸ਼ੈਵਕਾਂ ਤੰਤ ਨ ਮੰਤ ਨ ਫੁਰਨ ਵਿਚਾਰੇ।
੫. ਵੇਦ ਕਤੇਬਾਂ ਅਸਟਧਾਤ ਪੂਰੈ ਸਤਿਗੁਰੁ ਸਬਦ ਸਵਾਰੇ।
੬. ਗੁਰਮੁਖਿ ਪੰਥ ਸੁਹਾਵੜਾ ਧੰਨ ਗੁਰੂ ਧੰਨ ਗੁਰੂ ਪਿਆਰੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਪਰਗਟੁ ਸੰਸਾਰੇ ॥੬॥

6. (Sādh saṅg—dhaṅn hai)

1. Rāt(i) hanerī chamakde lakh karoṛī aṅbar(i) tāre.
2. Chaṛiai chaṅd malīṇ hoe ko lukai ko bukai babāre.
3. Sūraj jot(i) udot kar(i) tāre chaṅd na raiṇ aṅdhāre.
4. Devī dev na shaivakāṅ taṅt na maṅt na phuran vichāre.
5. Ved katebāṅ asṭdhāt pūrai sat(i)gur(u) sabad savāre.
6. Gurmukh(i) paṅth suhāvaṛā dhaṅn gurū dhaṅn gurū piāre.
7. Sādh saṅgat(i) pargaṭ(u) saṅsāre.(6)

6. Blessed is the Holy Congregation

1. Millions of stars shine in the dark night.
2. With the rise of the Moon they become dim, while some are no more visible. (Some keep twinkling).
3. With the Sunrise, the Moon, the Stars and darkness of the night vanishes. (All incomplete teachers, gods, goddesses are false and are no match to the True Gurū).
4. All gods, goddesses, devotees of Shivā, practitioners of charms and incantations become humble before Gurū's word *(Gur Shabad).*
5. Without the divine words of the *Vedās* and other religious scriptures of semitic religions, four sections of the society, four institutions (religions) do not bear any fruit (are futile).
6. The path of *Gurmukhs* is delightful and adorable. Therefore blessed is the Gurū and blessed are his Sikhs.
7. The glory of *Sādh Sangat* (holy congregation) is conspicuous in the world because it emancipates everyone.(6)

In Essence

The *pauṛī* has praise of the Gurū and *Sādh Sangat.* Gurū is supreme and is like Sun who dispels all darkness (of ignorance) when he rises. Fake and specious pratllers too hide (as the star and moon lose their shine with the rise of the Sun) themselves before the True Gurū.

Sādh Sangat is such an institution which emancipates all, regardless of their religious and societal denominations. God and Gurū reside in *Sādh Sangat. Gurbāṇī* says :

Mere mādhau jī satsangat(i) mile se tariā.
Gur prasād(i) param pad(u) pāiā sūke kāsṭ hariā.

(*SGGS*, p. 495)

O my Lord ! one who unites with the holy congregation sails across the worldly ocean. By the grace of the Gurū, he achieves higher spiritual plane and becomes evergreen from a dried up plant.

੭. (ਸਤਿਗੁਰੂ ਦੇ ਗਾਹਕ)

੧. ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਮਜ਼ਹਬ ਛਿਅ ਦਰਸਨ ਵਰਤਨ ਵਰਤਾਰੇ।
੨. ਦਸ ਅਵਤਾਰ ਹਜਾਰ ਨਾਵ ਥਾਨ ਮੁਕਾਮ ਸਭੇ ਵਣਜਾਰੇ।
੩. ਇਕਤੁ ਹਟਹੁੰ ਵਣਜ ਲੈ ਦੇਸ ਦਿਸੰਤਰਿ ਕਰਨ ਪਸਾਰੇ।
੪. ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਹੁ ਹੈ ਬੇਪਰਵਾਹੁ ਅਥਾਹ ਭੰਡਾਰੇ।
੫. ਲੈ ਲੈ ਮੁਕਰ ਪਾਨ ਸਭ ਸਤਿਗੁਰੁ ਦੇਇ ਨ ਦੇਂਦਾ ਹਾਰੇ।
੬. ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਕਾਰ ਸਵਾਰੇ।
੭. ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰੁ ਬਲਿਹਾਰੇ ॥੭॥

7. (Satgurū de gāhak)

1. *Chār(i) varan chār(i) mazhab chhia darsan vartan vartāre.*
2. *Das avtār hajār nāv thān mukām sabhe vaṇjāre.*
3. *Ikt(u) haṭoṅh vaṇaj lai des disaṅtar(i) karan pasāre.*
4. *Sat(i)gur(u) pūrā sāh(u) hai beparvāh(u) athāh bhaṅḍāre.*
5. *Lai lai mukar pān sabh sat(i)gur(u) de-e na deṅdā hāre.*
6. *Ik(u) kavāo pasāo kar(i) Oaṅkār akār savāre.*
7. *Pārbrahm sat(i)gur(u) balihāre.(7)*

7. Seekers of the True Gurū

1. All the prevailing four sections of Hindu society, four sects of Muslims and six religious philosophies;
2. The ten incarnations and thousands of names of famous sages related to particular places, are all seekers of the Gurū (Lord).
3. They all procure their merchandise (teachings) from the same source and are spreading it under their own names all over the world.
4. The carefree and avariceless True Gurū is their rich and complete moneylender. His coffers (of Lord's name) are immense, full and never exhausting.
5. All the seekers keep on taking from Him and deny it ultimately. Yet the Gurū keeps on giving and never feels tired of imparting.
6. The Almighty Creator in his *Oaṅkār* form created the vast expanse with one Word.
7. I am sacrifice unto the True Gurū (Gurū Nānak) who is Lord himself.(7)

In Essence

All that had ever been preached and propagated, that has ever been practiced by any section/religious order, cults, sages, ascetics, philosophers has come from one source–God. All these people were mere seekers at His door and whatever they obtained from him; they used it under their own brand name. The Lord in His munificence continued imparting them what they wanted and none returned to Him what they took from Him. Gurū Nānak is the True Gurū and I am sacrifice unto him. He is in the mould of God Himself.

Gur kī mahimā kiā kahā Gur(u) bibek sat sar(u).
Oh(u) ād(i) jugādī jugah jug(u) pūrā parmesar(u).

(*SGGS*, p. 397)

What praise of the Gurū can I say. He is a true reservoir of pious thoughts. He is the Complete God since the period before beginning, at the commencement of ages and all through the epochs.

੮. (ਬਿਨਾ ਗੁਰੂ ਗਤਿ ਨਹੀਂ)

੧. ਪੀਰ ਪੈਕੰਬਰ ਔਲੀਏ ਗੌਸ ਕੁਤਬ ਉਲਮਾਉ ਘਨੇਰੇ।
੨. ਸੇਖ ਮਸਾਇਕ ਸਾਦਕਾਂ ਸੁਹਦੇ ਔਰੁ ਸਹੀਦ ਬਹੁਤੇਰੇ।
੩. ਕਾਜੀ ਮੁਲਾਂ ਮਉਲਵੀ ਮੁਫਤੀ ਦਾਨਸਵੰਦ ਬੰਦੇਰੇ।
੪. ਰਿਖੀ ਮੁਨੀ ਦਿਗੰਬਰਾ ਕਾਲਖ ਕਰਾਮਾਤ ਅਗਲੇਰੇ।
੫. ਸਾਧਕ ਸਿਧ ਅਗਣਤ ਹੈਨਿ ਆਪ ਜਣਾਇਨਿ ਵਡੇ ਵਡੇਰੇ।
੬. ਬਿਨ ਗੁਰ ਕੋਇ ਨ ਸਿਝਈ ਹਉਮੈ ਵਧਦੀ ਜਾਇ ਵਧੇਰੇ।
੭. ਸਾਧ ਸੰਗਤਿ ਬਿਨ ਹਉਮੈ ਹੇਰੇ ॥੮॥

8. (Binā Gurū gat nahīṅ)

1. Pīr paikaṅbar aulīe gaus kutab ulmāu ghanere.
2. Sekh masāik sādkāṅ suhde aur(u) sahīd bahutere.
3. Kājī mulāṅ maulavī muphtī dānasvaṅd baṅdere.
4. Rikhī munī digaṅbarā kālakh karāmāt aglere.
5. Sādhak sidh agaṇat hain(i) āp jaṇāen(i) vaḍe vaḍere.
6. Bin gur koe na sijhaī haumai vadhdī jāe vadhere.
7. Sādh saṅgat(i) bin haumai here.(8)

8. No Salvation Without Gurū

1. There have been numerous *Pīrs* (Muslim saints), Prophets, *Aulīyās* (godly persons), *Gaus*, Scholars and religious leaders in the past;
2. There have been many *Sheikhs, Masāikhs, Sādiqs* (contented ones), poor and humble, brave martyrs;
3. There have been numerous *Qāzīs, Mullahs, Maulvīs*, intellectuals and servants of Lord;
4. (Similarly among Hindus) there have been countless *Rikhīs* and *Munīs* (Sages), Jain ascetics *(Digaṅbers)* who roam about naked and those who carry blemish of performing miracles;
5. There have been numerous *Sidhs (Yogīs)*, austerity practitioners who assert themselves and their greatness egoistically;
6. None of them can get liberation without the True Gurū without whom their attachment and ego gets inflated further.
7. Because without holy congregation *(Sādh Saṅgat)*, the ego and pride keep one under their evil surveillance.(8)

In Essence

Recalling long chain of religious and spiritual leaders and heads both from Hindu and Muslim religions, Bhāī Sāhib concludes that none of these could achieve salvation without holy *Saṅgat*. Without them, their ego and pride could never leave them and these are the two major forces that need to be destroyed for salvation.

Mukt(i) duārā soī pāe je vichoh āp(u) gavāe.

(*SGGS*, p. 1276)

He alone achieves the door of salvation who loses his self.

Gur kai sabad(i) maraih phir(i) jīvaih tin ko mukt(i) duār(i).

(*SGGS*, p. 942)

He who dies and lives again after receiving the teachings of the Gurū reaches the door of deliverance.

੯. (ਹਉਮੈ—ਓਅੰਕਾਰ)

੧. ਕਿਸੈ ਰਿਧਿ, ਸਿਧਿ ਕਿਸੈ ਦੇਇ, ਕਿਸੈ ਨਿਧਿ, ਕਰਾਮਾਤ ਸੁ ਕਿਸੈ।
੨. ਕਿਸੈ ਰਸਾਇਣ, ਕਿਸੈ ਮਣਿ, ਕਿਸੈ ਪਾਰਸ, ਕਿਸੈ ਅੰਮ੍ਰਿਤ ਰਿਸੈ।
੩. ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡ ਕਿਸੈ ਵੀਰਾਰਾਧ ਦਿਸੰਤਰੁ ਦਿਸੈ।
੪. ਕਿਸੈ ਕਾਮਧੇਨੁ ਪਾਰਿਜਾਤ ਕਿਸੈ ਲਖਮੀ ਦੇਵੈ ਜਿਸੈ।
੫. ਨਾਟਕ ਚੇਟਕ ਆਸਣਾ ਨਿਵਲੀ ਕਰਮ ਭਰਮ ਭਉ ਮਿਸੈ।
੬. ਜੋਗੀ ਭੋਗੀ ਜੋਗੁ ਭੋਗੁ ਸਦਾ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਸਲਿਸੈ।
੭. ਓਅੰਕਾਰ ਅਕਾਰ ਸੁ ਤਿਸੈ॥੯॥

9. (Haumai—Oaṅkār)

1. Kisai ridh(i), sidh(i) kisai de-e, kise nidh(i), karāmāt su kisai.
2. Kisai rasāeṇ, kisai maṇ(i), kisai pāras, kisai aṅmrit risai.
3. Taṅt(u) maṅt(u) pākhaṅḍ kisai vīrārādh disaṅtar(u) disai.
4. Kisai kāmdhen(u) pār(i)jāt kisai lakhmī devai jisai.
5. Nāṭak cheṭak āsaṇā nivlī karam bharam bhau misai.
6. Jogī bhogī jog(u) bhog(u) sadā saṅjog(u) vijog(u) salisai.
7. Oaṅkār akār su tisai.(9)

9. Ego and Creator God

1. Upon some He bestows prosperity, to some others *Sidhīs* (spiritual powers) while many others are recipient of all His treasures in abundance.
2. To some He grants elixir, to some precious gems, philosopher's stone while others are blessed with the technique of extracting and relishing divine nectar.
3. Some, in His will are engaged in hypocrisies of magical incantations/charms *(taṅtra-maṅtra)*, some worship the brave warriors while others wander here and there.
4. To some He gives Kāmdhenū (wish-fulfilling cow), to a few *Pārjāt* (wish-fulfilling tree) while some others are bestowed with wealth.
5. Some indulge in deluding others by impostering, performing different postures of *Yoga (Niolī Karmas)* while some others are caught in illusions and fears of suspicions.
6. Many *Yogīs* and many worldly persons are well into their yogic practices and worldly activities. They die and are born in the love of these attractions respectively.
7. All the aforesaid are the deeds of ego and attachment. One cannot reach him through them. His form is *Oaṅkār*. (He is All-pervading).(9)

In Essence

God in His clemency grants liberal boons of whatever one indulges in. To those who wish to do good, He provides ample opportunities. But as one acquires proficiency in all their activities, elements of pride and ego creeps in. Some even start misusing their acquired faculties. No one can realize God through these skills. Humility, Gurū's refuge and *Sādh Saṅgat* are the institutions that can lead one to liberation. Loving his creation is also important. God resides in these divine places in the form of *Oaṅkār*, He is enamoured by loving worship and not by egoistic and haughty actions.

੧੦. (ਮਾਣਸ ਜਨਮੋਤਮਤਾ)

੧. ਖਾਣੀ ਬਾਣੀ ਜੁਗ ਚਾਰਿ ਲਖ ਚਉਰਾਸੀਹ ਜੂਨਿ ਉਪਾਈ।
੨. ਉਤਮ ਜੂਨਿ ਵਖਾਣੀਐ ਮਾਨਸ ਜੂਨਿ ਦੁਲੰਭ ਦਿਖਾਈ।
੩. ਸਭ ਜੂਨੀ ਕਰਿ ਵਸ ਤਿਸੁ ਮਾਣਸ ਨੋ ਦਿਤੀ ਵਡਿਆਈ।
੪. ਬਹੁਤੇ ਮਾਣਸ ਜਗਤ ਵਿਚਿ ਪਰਾਧੀਨ ਕਿਛੁ ਸਮਝ ਨ ਪਾਈ।
੫. ਤਿਨ ਮੈ ਸੋ ਆਧੀਨ ਜੋ ਮੰਦੀ ਕੰਮੀ ਜਨਮੁ ਗਵਾਈ।
੬. ਸਾਧ ਸੰਗਤ ਦੇ ਵੁਠਿਆਂ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰ ਮਿਟਾਈ।
੭. ਗੁਰੁ ਸਬਦੀ ਵਡੀ ਵਡਿਆਈ॥੧੦॥

10. (Māṇas janmotamtā)

1. Khāṇī bāṇī jug chār(i) lakh chaurāsīh jūn(i) upāī.
2. Utam jūn(i) vakhāṇīai mānas jūn(i) dulaṅbh dikhāī.
3. Sabh jūnī kar(i) vas tis(u) māṇas no ditī vaḍiāī.
4. Bahute māṇas jagat vich(i) parādhīn kichh(u) samajh na pāī.
5. Tin mai so ādhīn jo maṅdi kaṅmī janam(u) gavāī.
6. Sādh saṅgat de vuṭhiāṅ lakh chaurāsīh pher miṭāī.
7. Gur(u) sabdī vaḍī vaḍiāī.(10)

10. Supremacy of Human Birth

1. God created four ways of bearing life, four stages of speech, four ages and eight million four hundred thousand species.
2. Human species is said to be superior most and therefore rare to be born in.
3. God has placed all other living species under its command. Therefore it has been given superior position over all others.
4. Many human beings in the world remain subordinate to others. Thus they do not understand their own selves.
5. Those who acquire demerits like falsehood, stealing, cheating etc. are slave in the real sense. They waste away their human birth.
6. The cycle of transmigration ends with the benevolence of holy congregation *(Sādh Saṅgat)*.
7. The words of the Gurū have the greatest virtue (when Gurū showers his words, the cycle of going through eighty-four lakh species ends).(10)

In Essence

Human birth is a big boon of the Almighty. *Gurbāṇī* says that this life is obtained after much toil and service. It is such a blessing that even gods desire to acquire this birth.

Gur sewā te bhagat(i) kamāī. Tab eh mānas dehī pāī.
Is dehī kau simraih dev. So dehī bhaj(u) Har(i) kī sev.
(*SGGS*, p. 1159)

It is only in human form that a man can realise God.

Bhaī prāpat(i) mānukh dehuriā.
Gobiṅd milan kī eh terī bariā. (*SGGS*, p. 12)

Thus Bhāī Sāhib too has emphasized upon the importance of this birth and the need to make it a success.

੧੧. (ਗਾਡੀ ਰਾਹ—ਨਿੱਤ ਕ੍ਰਿਯਾ)

੧. ਗੁਰਮੁਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨ੍ਹਾਵੰਦਾ।
੨. ਗੁਰ ਕੈ ਬਚਨ ਉਚਾਰਿਕੈ ਧ੍ਰਮਸਾਲਾ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ।
੩. ਸਾਧ ਸੰਗਤ ਵਿਚਿ ਜਾਇਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ।
੪. ਸੰਕਾ ਮਨਹੁੰ ਮਿਟਾਇਕੈ ਗੁਰ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ।
੫. ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ ਲੈ ਪਰਸਾਦ ਆਣਿ ਵਰਤੰਦਾ।
੬. ਗੁਰਸਿਖਾਂ ਨੋ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪ ਖਵੰਦਾ।
੭. ਕਲੀਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੂ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਸੰਦਾ।
੮. ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ॥੧੧॥

11. (Gāḍī rāh—nitt kriyā)

1. Gurmukh bhalke uṭh kar(i) aṅmrit vele sar(u) nhāvaṅdā.
2. Gur kai bachan uchār(i)kai dhramsālā dī surat(i) karaṅdā.
3. Sādh saṅgat(i) vich(i) jāekai gurbāṇī de prīt(i) suṇaṅdā.
4. Saṅkā manoṅh miṭāekai gur sikhāṅ dī sev karaṅdā.
5. Kirat virat kar(i) dharm(u) dī lai parsād āṇ(i) vartaṅdā.
6. Gursikhāṅ no de-e kar(i) pichhoṅ bachiā āp khavaṅdā.
7. Kalīkāl pargās kar(i) gurū chelā chelā gur saṅdā.
8. Gurmukh gāḍī rāh(u) chalaṅdā.(11)

11. Daily Routine of a *Gursikh*

1. A *Gursikh* rises in the ambrosial hours and takes a bath in the nearby water reservoir (water source).
2. After reciting the holy compositions of the Gurū *(Nitnem)*, he reaches the place (Gurdwārā) where righteousness is preached.
3. Joining the *Sādh Saṅgat* (holy congregation) there, he lovingly hears the Holy Utterances *(Bāṇī)* of the Gurū.
4. Effacing all the misgivings from his mind he serves Sikhs of the Gurū with diligence and affection.
5. He earns his living honestly and righteously. He procures appropriate offerings *(Prasād)* and distributes it amidst the *Sādh Saṅgat.*
6. He first serves the *Gursikhs* and then eats what remains.
7. Taking birth in this *Kalyug* (Dark Age) and becoming illumined by the Gurū's teachings, a disciple rises to become Gurū and the Gurū a disciple.
8. A *Gurmukh* thus follows the simple, smooth and well-defined highway of the Gurū.(11)

In Essence

This *pauṛī* is the exposition of a hymn of Gurū Rāmdās Jī composed in *Gauṛī* mode.

Gur sat(i)gur kā jo sikh akhāe.
Su bhalke uṭh(i) Har(i) nām(u) dhiāvai.
Udam(u) kare bhalke parbhātī,
isnān(u) kare aṅmritsar(i) nāvai.
....
Jo sās(i) girās(i) dhiāe merā Har(i) Har(i)
so gursikh(u) Gurū man(i) bhāvai. (*SGGS*, p. 305)

Thus the daily routine of a Sikh has been precisely defined by the Gurū himself. Its implicit obedience is the duty of a Sikh.

੧੨. (ਗੁਰ ਆਗਜਾ ਵਿਚ ਲੀਨ)

੧. ਓਅੰਕਾਰ ਅਕਾਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸਿਰੰਦਾ ਸੋਈ।
੨. ਇਕ ਕਵਾਉ ਪਸਾਉ ਜਿਸ ਸਬਦ ਸੁਰਤਿ ਸਤਿਸੰਗ ਵਿਲੋਈ।
੩. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਮਿਲਿ ਦਸ ਅਵਤਾਰ ਬੀਚਾਰ ਨ ਹੋਈ।
੪. ਭੇਦ ਨ ਬੇਦ ਕਤੇਬ ਨੋ ਹਿੰਦੂ ਮੁਸਲਮਾਣ ਨ ਜਣੋਈ।
੫. ਉਤਮ ਜਨਮ ਸਕਾਰਥਾ ਚਰਣ ਸਰਣ ਸਤਿਗੁਰੁ ਵਿਰਲੋਈ।
੬. ਗੁਰੁ ਸਿਖ ਸੁਣਿ ਗੁਰੁ ਸਿਖ ਹੁਇ ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੁ ਕੋਈ।
੭. ਸਤਿਗੁਰੁ ਗੋਰਿਸਤਾਨ ਸਮੋਈ ॥੧੨॥

12. (Gur āgyā vich līn)

1. Oaṅkār akār jis(u) sat(i)gur(u) purakh(u) siraṅdā soī.
2. Ik kavāo pasāo jis sabad surat(i) sat(i)saṅg viloī.
3. Brahmā bisan(u) mahes(u) mil(i) das avtār bīchār na hoī.
4. Bhed na bed kateb no hiṅdū musalmāṇ na jaṇoī.
5. Utam janam sakārthā charaṇ saraṇ sat(i)gur(u) virloī.
6. Gur(u) sikh suṇ(i) gur(u) sikh hue murdā hoe murīd su koī.
7. Sat(i)gur(u) gorisatān samoī.(12)

12. Engrossment in Gurū's Command

1. The True Gurū whose form is *Oaṅkār* is the Creator of the Universe.
2. He who has created the whole expanse with one word, also established the tradition of reflecting on the divine word and its mergence in the consciousness in the holy congregation.
3. All gods in association with Brahmā, Vishṇū, Mahesh and the ten incarnations (of Vishṇū) could not resolve the mystery of the *Oaṅkār.*
4. Neither the *Vedās* nor *Katebas* know His mysteries.
5. Human birth is supreme. Rare is a human being who takes refuge in the holy feet of the True Gurū and makes his coming a success.
6. Rare is a person who after listening to the teachings of the Gurū and becoming his Sikh, turns out to be dead to the worldly illusions.
7. And treating the (institution of) *Satgurū* as grave-like, remains in its occupation.(12)

In Essence

Engrossment in *Satgurū* is a sure way of salvation from repeated births and deaths. *Satgurū* is kind, compassionate, benevolent and those who come to his refuge, are freed from all vices and demerits.

Sat(i)gur jevaḍ avar(u) na koe.......
Māiā bikh(u) phir(i) bahuṛ(i) na chākhai. (*SGGS*, p. 1271)

Sat(i)gur bachan tumāre. Nirguṇ nistāre.1.(Rahāo)
Mahā bikhādī dusṭ apvādī te punīt saṅgāre.
Janam bhavaṅte nark(i) paṛaṅte tin ke kul udhāre.
(*SGGS*, p. 406)

O True Gurū! Your words free those who are virtueless. Those who are trouble creator, use bad language and are offenders also become pious listening to your precepts. Those who incarnate frequently and go to hell repeatedly, You deliver them and even their families.

੧੩. (ਗੁਰਸਿਖ ਸ਼ੁਭ ਸਾਧਕਾਂ ਤੋਂ ਵੱਡੇ ਹਨ)

੧. ਜਪ ਤਪ ਹਠ ਨਿਗ੍ਰਹ ਘਣੇ ਚਉਦਹ ਵਿਦਿਆ ਵੇਦ ਵਖਾਣੇ।
੨. ਸੇਖ ਨਾਗ ਸਨਕਾਦਿਕਾ ਲੋਮਸ ਅੰਤ ਅਨੰਦ ਨ ਜਾਣੇ।
੩. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਹੁਇ ਨਾਥ ਭੁਲਾਣੇ।
੪. ਪੀਰ ਪੈਕੰਬਰ ਅਉਲੀਏ ਬੁਜ਼ਰਕ ਵਾਰ ਹਜ਼ਾਰ ਹੈਰਾਣੇ।
੫. ਜੋਗ ਭੋਗ ਲਖ ਰੋਗ ਸੋਗ ਲਖ ਸੰਜੋਗ ਵਿਜੋਗ ਵਿਡਾਣੇ।
੬. ਦਸ ਨਾਉ ਸਨਿਆਸੀਆਂ ਭੰਭਲ ਭੂਸੇ ਖਾਇ ਭੁਲਾਣੇ।
੭. ਗੁਰ ਸਿਖ ਜੋਗੀ ਜਾਗਦੇ ਹੋਰ ਸਭੇ ਬਨਵਾਸ ਲੁਕਾਣੇ।
੮. ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਨਾਮ ਵਖਾਣੇ॥੧੩॥

13. (Gursikh shubh sādhkāṅ toṅ vaḍḍe han)

1. Jap tap haṭh nigrah ghaṇe chaudah vidiā ved vakhāṇe.
2. Sekh nāg sankādikā lomas aṅt anaṅd na jāṇe.
3. Jatī satī saṅtokhīā sidh nāth hue nāth bhulāṇe.
4. Pīr paikaṅbar aulīe buzark vār hazār hairāṇe.
5. Jog bhog lakh rog sog lakh saṅjog vijog viḍāṇe.
6. Das nāo saniāsīāṅ bhaṅbhal bhūse khāe bhulāṇe.
7. Gur sikh jogī jāgde hor sabhe banvās lukāṇe.
8. Sādh saṅgat(i) mil(i) nām vakhāṇe.(13)

13. *Gurmukhs* are Superior to Other Seekers

1. Many indulge in practices of recitation, austerities, persistence, renunciations, explanations of *Vedās* and learning of the fourteen skills.
2. Even *Sheshnāg* (the mythical snake), *Sankādiks* and sage Lomas could not know the mystery of the Infinite Lord.
3. Celibates, chaste and virtuous, contented persons, *Sidhs*, *Nāths*, *Yogīs* believed themselves the masters and thus were lost in their vanities.
4. Thousands of prophets, *pīrs,* godmen (spiritual personalities of Muslim religion) are perplexed searching Him.
5. Millions are amazed in austerities, relishments, *bhogs* (joys) ailments and sufferings, meetings and separations and yet can't resolve the mystery.
6. Ten sects of ascetics *(Saṅnyāsīs)* are wandering in search. They too are suffering from misconceptions.
7. The Sikhs of the Gurū, on the other hand are *yogīs*, while living a worldly life. They are alert and conscious while the others are hiding themselves in the jungles.
8. They join the holy congregation *(Sādh Saṅgat)* and meditate on His name. They sing His paeans and therefore are liberated.(13)

In Essence

The Gurū-oriented Sikhs are far superior to other seekers who too are engrossed in the search of the Lord according to their own faiths, be it Muslim religious personalities, *Yogīs/ Saṅnyāsīs* or other practitioners of Hindu religion.

Jog(u) na bhagvī kapaṛī jog(u) na maile ves(i).
Nānak ghar(i) baiṭhiā jog(u) pāiai,
Sat(i)gur kai updes(i). (*SGGS*, p. 1420)

One doesn't become a *yogī* by wearing saffron-coloured clothes or dirty apparels. One can live life of a *yogī* by following the teachings of True Gurū while still living a life of householder.

੧੪. (ਸਤਿਗੁਰੂ ਸਿਖ੍ਯਾ)

੧. ਚੰਦ ਸੂਰਜ ਲਖ ਚਾਨਣੇ ਤਿਲ ਨ ਪੁਜਨਿ ਸਤਿਗੁਰੁ ਮਤੀ।
੨. ਲਖ ਪਤਾਲ ਅਕਾਸ ਲਖ ਉਚੀ ਨੀਵੀ ਕਿਰਣ ਨ ਰਤੀ।
੩. ਲਖ ਪਾਣੀ ਲਖ ਪਉਣ ਮਿਲਿ ਰੰਗ ਬਿਰੰਗ ਤਰੰਗਨ ਵਤੀ।
੪. ਆਦਿ ਨ ਅੰਤ ਨ ਮਧ ਪਲ ਲਖ ਪਰਲਉ ਲਖ ਲਖ ਉਤਪਤੀ।
੫. ਧੀਰਜ ਧਰਮ ਨ ਪੁਜਨੀ ਲਖ ਲਖ ਪਰਬਤ ਲਖ ਧਰਤੀ।
੬. ਲਖ ਗਿਆਨ ਧਿਆਨ ਲਖ ਤੁਲਿ ਨ ਤੁਲੀਐ ਤਿਲ ਗੁਰਮਤੀ।
੭. ਸਿਮਰਣ ਕਿਰਣ ਘਣੀਂ ਘੋਲ ਘਤੀ ॥੧੪॥

14. (Satgurū sikhyā)

1. Chaṅd sūraj lakh chānaṇe til na pujan(i) sat(i)gur(u) matī.
2. Lakh patāl akās lakh uchī nīvī kiraṇ na ratī.
3. Lakh pāṇī lakh pauṇ mil(i) raṅg biraṅg taraṅgan vatī.
4. Ād(i) na aṅt na madh pal lakh parlau lakh lakh utpatī.
5. Dhīraj dharam na pujnī lakh lakh parbat lakh dhartī.
6. Lakh giān dhiān lakh tul(i) na tulīai til gurmatī.
7. Simraṇ kiraṇ ghaṇīṅ ghol ghatī.(14)

14. Teachings of the True Gurū

1. The light of millions of Suns and Moons cannot match even an iota of True Gurū's wisdom (teachings).
2. The look of compassion and kindness of Gurū does not alter a bit in millions of nether regions and skies, whereas the light of the Sun and the Moon varies from time to time.
3. Millions of airs and waters create multi-coloured waves and tides yet are no match to the Gurū's teachings.
4. Creations in the beginning, total dissolution in the end and millions of creations which are taking place in the middle period;
5. Forbearance, righteousness, millions of mountains and millions of Earths are not equal to the perseverance of the True Gurū.
6. Countless knowledge and reflections are not equal to even a grain of sesame of wisdom of the Gurū *(Gurmat).*
7. Millions of rays of the Sun and the Moon are sacrifice unto a ray of Gurū's remembrance.(14)

In Essence

Gurū's teachings remove the darkness and ignorance from the mind of a seeker. Gurū's wisdom fills the mind of a seeker with radiance that is far more effulgent than millions of Suns, Moons etc. Following the teachings of the Gurū, a Sikh meditates on His name that enlightens his mind of His vast expanse. This creates a feeling of ecstasy and bliss in him and he alights down in His realm further. His base wisdom disappears. *Gurbāṇī* says :

Upjai giān(u) durmat(i) chhījai.
Aṅmrit ras(i) gaganaṅtar(i) bhījai.
Es(u) kalā jo jāṇai bheo.
Bheṭai tās(u) param Gurdeo. (*SGGS*, p. 974)

With the acquisition of knowledge, base wisdom is destroyed. One's inner self is drenched with divine nectar. Whoever learns the secret of such process meets the supreme Gurū (God).

੧੫. (ਵਿਰਲੇ ਬੰਦੇ)

੧. ਲਖ ਦਰੀਆਉ ਕਵਾਉ ਵਿਚ ਲਖ ਲਖ ਲਹਿਰ ਤਰੰਗ ਉਠੰਦੇ।
੨. ਇਕਸ ਲਹਰ ਤਰੰਗ ਵਿਚਿ ਲੱਖ ਲੱਖ ਦਰੀਆਉ ਵਹੰਦੇ।
੩. ਇਕਸ ਇਕਸ ਦਰੀਆਉ ਵਿਚਿ ਲਖ ਅਵਤਾਰ ਅਕਾਰ ਫਿਰੰਦੇ।
੪. ਮਛ ਕਛ ਮਰਜੀਵੜੇ ਅਗਮ ਅਥਾਹ ਨ ਥਾਹ ਲਹੰਦੇ।
੫. ਪਰਵਦਗਾਰ ਅਪਾਰ ਹੈ ਪਾਰਾਵਾਰ ਨ ਲਹਿਰ ਤਰੰਦੇ।
੬. ਅਜਰਾਵਰ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਗੁਰਮਤਿ ਗੁਰੁ ਸਿਖ ਅਜਰ ਜਰੰਦੇ।
੭. ਕਰਨ ਬੰਦਗੀ ਵਿਰਲੇ ਬੰਦੇ ॥੧੫॥

15. (Virle baṅde)

1. Lakh darīāo kavāo vich lakh lakh laihar taraṅg uṭhaṅde.
2. Ikas lahar taraṅg vich(i) lakkh lakkh darīāo vahaṅde.
3. Ikas ikas darīāo vich(i) lakh avtār akār phiraṅde.
4. Machh kachh marjīvaṛe agam athāh na thāh lahaṅde.
5. Parvadgār apār hai pārāvār na laihar taraṅde.
6. Ajrāvar sat(i)gur(u) purkh(u) gurmat(i) gur(u) sikh ajar jaraṅde.
7. Karan baṅdgī virle baṅde.(15)

15. Rare Devotees

1. With one word of the Almighty, millions of powerful systems started flowing that generate millions of ripples and waves.
2. In the flow of one ripple of His *māyā*, millions of Universes are formed.
3. Then in each Universe, millions of human beings incarnate and roam/wander about.
4. Incarnations like *Kachh* (tortoise), *Machh* (fish) cannot realize Him. He is beyond perception and words of expression.
5. The sustainer of all has His shore inconceivably beyond. The great swimmers cannot even gauge the extent of His one wave.
6. By the advice of the perfect Gurū (Gurū Nānak) who is the Supreme *Purakh*, a disciple of the Gurū contains the unbearable within himself, shedding vices like ego, greed and rancour.
7. Rare are the people who undertake such loving worship.(15)

In Essence

Rare are the persons who follow the Gurū's teachings implicitly. They alone achieve emancipation. They are able to bear the unbearable. They free themselves from the yoke of five vices and ride the wave of ecstasy in millions of systems that He has generated. Such persons are hard to come by.

Terā jan(u) ek(u) ādh(u) koī.
Kām(u) krodh(u) lobh(u) moh(u) bibarjit,
Har(i) pad(u) chīnaī soī.

(*SGGS*, p. 1123)

Rare is such a slave of Your's who overpowers *Kām*, *Krodh*, *Lobh* and *Moh*. He alone reaches the divine state.

੧੬. (ਆਦਿ ਪੁਰਖ)

੧. ਇਕ ਕਵਾਉ ਅਮਾਉ ਜਿਸ ਕੇਵਡ ਵਡੇ ਦੀ ਵਡਿਆਈ।
੨. ਓਅੰਕਾਰ ਅਕਾਰ ਜਿਸ ਤਿਸੁ ਦਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ।
੩. ਅਧਾ ਸਾਹੁ ਅਥਾਹ ਜਿਸੁ ਵਡੀ ਆਰਜਾ ਗਣਤ ਨ ਆਈ।
੪. ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਕਾਦਰੁ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ।
੫. ਦਾਤ ਨ ਕੀਮ ਨ ਰਾਤਿ ਦਿਹੁ ਬੇਸੁਮਾਰ ਦਾਤਾਰ ਖੁਦਾਈ।
੬. ਅਬਿਗਤ ਗਤਿ ਅਨਾਥ ਨਾਥ ਅਕਥ ਕਥਾ ਨੇਤਿ ਨੇਤਿ ਅਲਾਈ।
੭. ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਾਈ ॥੧੬॥

16. (Ād Purakh)

1. Ik kavāo amāo jis kevaḍ vaḍe dī vaḍiāī.
2. Oaṅkār akār jis tis(u) dā aṅt(u) na koū pāī.
3. Adhā sāh(u) athāh jis(u) vaḍī ārjā gaṇat na āī.
4. Kudrat(i) kīm na jāṇīai kādar(u) alakh na lakhiā jāī.
5. Dāt na kīm na rāt(i) dihu besumār dātār khudāī.
6. Abigat gat(i) anāth nāth akath kathā net(i) net(i) alāī.
7. Ād(i) purakh ādes(u) karāī.(16)

16. Primal Lord

1. How great is His glory and grandeur whose even one word cannot be measured.
2. *Oańkār* is His form. No one has known His extent and expanse.
3. Whose half a breath is so vast that is hard to understand and gauge how can His long life be estimated ? (How can his life be appreciated by those who themselves live false life ?)
4. His creations are beyond evaluation. How indescribable is the Creator cannot even be perceived.
5. He created day (to work) and the gift of night (to rest), which are invaluable. The kingdom of the Donor is infinite.
6. He is imperishable, Protector of the helpless and destitutes. His indescribable story can only be narrated (marginally). Everyone says, not this, not even this.
7. Salutation to the Primal Lord, the Cause of all causes.(16)

In Essence

No praise of the Lord is conclusive. Everyone who sings His paeans remain woefully inadequate. He is beyond words, beyond evaluation and measurement. One can spend ages searching and talking about Him and yet would conclude with words—not this, not even this. Such a Lord is worthy of love, remembrance and salutations.

Ustat(i) kahan(u) na jāe mukhoh tuhārīā.
Mohī dekh(i) daras(u) Nānak balihārīā.

(*SGGS*, p. 1361)

Your praise cannot be said with mouth. Seeing You, Nānak is totally bewitched.

Ustat(i) kavan karījai karte pekh(i) rahe bismā.

(*SGGS*, p. 507)

How can you praise the creator when seeing His creation, one goes into a trance?

੧੭. (ਕਰਮ ਨਿਖੇਧ)

੧. ਸਿਰ ਕਲਵਤ ਲੈ ਲਖ ਵਾਰ ਹੋਮੇ ਕਟਿ ਕਟਿ ਤਿਲ ਤਿਲ ਦੇਹੀ।
੨. ਗਲੈ ਹਿਮਾਚਲ ਲਖ ਵਾਰਿ ਕਰੈ ਉਰਧ ਤਪ ਜੁਗਤਿ ਸਨੇਹੀ।
੩. ਜਲ ਤਪ ਸਾਧੇ ਅਗਨਿ ਤਪ ਅਰਧ ਤਾਪ ਕਰਿ ਹੋਇ ਵਿਦੇਹੀ।
੪. ਵਰਤ ਨੇਮ ਸੰਜਮ ਘਣੇ ਦੇਵੀ ਦੇਵ ਅਸਥਾਨ ਭਵੇਹੀ।
੫. ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆਂ ਸਿਧਾਸਣ ਸਿੰਘਾਸਣਿ ਬੇਹੀ।
੬. ਨਿਵਲੀ ਕਰਮ ਭੁਇਅੰਗਮਾ ਪੂਰਕ ਕੁੰਭਕ ਰੇਚ ਕਰੇਹੀ।
੭. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਸਰ ਨ ਸਭੇਹੀ॥੧੭॥

17. (Karm nikhedh)

1. Sir kalvat lai lakh vār home kaṭ(i) kaṭ(i) til til dehī.
2. Galai himāchal lakh vār(i) karai urdh tap jugat(i) sanehī.
3. Jal tap sādhe agan(i) tap ardh tāp kar(i) hoe videhī.
4. Varat nem saṅjam ghaṇe devī dev asthān bhavehī.
5. Puṅn dān chaṅgiāīāṅ sidhāsaṇ singhāsaṇ(i) behī.
6. Nivlī karm bhueaṅgmā pūrak kuṅbhak rech karehī.
7. Gurmukh(i) sukhphal sar na sabhehī.(17)

17. Rejecting Worthless Actions

1. If someone has his body sawed in small pieces and offer it to the sacrificial fire *(Havan)*;
2. If one goes to the snow-covered regions of Himalaya mountains, have his body decomposed many times, indulges in penance with his arms raised;
3. And during winter months, stands under the cold waterfall, is surrounded by fire during summer months and meditates;
4. Observes many fasts and indulges in ritualistic routine, performs pilgrimage to the temples of many gods and goddesses;
5. Performs good deeds of charity, practices various exercises of *Sidhas*, sits in warrior posture overcoming lust;
6. Practices *yogic* exercises of *Nāṭī, Dhotī, Pūrak, Kumbhak* and *Rechak*, regulates his respiratory system, controls breathing etc.,
7. Yet, all these put together cannot match the spiritual peace and comforts attained by the *Gurmukhs*.(17)

In Essence

There is no place for rites and rituals in Sikh ideology. Any act that does not bring a man close to the love of Almighty is worthless. *Gurbāṇī* has many hymns rejecting such acts :

Tīrath nāe na utras(i) mail(u).
Karm dharm sabh(i) haumai phail(u).
Lok pachārai gat(i) nahī hoe. Nām bihūṇe chalsaih roe.
(*SGGS*, p. 890)

Nivlī karm bhuaṅgam bhāṭhī
rechak pūrak kuṅbh karai.
Bin(u) Sat(i)gur kichh(u) sojhī nāhī
bharme bhūlā būḍ(i) marai. (*SGGS*, p. 1343)

Har(i) bin(u) avar kriā birthe.
Jap tap saṅjam karm kamāṇe eh(i) orai mūse.1.Rahāo.
(*SGGS*, p. 216)

੧੮. (ਸੁਖ ਫਲ ਵਿਸ਼ੇਖਤਾ)

੧. ਸਹਸ ਸਿਆਣੇ ਸਾਪੁਰਸ ਸਹਸ ਸਿਆਣਪ ਲਇਆ ਨ ਜਾਈ।
੨. ਸਰਸ ਸੁਘੜ ਸੁਘੜਾਈਆਂ ਤੁਲੁ ਨ ਸਹਸ ਚਤੁਰ ਚਤੁਰਾਈ।
੩. ਲਖ ਹਕੀਮ ਲਖ ਹਿਕਮਤੀ ਦੁਨੀਆਦਾਰ ਵਡੇ ਦੁਨਿਆਈ।
੪. ਲਖ ਸਾਹ ਪਾਤਿਸਾਹ ਲਖ ਵਜ਼ੀਰ ਨ ਮਸਲਤ ਕਾਈ।
੫. ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆ ਸਿਧ ਨਾਥ ਮਿਲਿ ਹਾਥ ਨ ਪਾਈ।
੬. ਚਾਰ ਵਰਨ ਚਾਰ ਮਜਹਬਾ ਛਿਅ ਦਰਸਨ ਨਹਿ ਅਲਖ ਲਖਾਈ।
੭. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਵਡੀ ਵਡਿਆਈ ॥੧੮॥

18. (Sukh phal vishekhtā)

1. Sahas siāṇe sāpuras sahas siāṇap laiā na jāī.
2. Saras sughaṛ sughṛāīāṅ tul(u) na sahas chatur chaturāī.
3. Lakh hakīm lakh hikmatī duniādār vaḍe duniāī.
4. Lakh sāh pāt(i)sāh lakh vazīr na maslat kāī.
5. Jatī satī saṅtokhīā sidh nāth mil(i) hāth na pāī.
6. Chār varan chār majhabā chhia darsan naih alakh lakhāī.
7. Gurmukh(i) sukhphal vaḍī vaḍiāī.(18)

18. Peculiarity of Spiritual Peace and Comfort

1. Spiritual peace and comfort cannot be attained by the efforts and wisdom of thousands of wise men.
2. Skills of thousands artisans, intellect of countless intellectuals cannot match it.
3. Millions of physicians practice science of medicines. Many engrossed in love of wealth are very rich and well-to-do.
4. Opinions of millions of kings and emperors, their ministers and other advisers do not carry any weight.
5. If the celibate, the chaste, the *Sidhs* and the *Nāths* were to try their hands, they would not succeed.
6. The four sections of Hindu society, the four sects of Muslims and the six religious philosophies cannot describe the spiritual peace and comfort of the imperceptible God. (Spiritual pleasure is obtained by seeking His protection).
7. The praise of the spiritual peace and comfort experienced by *Gurmukhs* is superb and above all.(18)

In Essence

The spiritual delight of peace and comforts experienced by *Gurmukhs* is not easily attainable by cleverness and other skills. Not even adhering to the *Varṇas* or religious sects and study of the tomes defining six religious philosophies can provide that experience. It is attained through loving worship of the Omnipotent Lord, shedding of ego and pride, taking shelter of the Gurū and *Sādh Saṅgat.*

> *Lakh siānap je karī lakh sioṅ prīt(i) milāp(u).*
> *Bin(u) saṅgat(i) sādh na dhrāpīā bin(u) nāvai dūkh saṅtāp(u).*
> (*SGGS*, p. 20)
>
> One may use his countless wisdom and love of other things in his life, but without the *Sādh Saṅgat*, he achieves no satisfaction and without Lord's name he faces sufferings and distresses.

੧੯. (ਪੀਰ ਮੁਰੀਦੀ)

੧. ਪੀਰ ਮੁਰੀਦੀ ਗਾਖੜੀ ਪੀਰਾਂ ਪੀਰੁ ਗੁਰਾਂ ਗੁਰੁ ਜਾਣੈ।
੨. ਸਤਿਗੁਰੁ ਦਾ ਉਪਦੇਸ਼ ਲੈ ਵੀਹ ਇਕੀਹ ਉਲੰਘਿ ਸਿਞਾਣੈ।
੩. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਸੋ ਗੁਰ ਸਿਖ ਜਾਇ ਸਮਾਇ ਬਬਾਣੈ।
੪. ਪੈਰੀਂ ਪੈ ਪਾਖਾਕ ਹੋਇ ਤਿਸੁ ਪਾਖਾਕ ਪਾਕੁ ਪਤੀਆਣੈ।
੫. ਗੁਰਮੁਖ ਪੰਥ ਅਗੰਮੁ ਹੈ ਮਰਿ ਮਰਿ ਜੀਵੈ ਜਾਇ ਪਛਾਣੈ।
੬. ਗੁਰੁ ਉਪਦੇਸ ਅਵੇਸੁ ਕਰਿ ਕੀੜੀ ਭ੍ਰਿੰਗੀ ਵਾਂਗ ਵਿਡਾਣੈ।
੭. ਅਕਥ ਕਥਾ ਕਉਣ ਆਖਿ ਵਖਾਣੈ॥੧੯॥

19. (Pīr murīdī)

1. Pīr murīdī gākhaṛī pīrāṅ pīr(u) gurāṅ gur(u) jāṇai.
2. Sat(i)gur(u) dā updesh lai vīh ikīh ulaṅgh(i) siñāṇai.
3. Murdā hoe murīd so gur sikh jāe samāe . babāṇai.
4. Pairīṅ pai pākhāk hoe tis(u) pākhāk pāk(u) patīāṇai.
5. Gurmukh paṅth agaṅm hai mar(i) mar(i) jīvai jāe pachhāṇai.
6. Gur(u) updes aves(u) kar(i) kīṛī bhriṅgī vāṅg viḍāṇai.
7. Akath kathā kauṇ ākh(i) vakhāṇai.(19)

19. Master and Discipleship

1. To be a disciple of the Gurū is a difficult task. It is known only to the *Pīr* of *Pīrs* and the Gurū of Gurūs.
2. Accepting the precepts of the True Gurū and going beyond worldly illusions, he (the disciple) identifies the Almighty.
3. A disciple must be dead towards all his worldly desires. Only then would he be absorbed in the lineage of the Gurū (Gurū Nānak).
4. Falls at the feet of Gurū as dust and that dust enamour the holy people (just as the case of Gurū Aṅgad Dev).
5. The path of *Gurmukhs* is inaccessible. One has to die perpetually (destroy one's ego and live in humility). Only then would he be recognised in the Lord's abode.
6. Absorbed in the Gurū's teachings, he becomes a *Bhriṅgī* (an insect which transforms small ant into its own form). The disciple attains Gurū-like grandeur and greatness.
7. The whole tale is indescribable. Who would narrate it? (Only he who has lived through discipleship would know).(19)

In Essence

Discipleship demands total obedience and surrender. One cannot indulge in activities that one's mind had been promulgating all one's life. Such activities are mammon-oriented and therefore worldly in character. These are sponsored by ego and pride and these two demerits have no place in the house of Gurū. Therefore, discipleship is indeed a very difficult existence. One cannot receive divine grace unless one is humble and pride free.

Anad(u) garībī sādhsaṅg(i) jit(u) prabh chit(i) āe.
Jal(i) jāo eh(u) baḍapanā, māiā lapṭāe.

(*SGGS*, p. 745)

Ecstasy lies in becoming humble in *Sādh Saṅgat* where one remembers the Lord. May this praise be burnt that leads one to the love of *māyā*.

੨੦. (ਸੁਖ ਫਲ)

੧. ਚਾਰ ਵਰਨ ਮਿਲਿ ਸਾਧ ਸੰਗ ਚਾਰ ਚਵੱਕਾ ਸੋਲਹਿ ਜਾਣੈ।
੨. ਪੰਜ ਸਬਦ ਗੁਰ ਸਬਦ ਲਿਵ ਪੰਜੂ ਪੰਜੇ ਪੰਜੀਹ ਲਾਣੈ।
੩. ਛਿਅ ਦਰਸਣ ਇਕ ਦਰਸਣੇ ਛਿਅ ਛਕੇ ਛਤੀਹ ਸਮਾਣੈ।
੪. ਸਤ ਦੀਪ ਇਕ ਦੀਪਕੋ ਸਤ ਸਤੇ ਉਣਵੰਜਹਿ ਭਾਣੈ।
੫. ਅਸਟ ਧਾਤ ਇਕ ਧਾਤ ਕਰਿ ਅਠੂ ਅਠੇ ਚਉਹਠ ਮਾਣੈ।
੬. ਨਉ ਨਾਥ ਇਕ ਨਾਥ ਹੈ ਨਉ ਨਾਏ ਏਕਾਸੀਹ ਦਾਣੈ।
੭. ਦਸ ਦੁਆਰ ਨਿਰਧਾਰ ਕਰਿ ਦਾਹੋ ਦਾਹੇ ਸਉ ਪਰਵਾਣੈ।
੮. ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਚੋਜ ਵਿਡਾਣੈ ॥੨੦॥

20. (Sukh phal)

1. Chār varan mil(i) sādh saṅg chār chavakkā solaih jāṇai.
2. Paṅj sabad gur sabad liv paṅjū paṅje paṅjīh lāṇai.
3. Chhia darsaṇ ik darsaṇe chhia chhake chhatīh samāṇai.
4. Sat dīp ik dīpko sat sate uṇvaṅjaih bhāṇai.
5. Asṭ dhāt ik dhāt kar(i) aṭhū aṭhe chauhaṭh māṇai.
6. Nau nāth ik nāth hai nau nāe ekāsīh dāṇai.
7. Das duār nirdhār kar(i) dāho dāhe sau parvāṇai.
8. Gurmukh sukhphal choj viḍāṇai.(20)

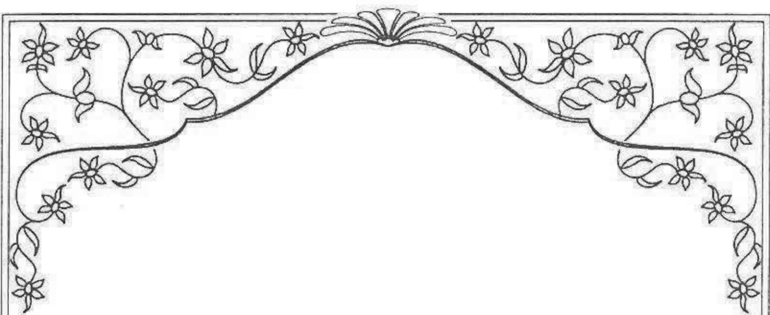
22. Fundamentals Described

1. The base of reflection (meditation) is the form of the Gurū (All reflections are within the form of the Gurū). Similarly the base of worship is the worship of the Gurū's feet.
2. Base of all incantations is the word of the Gurū because the True Gurū alone recites the True Word.
3. The wash of the Gurū's lotus-feet is sacred for the Sikhs.
4. Nectar-like wash of Gurū's feet cuts asunder grave sins and the dust of Gurū's feet erases all evil write-ups.
5. And such a seeker Sikh has the credal statement [*Ik Oaṅkār, Sat(i)gur Parsād(i)]* lodged in his heart. This is the true incantation of God.
6. Discarding the twelve saffron marks of ascetics, the *Gurmukh* wears the mark of raising his consciousness on his forehead. (A *Gurmukh* is conspicuous.)
7. Repudiating all other codes of religious conduct, a *Gursikh* sheds all other meditations and adopts meditation of One alone. This is his perpetual conduct.
8. Without the glimpse of the Gurū; one who wanders in search of spiritual peace, remains confused and acquires no stability.
9. And without the shelter of a perfect Gurū, one keeps on suffering transmigration in eighty-four lakh species.(22.40)

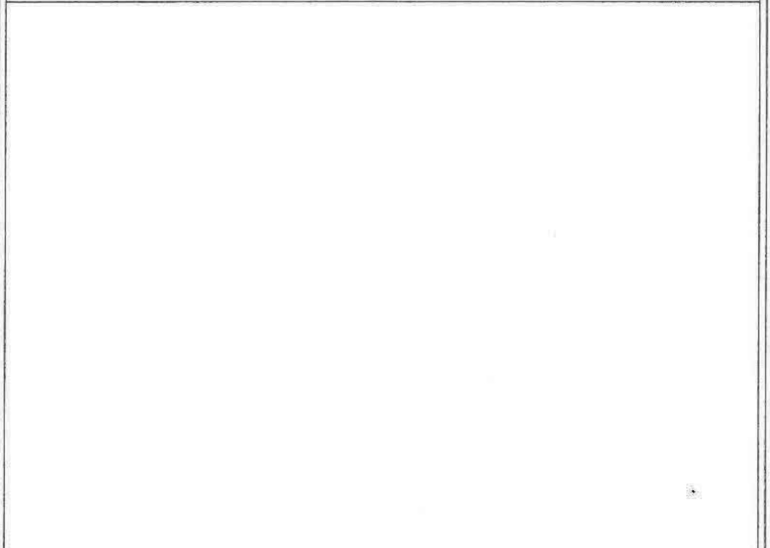
In Essence

The last composition of Bhāī Gurdās Jī brings a Sikh back to the fundamentals. It recapitulates what to reflect upon, what is to be recited, what is divine elixir, what is sacred for a Sikh, what should be his daily conduct and reflecting all other marks of consecration, what mark appears on his forehead. Refuge of the Gurū is of utmost importance and without His guidance, one keeps wandering aimlessly. So let us all fall on the feet of our Eternal Gurū (Gurū Nānak Dev Jī).









20. Spiritual Peace and Comfort

1. All the four sections of society become adept in sixteen skills when they come to the holy congregation.
2. Instead of absorbing consciousness in the five words, he who engrosses his mind in the divine word of the Gurū wins over the body that has twenty-five different natures.
3. Merging six religious philosophies into one (of Sikhs of the Gurū), one wins over thirty-six shams *(Āsans).*
4. Those who behold the light of single lamp of the Lord in all the seven continents, exercise authority on all the seven winds that blow there in forty-nine combinations.
5. One who has converted eight metals into one (and has become a philosopher's stone, after meeting his Gurū), enjoys the pleasure of sixty-four types of awarenesses.
6. One who believes in one Almighty, the Master *(Nāth)* of nine *Nāths,* enjoys nine times more supremacy and becomes master of eighty-one regions.
7. Those who have learnt to exercise control over their ten sensual organs are counted among the complete master *(Jogīshwar)* of *Jog.*
8. The spiritual peace and comforts enjoyed by the *Gurmukhs* is unique and wondrous.(20)

In Essence

The state of bliss is enhanced many times when one imbibes Lord's name in his consciousness, acts upon the precepts of the Gurū and lives a humble life in the company of *Gurmukhs.* The reward is total and perpetual state of spiritual peace and comfort.

Merai antar(i) prīt(i) lagī dekhan kau,
gur hirde nāl(i) dikhāiā.
Sahaj anand(u) bhaiā man(i) morai,
Gur āgai āp(u) vechāiā. (*SGGS*, p. 172)

True peace is obtained from higher knowledge. The wisdom of Gurū induces peace and comfort of equipoise that is everlasting.

੨੧. (ਸਤਿਗੁਰ ਮਹਿਮਾ)

੧. ਸੌ ਵਿਚ ਵਰਤੇ ਸਿਖ ਸੰਤ ਇਕੋਤਰ ਸੌ ਸਤਿਗੁਰ ਅਬਿਨਾਸੀ।
੨. ਸਦਾ ਸਦੀਵ ਦੀਬਾਣ ਜਿਸ ਅਸਥਿਰ ਸਦਾ ਨ ਆਵੈ ਜਾਸੀ।
੩. ਇਕ ਮਨ ਜਿਨ੍ਹੇਂ ਧਿਆਇਆ ਕਾਟੀ ਗਲਹੁ ਤਿਸੈ ਜਮ ਫਾਸੀ।
੪. ਇਕੋ ਇਕ ਵਰਤਦਾ ਸਬਦ ਸੁਰਤਿ ਸਤਿਗੁਰੂ ਜਣਾਸੀ।
੫. ਬਿਨ ਦਰਸਨੁ ਗੁਰੁ ਮੂਰਤੋਂ ਭ੍ਰਮਤ ਫਿਰੇ ਲਖ ਜੂਨ ਚਉਰਾਸੀ।
੬. ਬਿਨ ਦੀਖਿਆ ਗੁਰਦੇਵ ਦੀ ਮਰਿ ਜਨਮੇ ਵਿਚਿ ਨਰਕ ਪਵਾਸੀ।
੭. ਨਿਰਗੁਣ ਸਰਗੁਣ ਸਤਿਗੁਰੂ ਵਿਰਲਾ ਕੋ ਗੁਰ ਸਬਦ ਸਮਾਸੀ।
੮. ਬਿਨ ਗੁਰੁ ਓਟ ਨ ਹੋਰੁ ਕੋ ਸਚੀ ਓਟ ਨ ਕਦੇ ਬਿਨਾਸੀ।
੯. ਗੁਰਾਂ ਗੁਰੂ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਆਦਿ ਅੰਤ ਥਿਰੁ ਗੁਰੂ ਰਹਾਸੀ।
੧੦. ਕੋ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਸਹਜ ਸਮਾਸੀ॥੨੧॥

21. (Satgur Mahimā)

1. Sau vich varte sikh saṅt ikotar sau sat(i)gur abināsī.
2. Sadā sadīv dībāṇ jis asthir sadā na āvai jāsī.
3. Ik man jinheṅ dhiāiā kāṭī galoh tisai jam phāsī..
4. Iko ik vartadā sabad surat(i) sat(i)gurū jaṇāsī.
5. Bin darsan(u) gur(u) mūrtoṅ bhramat phire lakh jūn chaurāsī.
6. Bin dīkhiā gurdev dī mar(i) janme vich(i) narak pavāsī.
7. Nirguṇ sarguṇ sat(i)gurū virlā ko gur sabad samāsī.
8. Bin gur(u) oṭ na hor(u) ko sachī oṭ na kade bināsī.
9. Gurāṅ gurū sat(i)gur(u) purkh(u) ād(i) aṅt thir(u) gurū rahāsī.
10. Ko virlā gurmukh(i) sahaj samāsī.(21)

21. Praise of *Satgurū*

1. The Sikh saints are regarded one hundred. But the True Eternal Gurū (Gurū Nānak) is regarded hundred and one.
2. Whose court is eternal, who Himself is ever stable and who is free of coming to and going from this world.
3. One who meditated upon the True Gurū with singular mind, had the shackles of death snapped from his neck.
4. He alone pervades in all in the form of soul. Through His divine word, the True Gurū will have it revealed.
5. Without the glimpse of the Gurū, one keeps wandering in eight million four hundred thousand species of life.
6. Without the consecration of the Gurū, one falls in the birth-death cycle and lives through harsh sufferings.
7. Only after knowing the Transcendental and Immanent Lord and His manifested form of *Satgurū*, would a rare person get absorbed in the divine word of the Gurū.
8. There is no other eternal refuge than Gurū's which never perishes.
9. The Gurū of Gurūs is the Eternal Gurū (The Eternal Lord). Both remain eternal right from the beginning through the end of the ages.
10. A rare Sikh *(Gurmukh)* would merge into the state of equipoise.(21)

In Essence

This and the previous *pauṛī* indicate that Gurū Nānak was the Gurū of Gurūs and he was Gurū since the beginning of epochs and even earlier. He alone was Gurū :

Ik Parmesar ik Gurū.

This title of honour does not fit in anyone else. Even the incarnations had to take shelter of a Gurū. Those were nominated Gurūs who were operating as Gurūs before the birth of their disciple incarnations. Gurū Nānak was even Gurū of all those Gurūs. Therefore he alone is entitled to the honour of being called the Gurū of Gurūs.

੨੨. (ਮੂਲ ਵਰਣਨ)

੧. ਧਿਆਨ ਮੂਲ ਮੂਰਤ ਗੁਰੂ ਪੂਜ ਮੂਲ ਗੁਰੁ ਚਰਣ ਪੁਜਾਏ।
੨. ਮੰਤ੍ਰ ਮੂਲ ਗੁਰਵਾਕ ਹੈ ਸਚੁ ਸਬਦੁ ਸਤਿਗੁਰੂ ਸੁਣਾਏ।
੩. ਚਰਣੋਦਕ ਪਵਿਤ੍ਰ ਹੈ ਚਰਣ ਕਮਲ ਗੁਰੁ ਸਿਖ ਧੁਆਏ।
੪. ਚਰਣਾਮ੍ਰਿਤ ਕਸਮਲ ਕਟੇ ਗੁਰੁ ਧੂਰੀ ਬੁਰੇ ਲੇਖ ਮਿਟਾਏ।
੫. ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਵਾਹਿਗੁਰੂ ਵਿਚਿ ਰਿਦੈ ਸਮਾਏ।
੬. ਬਾਰਹ ਤਿਲਕ ਮਿਟਾਇ ਕਰਿ ਗੁਰਮੁਖ ਤਿਲਕ ਨੀਸਾਣੁ ਚੜ੍ਹਾਏ।
੭. ਰਹੁਰਾਸੀ ਰਹੁਰਾਸਿ ਏਹੁ ਇਕੋ ਜਪੀਐ ਹੋਰੁ ਤਜਾਏ।
੮. ਬਿਨ ਗੁਰ ਦਰਸਣੁ ਦੇਖਣਾ ਭ੍ਰਮਤਾ ਫਿਰੇ ਠਉਰ ਨਹੀਂ ਪਾਏ।
੯. ਬਿਨ ਗੁਰੁ ਪੂਰੇ ਆਏ ਜਾਏ ॥੨੨॥੪੦॥

22. (Mūl varṇan)

1. Dhiān mūl mūrat gurū pūj mūl gur(u) charaṇ pujāe.
2. Mantra mūl gurvāk hai sach(u) sabad(u) sat(i)gurū suṇāe.
3. Charṇodak pavitra hai charaṇ kamal gur(u) sikh dhuāe.
4. Charṇāmrit kasmal kaṭe gur(u) dhūrī bure lekh miṭāe.
5. Sat(i)nām(u) kartā purkh(u) vāhegurū vich(i) ridai samāe.
6. Bārah tilak miṭāe kar(i) gurmukh tilak nīsāṇ(u) chaṛhāe.
7. Rahurāsī rahurās(i) eh(u) iko japīai hor(u) tajāe.
8. Bin gur darsaṇ(u) dekhṇā bhramtā phire ṭhaur nahīṅ pāe.
9. Bin gur(u) pūre āe jāe.(22.40)